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EDITED BY

J. ARMITAGE ROBINSON, D.D., F.B.A.
HON. PH.D. GÖTTINGEN HON. D.D. HALLE
DEAN OF WELLS

VOL. IX

PELAGIUS'S EXPOSITIONS OF THIRTEEN EPISTLES OF ST PAUL

I. INTRODUCTION
II. TEXT
III. PSEUDO-JEROME INTERPOLATIONS

CAMBRIDGE
AT THE UNIVERSITY PRESS
1931

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PELAGIUS'S EXPOSITIONS OF THIRTEEN EPISTLES OF ST PAUL. I

INTRODUCTION

BY

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PREFACE

A NATURAL sequel to *A Study of Ambrosiaster* in the present series (volume VII, part 4, 1905) would have been a critical edition of his commentary on the Epistles of St Paul; but the task of preparing such an edition had already been assigned by the Vienna Academy of Sciences to my friend Father Brewer, S.J. It was therefore necessary that I should turn to something else. When casting about in 1904 for an unworked field of research, I received the same suggestion independently from two scholars, the Editor of this series and Dr C. H. Turner, that I should edit the commentary of Pelagius on the Epistles of St Paul. The suggestive book of the late Professor Heinrich Zimmer of Berlin, *Pelagius in Irland*, published in 1901, had provided certain materials, and furnished some hints as to how the original commentary of Pelagius could be reconstructed, or partially reconstructed, from the works of later authors who had used it. I had not then the slightest expectation that three copies of the commentary in its original form would fall into my hands, one in 1906 and two in 1913: yet such was to be the case.

The fortunate discoveries, however, did not, I felt, exempt me from the duty of reconstructing textually the archetypes of authorities like Pseudo-Jerome, originally edited by Erasmus in 1516, and Pseudo-Primasius, first published by Gagney in 1537, who had incorporated the greater part of Pelagius's work in their own[1]. For it was obvious that these two authorities had employed other copies of the original Pelagius than those that were in my hands, and that by their aid I could control the texts I had found. Further, certain other writers, like Sedulius Scottus whose commentary was first published in 1528, and Zmaragdus whose compilation was first printed in 1536, had made considerable use of Pelagius, and had copied his work in general with accuracy. Their

[1] It gave me the intensest satisfaction to be able, in 1906, to restore the Pseudo-Primasius to Cassiodorus and his pupils.

quotations from Pelagius had in consequence to be restored to their original form, as far as it was possible for me to do so. One could also have gone on exploring the mediaeval commentaries and publishing certain of them (like most of those of Claudius of Turin, which still await an editor), but I have left such work, if it be thought necessary, to my successors. They will find in these volumes[1], I trust, a sufficiently secure basis for further enquiry.

It is obvious that the preparation of an edition like the present, in which an endeavour has been made to repair the undeserved neglect of four centuries, has cost much money, time and trouble. I cannot sufficiently express my gratitude to the Trustees or Managers of the following institutions or funds for the ungrudging confidence and lavish help extended to the researcher from 1906 to 1915: the Hort Fund at Cambridge; the Revision Surplus Fund at Oxford; the Schweich Fund of the British Academy; Magdalen College, Oxford; and the Carnegie Trust for the Universities of Scotland. The work has entailed nine journeys on the Continent, which occupied fourteen months in all. The collations were made with the utmost fullness I could attain, in order that I might learn the exact relationship between the manuscripts, and represent in my critical apparatus the readings of archetypes rather than those of individual *codices*. I was desirous also to write part of the extraordinary history of Pelagius's commentary in the Middle Ages, and to do this properly required the preparation of a critical edition of the interpolations foisted on it.

The book could never have been completed without the generous help of many scholars at home and abroad. It would not be fitting to record here the names of leading biblical, patristic and palaeographical authorities of our time, to whom I have submitted my various difficulties as they arose. I have tried to specify each obligation in its proper place in the body of the work. To the librarians and officials at the libraries of Aberdeen, Arras, Bamberg, Basle, Berlin, Cambridge (University, Corpus, St John's), Dublin (Trinity College), Einsiedeln, Florence (Laurentian), Gotha, Grenoble, The Hague (Royal Library, Museum Meermanno-

[1] The second volume, containing text, critical apparatus and indexes, should appear about a year after this. The third, containing the interpolations, is postponed till the arrival of better economic conditions.

Westreenianum), Karlsruhe, London (British Museum), Luxemburg, Manchester (John Rylands), Milan, Munich (State and University), Nürnberg (Stadtbibliothek, Germanisches Museum), Oxford (Bodleian, Balliol, Magdalen, Mansfield, Merton), Paris (Bibliothèque Nationale, Mazarine, Ste Geneviève), Rome (Vatican, Basilicana, Angelica, Casanatense, Vallicelliana, Vittorio-Emmanuele), St Gall (Stiftsbibliothek, Stadtbibliothek), Salisbury, Troyes, and Zürich (Kantonsbibliothek, Stadtbibliothek) my heartiest thanks are due. Nor must I forget the friends in various countries whose gracious hospitality cheered the exile's loneliness.

The commentary here printed for the first time in its original form happens to be the earliest extant work by a British author[1]. Theologians will perhaps be glad to see the earliest Pelagian document as it first appeared. It also contains within it, if I am right, a form of Old-Latin text of the Epistles of St Paul read by our ancestors of the British Church two centuries before Augustine ruled the Province of Canterbury. The second volume will shed some light on the history of the Vulgate of St Paul's Epistles.

I am deeply conscious of the defects of my work. The mass of material collected has proved immensely difficult to control, and the arrangement of it for press has been attended by many vexatious interruptions. Yet the book contains some new things, and my task was well worth attempting. Best thanks are due not only to the Editor of the series but to all who have taken part in the printing of the book, for the valuable help they have rendered.

A. SOUTER.

ABERDEEN,
March 6th, 1922.

1 *The Cambridge History of English Literature*, vol. 1 (1908), p. 65 (M. R. James).

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CHAPTER I

PELAGIUS AND HIS COMMENTARY. INTRODUCTION. A RECORD OF PREVIOUS RESEARCH

The Name 'Pelagius.' The name Pelagius is obviously Greek in ultimate origin, being derived from πέλαγος, 'the sea.' To judge, however, by the Greek *Onomasticon* and indexes to inscriptions and papyri, it appears to have been comparatively rare in that language[1]. The oldest instance of the name that I can find in Greek characters is in an inscription of Halaesa in Sicily, belonging to the period of the Roman republic[2]. The name, meaning *Seaman*, appears to have had no vogue in the Greek world until about the second or third century of our era. But already in the first century before Christ the common noun πέλαγος, along with its derivative adjective πελάγιος, had become a Latin word also. It doubtless became familiar to Westerns, at first, as a name sometimes borne by Greek slaves. As such, it was kept as a *cognomen* or an *agnomen* on manumission. And in fact there are at least three clear instances of it with this value in Latin inscriptions[3]. In other inscriptions it is found standing by itself[4]. The oldest dated Latin example of the name is in an inscription of A.D. 145[5]. Both in Greek and in Latin there are a good many instances of the feminine Πελαγία (*Pelagia*) also. The *Dictionary of Christian Biography* knows a dozen persons with the name *Pelagius*, besides one or two with the name *Pelagia*.

[1] W. Pape's *Wörterbuch der griechischen Eigennamen* 3 Aufl. bearb. v. G. E. Benseler (Braunschw. 1884) s.v. gives only three or four examples, none of which is perhaps earlier than the fourth century of our era. See also *Inscriptiones Graecae* vol. III p. 2 (Berol. 1882) 3439 (Attica and Christian); vol. XIV (Berol. 1890) 352 (Halaesa in Sicily); *Oxyrhynchus Papyri* 43 (A.D. 295).

[2] See note 1.

[3] C.I.L. VIII 9689 (Cartenna in Mauretania); IX 3941 (Alba Fucens in Italy); XIV 1119 (Ostia).

[4] E.g. C.I.L. II 5812 (Segisamo in Spain: A.D. 239); X 670 (Salernum in Italy); 2038 (Puteoli); it seems to be a *nomen* in C.I.L. XII 1815 [=Dessau, *Inscr. Lat. Sel.* 7264] (Vienne in France) Ant. Pelagius.

[5] C.I.L. III 7024 [=Dessau 8722ª] (Docimium in Phrygia) Pela(gius).

Though it was not a frequent name, it was thus sufficiently common to negative the underlying idea of some investigations that it was specially invented to represent the native Celtic name of the most famous person who ever bore it. That he was far from being the earliest Latin bearer of the name is sufficiently proved by the fact that more than one Pope took it after his time. This clearly goes to show that the name enjoyed sufficient currency, apart from its evil association with the celebrated heresiarch, to make its survival possible among Christians. Finally, if there had been anything peculiar about the name, it is certain that Pelagius's adversaries would have made fun of it; but of this there is not a trace.

Pelagius the Briton or the Irishman. Very little is known of the life of our Pelagius. The date and place of his birth and death are alike uncertain. His contemporaries are not even unanimous on the country of his origin. For, while Augustine[1], Orosius[2], Marius Mercator[3], and Prosper[4] speak of him as British (*Britto, Britannus*), Jerome appears to refer to him as Irish[5] (*Scottus*). Professor Bury would reconcile the two statements by explaining that he was an Irishman born in Britain[6]. According to Roman usage, *Britto* or *Britannus* was applicable to any inhabitant of the Roman province or provinces named *Britannia*[7], and there is evi-

[1] *Ep.* 186 1 § 1 (C.S.E.L. LVII 45) (A.D. 417?) *Pelagium, quem credimus, ut ab alio distingueretur, qui Pelagius Terenti dicitur, Brittonem fuisse cognominatum.*

[2] *Apolog.* 12 3 (C.S.E.L. V. 620) (A.D. 415) *Britannicus noster.*

[3] *Liber Subnot. in Verba Iuliani* prol. ed. Baluze (Paris, 1684) p. 2 (Migne, *P.L.* XLVIII 111 A) (A.D. 431—2) *Pelagium gente Britannum monachum.*

[4] Chron. A.D. 413 (Mommsen, *Chronica Minora* I 467) *eodem tempore Pelagius Britto*; carm. de ingrat. l. 2 (Migne, *P.L.* LI 94 B) (ca A.D. 430) *coluber...Britannus*: so also in Gennadius, *Uir. Inlust.* 43 (ca A.D. 496) *Pelagius Britto haeresiarches*, but Richardson's edition omits *Britto*: Bed. *H.E.* I 10 (ca A.D. 731) *Pelagius Bretto.*

[5] If indeed the words in *In Hierem. proph. prol.* § 4 (C.S.E.L. LIX p. 4 l. 20) (A.D. 415) *stolidissimus et Scottorum pultibus praegrauatus*, and *In Hierem.* III 1 § 4 (C.S.E.L. LIX p. 151 ll. 15 f.) *habet enim progeniem Scotticae gentis de Brittannorum uicinia* refer to him: they are for us of irritating vagueness. We now know that *Alpinum* (not *Albinum*) *canem* is the true reading (on p. 151 l. 13 of Reiter's ed. of Hier. *in Hierem.*), but these words could hardly refer to Pelagius.

[6] *Life of St Patrick* (London, 1905) pp. 296, 43: 'It is possible that, as some claim, Pelagius was born in Ireland, but the evidence rather points to the conclusion that he belonged to an Irish family settled in western Britain': see also *Hermathena* xiii pp. 26 ff.

[7] Cf. W. M. Ramsay in *Studia Biblica* IV (Oxon. 1896) pp. 34 ff.

dence of an Irish colony in Britain at an early date[1]. But the fact that the name '*Scottus*' or 'Irish' undoubtedly conveyed a reproach in Jerome's day tells against the view that Pelagius was Irish. Claudian speaks of the Irish as cruel[2], and in several passages refers to Roman conflicts with them[3]. And Jerome himself, having learnt from historical or geographical works that the Irish had been guilty of a number of even worse crimes than that of cruelty, alluded to the Irish with contempt long before he ever heard of Pelagius[4]. Certainly the Irish of succeeding centuries, and few apart from them, treated Pelagius with the highest respect[5]. On the other hand, the literary style of Pelagius's work is so accomplished that it seems more probable that he obtained his higher education in Britain than in Ireland, which was never a part of the Roman Empire. The present writer is, however, more concerned with philological than historical problems, and does not feel called upon for a definite decision on this interesting question.

His Commentary on thirteen Epistles of St Paul. Whatever his origin, Pelagius appears to have found his way to Rome towards the end of the fourth, or very early in the fifth century. We can only guess the purpose which took him there, or the source from which he drew the necessary means for travel, and support in the great city. The suggestion has been made that he had a serious disagreement with his father, and that he in consequence left home and lived away from Britain for the rest of his days[6]. Whether that conjecture be true or not, it is perfectly clear that he had received a first-rate education[7], and it may thus be presumed that

[1] See Bury, op. cit. p. 350.

[2] *De Bello Gothico* 417 *Scotto...truci.*

[3] See the index in Koch's edition, ss.vv. *Scotticus, Scottus.*

[4] Zimmer, *Pelagius in Irland* p. 20, n.**, quotes them: *Epist.* 69 3 § 6 (C.S.E.L. LIV 684 ll. 17 ff.) (ca A.D. 397) *Scottorum et Aticottorum ritu...promiscuas uxores, communes liberos habeant*; *Adu. Iouin.* II 7 (Migne, *P.L.* XXIII 296 A) (ca A.D. 392) *Scottorum natio uxores proprias non habet.*

[5] The thesis of Zimmer's book, so ably defended.

[6] By the present writer in an article entitled, 'Pelagius' Doctrine in Relation to his early Life,' *Expositor* for 1915 vol. I pp. 180 ff. Other references bearing on the point, viz. *in* 1 *Cor.* iiii 16, xiii 4; *Eph.* vi 2, might be added to those given in that paper.

[7] H. Williams, *Christianity in Early Britain* (Oxford, 1912) p. 181, is in agreement; see also pp. 199 f.

he was of wealthy family. The records show that in Rome he lived a pure life in solitude, devoted to sacred study. His deep knowledge of scripture will be sufficiently proved in subsequent parts of this book. He was also well read in the earlier Latin Christian writers as well as those of his own day. It has been generally believed that he had a first-hand acquaintance with various Greek Christian writers also. Certainly he shows on occasion the knowledge of classical Latin literature he had acquired in his youth[1].

Marius Mercator tells us that Pelagius ventured, before the devastation of the city of Rome[2], to compose commentaries on the Apostle Paul and to circulate them among those on whose friendship he could rely. He believed himself to be *explaining individual words or thoughts of the Apostle*[3]. Augustine's language with regard to this work is very similar. He tells us in 412 that he had read certain writings of Pelagius (who was reported to him to be a holy man, far advanced in Christian graces), containing *short expositions of the Epistles of Paul the Apostle*[4]. These two writers not only allude to the commentaries, but, as will be set forth in detail later[5], also make quotations from them. The book itself contains evidence that part of it at least was written not earlier than about 406[6]. Also the use of the

[1] On all these matters see chap. v.

[2] I.e. by Alaric the Goth in A.D. 410.

[3] *Commonitorium super nomine Caelestii*, ed. Baluze, p. 135 (Migne, *P.L.* XLVIII 83 A) (written in Greek A.D. 429, translated into Latin by the author, A.D. 431): *ausus est memoratus (Pelagius) ante uastationem urbis Romae in apostolum Paulum commentarios condere, et his edere, de quorum amicitia praesumebat. Explanare autem se putauit singula apostoli uerba uel sensus.* The commentary is referred to also in the *Liber Subnotationum*, ed. Baluze, p. 2 (Migne, *P.L.* XLVIII 111—112) (written A.D. 431—2).

[4] *De Peccatorum Meritis et Remissione* III 1 § 1 (C.S.E.L. LX 129 ll. 6 ff.) *legi Pelagii quaedam scripta, sancti uiri, ut audio, et non paruo prouectu Christiani, quae in Pauli apostoli epistolas expositiones breuissimas continerent.*

[5] Chap. ii pp. 35 ff.

[6] If we could tell the exact date of Jovinian's death, we could from this fact get a *terminus post quem*, for Jovinian was clearly dead at the time *in Phil.* iii 18 was written but all we can say is that Jovinian was certainly dead in 406; how much earlier than that we do not know (cf. W. Haller, *Iovinianus*...Leipzig, 1897 [= *Texte u. Untersuchungen*, N.F. II Bd. Heft 2]) p. 131. Haller is absolutely ignorant of the four references to Jovinian in our commentary.

Origen-Rufinus commentary on Romans was not possible before about A.D. 405[1].

After the research of the past few centuries, there need be little hesitation in affirming that no copy of Pelagius's commentaries, with his name at the head of it, any longer exists. It is probable that originally this brief and unassuming work was issued without an author's name, and that, while in certain circles its authorship was known, and in others, where sympathy with its author's distinctive views was felt, his name was actually attached to it, the majority of copies remained anonymous. From the time of *Praedestinatus*[2] down to the middle of the seventh century, not a single quotation from the commentary by its author's name has been produced. But between the anonymous commentary on the Catholic Epistles[3] of the latter date and the thirteenth century we find a considerable number of quotations from the commentary labelled 'Pelagius,' as Zimmer was the first to point out[4]. Some of this evidence comes from glossed copies of St Paul's Epistles in Latin, and needs considerable sifting before it can be safely used. It seems, therefore, best to start merely with the quotations in Augustine and Marius Mercator, and to try to discover a commentary, which, though lacking, as it inevitably must, the name of Pelagius, shall be proved by internal evidence to be a reliable copy of the seemingly lost production. Before proceeding, however, to this identification, it is a duty to record the appearance of certain modern publications that have a bearing on our problem.

[1] See chap. v below, pp. 188 f.

[2] I 88, a rather paraphrastic quotation from Pelagius's note on Rom. v 15 (cf. also Migne, *P.L.* LIII 618 A, 619 A, 665 B). The much discussed *Praedestinatus*, written perhaps in the fourth decade of the fifth century, is probably the work of Arnobius Iunior, cf. Dom Morin's *Études, Textes, Découvertes* t. I (Maredsous and Paris, 1913) pp. 315 ff., especially 345 n. 4; or *Revue Bénédictine*, t. XXVIII (1911) p. 158. The parallels with Sang. Aug. Merc. in this work are given by H. v. Schubert, *Der sogenannte Praedestinatus* (Leipzig, 1903) [=*Texte u. Unters.* N.F. IX (4)] pp. 33 ff.

[3] This Irish-Latin commentary is contained in *Cod. Aug.* CCXXXIII (saec. IX) at Karlsruhe, and the reference to Pilag(ius) [*in Eph.* vi 14] *'sicut lurica—uirtutibus ornatur* was first discovered by me. I am glad to accept Mr Esposito's date for it as the middle of the seventh century, half a century earlier than I ventured to put it in 1906 (*Proc. Brit. Acad.* vol. II p. 431 [=23]): see his careful and learned article in *J.T.S.* vol. XXI [1919—20] pp. 316 ff.

[4] *Pelagius in Irland* pp. 162 f., summing up the first half of his book.

History of Pseudo-Jerome Commentary in print. In the ninth and last volume of his edition of the works of St Jerome, published at Basle in 1516, Erasmus committed to the press a brief commentary on thirteen Epistles of St Paul, which he had found in a manuscript, bearing the name of Jerome as author. The words of the preface to this part of his great edition are these: '*Postremo commentarios in omnes diui Pauli epistolas, quas Hieronymo uendicabat codex quidam, obsoletae uetustatis, Gotthicis characteribus exaratus, sic sane perplexis et iam prae uetustate euanidis, ut coacti fuerimus in elementariorum ordinem rursus descendere, et quod in ludo puelli faciunt, litterariis apiculis noscitandis operam dare: sed et ii sicut proxime superiores, indigni sunt iudicandi qui Hieronymo tribuantur. Quando enim sic ineptit Hieronymus, ut hic interpres quisquis is demum fuit: quando sic balbutit, ut hic frequentissime soloecissat. Tametsi is qui glossam (ut uocant) ordinariam consarcinauit, Hieronymi titulo nonnulla citat, quae nominatim in iis commentariis comperiuntur. At hoc neutiquam satis probauerit Hieronymi Stridonensis esse, quod scilicet sint illius nomine citata. Neque enim hoc agebat glossarius iste, siue Rabanus is fuit, siue alius quispiam, ut cuius essent inquireret, sed pro tempore quod ad rem suam faciebat, id excerpebat...quaedam inuenire licet, quae doctis etiam placere possint*[1].'

No one has, I believe, ventured to dispute Erasmus' opinion, and to claim these commentaries for Jerome[2]. They have nevertheless been reprinted in successive editions of the works of Jerome down to that in Migne's Patrology, in which, according to the example of Vallarsi, they get the very last place, just before the index. Some care seems to have been exercised in the reprinting of them in the editions of Erasmus, Victorius, and Martianay, but through sheer carelessness the text in Vallarsi (at least in the later quarto edition), and hence in Migne, is far inferior in accuracy to that of the *editio princeps*. To this subject we return later[3].

[1] I have expanded the abbreviations of the original.

[2] With the exception of a rather careless correspondent of Erasmus, Hieronymus Dungersheym, writing from Leipzig to Erasmus on 18 Mar. 1517, who quotes from Ps.-Jerome on *Phil.* ii 6 (*Opus Epistolarum Des. Erasmi Roterodami*, recogn. P. S. Allen, t. II (Oxon. 1910) no. 554 p. 507).

[3] Chap. vi pp. 281 f.

Ambrosius Catharinus Politus, Archbishop of Compsa[1], and Sixtus of Siena[2] observed that the commentaries were tainted with Pelagianism. The most important remarks of Sixtus are these: '*Annotationes in tredecim Pauli Epistolas, quanquam in fronte praeferant praefatiunculam Hieronymi ad Heliodorum scribentis, styli tamen diuersitas, et dogmatum discrimen, ipsius non esse indicant. Ambrosius, Compsae Archiepiscopus, autumat, scriptorem operis fuisse Pelagium, quia in expositione octaui et noni capitis epistolae ad Romanos, doceat praedestinationem aeternam esse ex meritis electorum diuina praescientia praeuisis. Ego uero, ut libere pronunciem quid sentiam, nihil dubito authorem, quisquis ille fuerit, Pelagiana peste laborasse, prout apertissime deprehendi potest ex annotationibus septimi capitis epistolae ad Roman. ubi edisserens illud,* Sine lege peccatum erat mortuum, *insanire*[3] *eos putat, qui credunt peccatum Adae ex traduce parentum in nos deriuasse, affirmans, idem peccatum non propagatione, sed exemplo duntaxat ad posteros transfusum. Ex quo satis liquet, Hieronymum, Pelagiani dogmatis hostem acerrimum, non fuisse huius operis authorem. Sunt et alia quaedam his commentariis asserta, haereseos suspicione non carentia, quae nos una cum praedictis erroribus sequenti uolumine annotauimus*[4]. *Non sum tamen in sententia Ambrosii praeceptoris mei, ut arbitrer hos commentarios esse Pelagii: is enim ut August. in* 3. *de baptismo paruulorum testatur, in explanationibus quas admodum breues edidit in epist. ad Roman. tanta modestia usus est, ut non sub propria, sed sub aliena persona proposuerit argumentum aduersus originale peccatum, quae August. ibidem ad uerbum transcripta recenset.*' In his own *Annotationes*[5] also Sixtus takes occasion to criticize the pronouncements of the commentary on various subjects. In *Ann.* 238 (p. 516) he attacks the note on Rom. v 12 *In quo omnes peccauerunt,* and quotes the pub-

[1] *In omnes Divi Pauli...epistolas...commentaria* (Paris, 1566): 'quidam non incuria Pelagium eius operis authorem credidere' (praef.): quoted by Sixtus and Victorius, ll.cc.

[2] *Bibliotheca Sancta* (preface, 1566) (Paris, 1610) p. 247 (1) D, quoted below: (Colon. 1626), p. 309.

[3] We shall see afterwards that the passage here objected to is an interpolation into the original commentary.

[4] References to these follow immediately.

[5] =ed. Colon. 1626, p. 661 etc.

lished notes on *In hunc mundum peccatum intrauit et per peccatum mors*: Exemplo uel forma. *Et ita in omnes* etc. (Migne 668 C) down to 'ipsa morietur': then *In quo omnes peccauerunt*, with the note on it[1]. Then follows the note on Rom vii 8, referred to above: 'Item, si cum,' etc. (Migne 676 B) to 'non est legi subiectus' (676 C). He then points out that this error and interpretation are condemned by a decree of an African Council, cap. 77, with which the Synod of Trent later agreed. In *Ann.* 240 (p. 517) there is another reference to the note on Rom. vii 8. In *Ann.* 244 (p. 518) the note on Rom. viii 3 is criticized, because it insinuates that in Christ's flesh there was an inclination to sin: the words quoted are: 'Filius Dei, suscepta carne' down to 'contagione peccati' (Migne 679 C). In *Ann.* 251 (p. 522) the commentary is quoted among those which hold the view that predestination is after merits have been foreseen: the particular passages mentioned are: Rom. viii 19 *Praedestinauit conformes fieri* etc. down to 'conformes in gloria' (Migne 685 A), 'quos praesciuit crediturosʼ—'non inuitos' (*ibid.*), Rom. ix 15 *Miserebor, cui miserebor.* 'Hoc recto sensu' to 'sim misertus' (Migne 689 B). In *Ann.* 280[2] (p. 537) the note on Gal. iv 24, *Quae sunt per allegoriam dicta* is referred to, the words cited being: 'Dedit regulam' to 'exponamus,' 'et hoc ipsum ibi' to 'fieri uoluisse' (Migne 817 B, C). In *Ann.* 324 (p. 549) the note on 1 Tim. iii 8 is quoted, namely the words 'Quaeritur cur de' to 'episcopos ordinauit' (Migne 880 A, B).

Io. Garetius of Louvain in his *De Vera Praesentia Corporis Christi in Sacramento Eucharistiae*[3], some years before Sixtus, had headed a section with the words 'Pelagius haeresiarcha, gratiam Dei oppugnare coepit circa annum 419,' and then proceeds to quote the notes, from that on 1 Cor. xi 23 *Ego enim accepi a Domino* (Migne 751 D) down to 'existamus ingrati' (752 B), from *Itaque quicumque manducauerit* etc. to 'mundus manducabit' (752 C), from 'Unde oportet otiosum' to 'sancte percipiat,' and from *Probet autem se ipsum* to 'habere, quam nouam' (752 D). He thus has not the slightest hesitation in regarding this commentary as the work

[1] There are minor differences from the printed text. Certain of the portions he objects to will afterwards be seen to be not by Pelagius.

[2] The reference to this note in the index is false.

[3] Antv. 1561, class. viii p. 208 r.

of Pelagius, and he makes in the margin a reference to 'B. August. lib. de peccatorum meritis et remissione' in connexion with it.

Similar statements were made by the second great editor of Jerome, namely Marianus Victorius of Reate, Bishop of Ameria, who writes as follows: '*Commentarii in tredecim Pauli Apostoli epistolas, Hieronymi, ipsi etiam minime sunt: nam nec eius phrasim habent, nec eruditionem: quamuis in fronte operis epist. ad Heliodorum inscriptam, contineant: Quin potius hominis esse Pelagiana labe commaculati compertissimum est (ni ea tantum quae orthodoxa non sunt, ab haereticis potius sint adiecta). Notauit hoc ante nos Ambrosius Catharinus Politus Compsae Archiepiscopus, catholicae religionis assertor: notauit et Sixtus Senensis, quarto et sexto Bibliothecae sanctae uolumine: uterque errores Pelagianae haereseos, qui eo in opere inueniuntur, redarguentes. Si quis autem scire hoc concupiscat, liquido ex expositione quinti ad Romanos capitis inueniet: ubi Adae peccatum in humanum genus, non propagatione, et traduce, sed exemplo tantum, et imitatione diffundi asserit: ac si illud non contrahant, nisi qui aetate adulta, et ad peccandum iam apta, Adam sceleribus imitentur. Quod ipsum ex interpretatione septimi capitis liquidius apparet. Enarrans enim illud,* SINE LEGE PECCATVM ERAT MORTVVM, *ita scribit.* Item[1] si cum lex non esset, peccatum mortuum est: insaniunt qui de Adam per traducem asserunt ad nos venire peccatum. *Quae opinio quam impia, et haeretica sit, nemo catholicorum ignorat. Ego quid de operis auctore statuam, certi habeo nihil: nisi quod Hieronymi illud non esse, compertissimum est. Edi tamen curauimus eo modo, quo antea typis mandatum circumferebatur, ne quid priori editioni deesset, nulla quidem syllaba a nobis auctum, diminutum, aut immutatum: Lectorum arbitrio, quid de illo existimare uelint, penitus derelinquentes*[2].'

The position of Robert, Cardinal Bellarmine, is the same, as appears from these words: '*Commentaria in omnes Epistolas, non solum non sunt Hieronymi, sed, quod magis mirum est, Pelagii haeresiarchae sunt. Nam sanctus Augustinus, lib. 3. de peccatorum meritis, et remiss. cap. 1. dicit, se legisse Commentaria Pelagii breuia*

[1] The words *Item* to *uenire peccatum* are interpolated, as we have seen, p. 7 n. 3.

[2] *Sancti Hieronymi Stridonensis Operum* Tomus III (Paris, 1609) pp. 461—462; the date of the eighth volume of Victorius' earliest edition is 1572 (Schoenemann, *Biblioth....Patrum Latinorum*, t. I [Lips. 1792] p. 503).

in omnes Epistolas Pauli: et infra cap. 12. *allegat quaedam ex Commentario in caput* 7. *prioris ad Corinth. quae in his Commentariis inueniuntur. Vide auctorem horum Commentariorum, in cap.* 5. 6. 7. *et* 8. *et* 11. *ad Romanos; item* 1. *Corint.* 4. *Philip.* 1. *&* 3. *& in caput* 6. *prioris ad Timot. et inuenies sententias manifeste Pelagianas*[1].'

G. J. Voss, in one of the most learned books ever published on the Pelagian controversy[2], sums up his own and his predecessors' research thus: '*Etiam Pelagius edidit* XIV[3] *Expositionum libros in epistolas Paulinas. Meminit eorum Augustinus lib.* III. *de peccat. meritis et remiss. c.* 1. *et de gestis Palaestinis cap.* XVI. *Valde autem eo inclinat animus, ut putem eos ipsos esse, qui commentariis Hieronymi in epistolas aliquot Paulinas subjungi vulgo solent. Cui non tenui suspicioni locum magnum dedit, quod scriptor hic statuat passim, neminem per Adamum peccati reum esse, nisi quatenus eius imitetur exemplum: cumque omnes in eo peccasse dicuntur, id non ἁπλῶς intelligi debere, sed de genere improborum: quando alii praeter hos sint, qui juste vivendo secundum Adamum, hoc est Christum, sequi ament. Audiamus ipsum in cap.* V. *ad Rom. sic scribentem:* then follow "Ut qui sequentes"—"reconciliaremur Deo" (Migne 668 B). *Et mox:* "Quomodo cum non esset"—"est revocata" (ibid.). *Ibidem ad illud,* Et ita in omnes homines (Migne 668 C)—"ritu vivebant" (ibid.). *Et pauculis interjectis:* In quo omnes peccaverunt: "hoc est" (ibid.)—"exemplo Adae peccant" (668 D). *Et mox:* "Forma Christi Adam factus[4]" (Migne 669 B)—"eum volentibus[5]" (669 C). *Et post aliqua ad illa verba:* Sicut per unius delictum in omnes, etc. "Quomodo," *inquit,* "potest unius" (Migne 670 C)—"significat multitudinem" (671 A). *Et mox:* "Sicut exemplo inobedientiae"—"justificantur multi[6]" (ibid.). *Item in cap.* VI. "Qui veterem ho-

[1] *De Scriptoribus Ecclesiasticis Liber Unus* (Col. Agr. 1613) p. 165, or ed. 6 (Lovan. 1678) p. 120 = *Opera,* t. VII (Colon. 1617) p. 73 B—D. Ph. Labbe, *De Scriptoribus Ecclesiasticis* t. I (Paris, 1660) p. 441, objects to the Pelagian authorship on the ground of the absence of the Augustinian quotations from the published commentary.

[2] *Historiae de Controversiis, quas Pelagius eiusque reliquiae mouerunt, libri septem* (2nd edition) (Amstel. 1655, sm. 4to) pp. 11 ff. (original ed. 1618).

[3] An error due to carelessness, found also in other works on the subject.

[4] We shall see that this passage is an interpolation on the original Pelagius.

[5] So *Voss*: *Migne* cupientibus.

[6] Here Migne is corrupted by homoeoteleuton: see my text in vol. II: Voss is using an earlier and better edition.

minem" (Migne 672 B)—"imitando peccabant" (ibid.). *Item:* "Homo membra sua" (Migne 673 A)—"arbitrii libertatem" (ibid.). *Ubi palam est, eum naturam liberi arbitrii considerare citra ullam Spiritus S. gratiam. Quemadmodum et cum paullo post ad illud,* Humanum dico, propter etc. "Humana," *inquit,* "ratione"—"nullus abnuere" (Migne 674 A). *Sed omnium maxime scriptorem prodit, quod cap. sequenti, hoc est septimo, ait:* "Insaniunt qui"—"venire peccatum" (Migne 676 B)[1]. *Idem in epist. ad Philipp. cap.* II.[2] "Occasio fidei" —"utique crederemus" (Migne 844 B). *Paullum hic pedem figamus. Agnoscit bonitatis esse divinae, quod Christus venerit in mundum, ut nos doceret, quid credere debeamus: absque hoc esset, credenda ignorarentur, eoque nec crederentur. Quid uero aliud hîc requirit, quam ut bonitas divina nobis doctores mittat, qui extrinsecus instruant verbo? Nam opem spiritus Sancti ad fidem ingenerandam nec hîc necessariam esse dicit, nec alibi usquam. Unde cognoscimus, quomodo intelligere oporteat, quod in cap.* XI. *ad Rom. ait;* Fidem bonitate Dei conferri (Migne 698 B). *Cujusmodi a Catholicis omnibus probarentur, nisi constaret a quibus dicerentur. Atque ut haec ejus libri scriptorem Pelagianum esse clare ostendunt, ita eum non alium quam ipsum Pelagium esse verisimile faciunt, quae de Pelagii libro refert Augustinus. Nam lib.* III. *de peccatorum meritis et remissione cap.* I. *scribit in hunc modum,* Post paucissimos dies legi Pelagii quaedam scripta, quae in Pauli Apostoli epistolas expositiones brevissimas continerent. *At commentarii quos habemus, sunt brevia in omnes Pauli epistolas scholia. Subjicit mox Augustinus:* Atque ibi comperi, cum ad illum venisset locum, ubi dicit Apostolus: Per unum hominem peccatum intrasse in mundum, et per peccatum mortem, atque ita in omnes homines pertransisse: quandam eorum argumentationem, qui negant parvulos peccatum originale gestare. Argumentatio illa sic posita est; Si Adae peccatum etiam non peccantibus nocuit, ergo et Christi justitia etiam non credentibus prodest. *Atqui hunc in modum ratiocinatur, qui commentarios istos scripsit: quemadmodum videre ex iis fuit, quae supra adduximus. Quanquam illa ipsa penitius consideranti fatendum est, satis obscure hanc ex iis sententiam elici. Verba sane ipsa non legas. Sed fortasse haec inde exciderint: quod arbitratur Gretzerus defensione Bellarmini*

[1] On this passage see p. 7 n. 3.

[2] This should be I.

de verbo Dei lib. IV. *cap.* V. *Praeterea cap.* V. *ejusdem libri ait Augustinus, Pelagium non uno modo explicuisse illud Pauli ad Rom.* V. Adam forma futuri. *Atqui hoc facit commentator iste, his verbis:* "Sive ideo forma fuit" (Migne 669 B)—"Sicut enim Adam etc.[1]" (ibid.). *Denique apud Augustinum duodecimo ejusdem libri capite (ubi Paulinum illud expendit* 1. *Cor.* vii. Sanctificatus est vir infidelis in uxore, et sanctificata est mulier infidelis in fratre: alioqui filii vestri immundi essent, nunc autem sancti sunt) *magnus haec commentatur antistes:* Aut sic est accipiendum, quemadmodum et nos alibi, et Pelagius, cum eandem ad Corinthios epistolam tractaret, exposuit, quod exempla jam praecesserant et virorum, quos uxores, et feminarum, quas mariti lucrifecerant Christo, et parvulorum, ad quos faciendos Christianos voluntas Christiana etiam unius parentis evicerat. *Atque ita interpretatur scriptor horum scholiorum. Verba eius apponam:* "Exemplum refert" (Migne 736 D) —"verbo lucrifiant" (737 A). *Pelagium igitur istorum esse scholiorum scriptorem, verisimillimum videtur. Interim de hoc nolumus cum quoquam ducere contentionis funem: dummodo si non Pelagii, saltem Pelagiani alicujus credantur: quod etiam agnoscunt Sixtus Senensis lib.* IV. *Bibl. Sanct. verbo Hieronymus: Iohannes Garetius de sacrificio Missae centur.* V. *fol.* 43. *Bellarminus in catal. script. Eccles. et lib.* IV. *de verbo Dei cap.* V. *et lib.* IV. *de amiss. gratiae, atque alibi: item Pererius comm. in Gen. cap.* XIV. *n.* 8. *Marianus Victorius censurâ tom.* 8. *Hieron. Scultingius in censurâ confess. Hieron. Salmeron in epist. Pauli disp.* XVI. *Coccius Thesauri T.* 2. *artic.* 11. *ut interim de Witakero, Perkinso, Iunio, Rob. Coco, plurimisque aliis nihil dicam*[2].'

To recapitulate. Erasmus had contented himself with denying the paternity of Jerome. Succeeding scholars pointed out the Pelagianism in the commentary, and some boldly identified it with the commentary of Pelagius himself mentioned and quoted by Augustine. The difficulty that certain of Augustine's quotations are wanting to the would-be Jerome, was hardly faced by anyone. With the publication of the first printed edition of Marius Mercator

[1] This last part is an interpolation in Pelagius.

[2] Of the authorities here enumerated I have consulted such as were accessible to me: some are quoted above: the reference to Pererius appears to be wrong. On Phil. Labbe's view, published in 1660, see above, p. 10 n. 1.

in 1671, and particularly that by Jean Garnier in 1673, the problem assumed a somewhat different aspect.

Slightly prior to Garnier, however, Enrico de Noris, of Verona, had observed the bearing of the new information supplied by Mercator on the subject of the Pelagian commentary, but it did not lie within his province as a historian to work the matter out with Garnier's fullness[1]. It does not appear that either author's work was known to the other, and we have here therefore an example of that curious coincidence in research which occurs so often. Noris alleges a reference to Pelagius's commentary in cap. 16 of Augustine's *De Peccato Originali*, which, so far as I know, had not been previously observed[2], and he quotes Mercator on the date of the Pelagius commentary, direct from the Vatican codex, p. 37[3]. He then mentions Jansen's agreement with Voss that the Hieronymian commentary is undoubtedly that by Pelagius, and proceeds to confirm this view by the quotations Marius Mercator gives from the commentary[4]. An interesting suggestion which he then makes must be quoted in his own words: '*Scio S. Doctorem* [i.e. Augustine] *lib.* 3. *de pec. mer. et remis. nonnullas ex eisdem Pelagii commentariis argumentationes ad verbum recitare, quae in editis non leguntur, sed illud satis verisimillimum judico, eas ratiocinationes Celestii manu insertas, eoque pacto in S. Doctoris manus venisse, etenim familiare Celestio fuit, brevissimis syllogismis ad haeresim stabiliendam uti; Jansenius existimavit, easdem expositiones Pelagii ipsius manu fuisse subinde parumper immutatas, de quo nolo cum eodem ducere contentionis funem. Porro apertis verbis ibidem peccatum originale excluditur, nam cap.* 5. *ista leguntur:* "Quomodo potest" (Migne 670 C) —"homines iustificati sint[5]?" (671 A) *quo loco pluribus tradit, Adam nocuisse posteris exemplo tantum, ac forma, qua mors animae, non*

[1] *Historia Pelagiana et Dissertatio de Synodo V. Oecumenica*, etc. (Patav. 1673: also Amstel. 1677). The dedication is dated 23 March 1673, but the permission of the Prior General of the Augustinians is dated 20 June 1672; the book must therefore have been completed before the latter date. For the use of Mercator by De Noris cf. pp. 5, 14 f. etc. of ed. Amstel.

[2] p. 14 ed. Amstel. There is a clearer instance, however, in c. 21 § 24, which he failed to quote: unless indeed 16 be a wrong reference, for 21.

[3] p. 14 ed. Amstel.

[4] For these, see below, pp. 41 ff.

[5] *Migne* sunt.

vero corporis Adami culpam imitantibus intimatur. Et cap. 7. *totum se prodit inquiens:* "Insaniunt"—"venire peccatum" (676 B). *Vides ergo Pelagium strenuum Rufini defensorem. Praeterea in eisdem commentariis universum haeresis, quam postea fusius docuit, virus evomuit. In c.* 8 *laudatae epistolae ad Romanos ad illa verba:* Lex enim—"appellat" (Migne 679 B), *et inferius:* "Quicumque secundum doctrinam"—"Dei aguntur[1]" (Migne 681 D); *Neutrobique enim gratiam Spiritus Sancti a lege, et doctrina distinguit. In cap.* 11. *vers.* 7. Electio autem consecuta est, *huec scribit:* "Divina Scriptura" (Migne 696 A)—"dedit libertatem" (Migne 696 B). *Quibus actuale Dei auxilium prorsus negavit, admittens tantum adjutorium possibilitatis, quod idem est, ac liberum arbitrium naturae rationali insertum. Augiae*[2] *stabulum purgare mallem, quam illorum commentariorum errores in indicem cogere*[3]*.'*

Garnier did not content himself with the issue of Mercator's text, but furnished it with copious notes and dissertations, which still possess interest and value[4]. He mentions that some attributed the Hieronymian commentary to Primasius, others to Sedulius[5]: but of these attributions I can find no trace. That there is, however, a close relationship both between 'Primasius' and 'Hieronymus,' and between Sedulius and 'Hieronymus' we shall afterwards see[6]. Garnier himself states that in his time no one doubted that the commentaries were not merely by a Pelagian, but by Pelagius himself. He then quotes *Praedestinatus* and the passages of Augustine, to which reference has already been made, including *De Peccat. Orig.* c. 21[7] and *Op. Imp. c. Iulian.* I c. 54, which last passage, so far as I know, had never been adduced by anyone else[8]. As has been said above, he also takes full advantage of the evidence of Mercator in support of the Pelagian authorship. But perhaps

[1] An interpolated passage.

[2] Sic.

[3] Ed. Amstel. p. 15.

[4] *Marii Mercatoris S. Augustino aequalis Opera quaecumque exstant.* Prodeunt nunc primum studio J. Garnerii: reprinted in Migne, *P.L.* XLVIII. The 'nunc primum' is not strictly correct, as Schoenemann, *Bibliotheca Patrum*, t. II (Lips. 1794) p. 550 = Migne, *P.L.* XLVIII 53 A—B, shows: an earlier edition appeared in 1671.

[5] Migne XLVIII 83 B.

[6] Chap. VI pp. 322 ff., 338 f.

[7] See above, p. 13 n. 2.

[8] Migne XLVIII 84 A—B: Labbe, p. 795, had noted Sedulius's connexion.

his greatest service in connexion with the whole matter was to call attention to a passage in Cassiodorus that had been overlooked by all the earlier investigators[1].

Cassiodorus, in the eighth chapter of his invaluable work, *Institutiones Divinarum Litterarum*, written about the middle of the sixth century, is describing Latin commentaries on the New Testament Epistles contained in the library of the monastery he had founded at Vivarium. This chapter is of the utmost importance to its subject, and must be quoted here, because of the light it sheds on the problems with which we are dealing. By the kindness of Dr C. H. Turner, I am enabled to give the text according to the Bamberg eighth century MS, the best of all[2].

§ 1. Octauus codex canonicas epistulas continet apostolorum. sed in epistolis tredecim sancti Pauli annotationes conscriptas in ipso initio meae lectionis inueni, quae in cunctorum manibus ita celebres habebantur, ut eas a sancto Gelasio papa urbis Romae doctissimi uiri studio dicerent fuisse conscriptas. quod solent facere, qui res uitiosas cupiunt gloriosi nominis auctoritate defendere: sed nobis ex praecedentibus lectionibus diligenti retractatione patuerunt subtilissimas quidem esse ac breuissimas dictiones, sed Pelagiani erroris uenena illic esse seminata. et ut procul a uobis fieret error hereticus, primam epistolam ad Romanos qua potui curiositate purgaui, reliquas in chartaceo codice conscriptas uobis emendandas reliqui: quod facile subiacebit, quando praecedenti exemplo audacior reddatur sequentis imitatio.

§ 2. Sed inter has sollicitudines grauiter aestuatus, quendam anonymum codicem subnotatum diuina reperi prouisione collatum, qui tredecim epistulas sancti Pauli non ignobili annotatione tractauit. hic diligenter excussus secundum uobis ac securum genus commentorum, domino largiente, praestabit.

§ 3. Ad Hebreos uero epistulam, quam sanctus Iohannes Constantinopolitanus episcopus triginta quatuor omeliis Attico sermone tractauit,

[1] Migne 84 c.

[2] Ed. Garet, t. II (Venet. 1729) p. 514, Migne LXX p. 1119: the Bamberg MS is HJ iv 15 (Patr. 61), saec. VIII ex.; see E. A. Lowe, *The Beneventan Script* (Oxford, 1914) passim. It appears to be a direct, or almost direct, copy of the Cassiodorian autograph. P. Corssen, *Jahrbücher für protestantische Theologie* IX (1883) pp. 619—633, made admirable use of another part of it, as also Th. Zahn, *Gesch. d. ntl. Kanons* II Bd. (1) (Erl. u. Leipz. 1890) pp. 268 ff. Another really old, but fragmentary, MS of this work is at Vercelli, Bibl. Capitolare, CLXXXIII (saec. VIII), of which one page is photographed in *Specimina Codicum Latinorum Vaticanorum* coll. F. Ehrle et P. Liebaert (Bonn, etc. 1912) no. 9. There are MSS also at Hereford, Karlsruhe, St Gall, etc.

Mucianum uirum disertissimum transferre fecimus in Latinum, ne Epistularum ordo continuus indecoro termino subito rumperetur.

[*The next four paragraphs are omitted here, because they concern only the Canonical or Catholic Epistles.*]

§ 8. Tertium uero codicem reperi epistolarum sancti Pauli, qui a nonnullis beati Hieronymi annotationes breuissimas dicitur continere, quem uobis pariter, Christo largiente, dereliqui.

§ 9. Post haec uero tria paria, quae diximus, commentorum, Petrus, abbas Tripolitanae prouinciae, sancti Pauli epistulas exemplis opusculorum beati Augustini subnotasse narratur, ut per os alienum sui cordis declararet arcanum ; quae ita locis singulis competenter aptauit, ut hoc magis studio beati Augustini credas esse perfectum. mirum est enim sic alterum ex altero dilucidasse, ut nulla uerborum suorum adiectione permixta desiderium cordis proprii complesse uideatur ; qui uobis inter alios codices, diuina gratia suffragante, de Africana parte mittendus est[1].

§ 10. Sic totus ordo epistularum canonicarum tam sancti Pauli quam diuersorum apostolorum domini fauore completus est.

§ 11. Dicitur enim et beatum Ambrosium subnotatum codicem epistularum omnium sancti Pauli reliquisse, suauissima expositione conpletum, quem tamen adhuc inuenire non potui, sed diligenti cura perquiro.

At this point we may leave the text of Cassiodorus, following the example of the men of that day. We shall see later that if they had read farther, they would have solved one problem at once.

Garnier's interpretation of Cassiodorus' statements is this. After paraphrasing § 1, he expresses doubt whether Cassiodorus's pupils ever carried out the revision he suggested, but points out that in published editions of the Hieronymian commentary the passages alleged by Augustine, Marius Mercator, and *Praedestinatus* as tainted with Pelagian error, are wanting: the probable reason for this is that our copies are descended from the copy made by Cassiodorus for his monks. Garnier feels the difficulty of the presence of the *Insaniunt* passage in Rom. vii 9 (Migne 676 B), and explains that, after it had been removed by Cassiodorus, it had been inserted again by a scribe[2]. In a later part of his book he subjects the whole question to a somewhat more elaborate examination, and sets forth the quotations from Pelagius in Mercator side by side

[1] This work has not been printed, but a MS exists in the Vatican, lat. 4950 (saec. XI), formerly S. Petri Damiani in Avellino, as Dr H. M. Bannister informed me. See also Denifle, *Luther und Luthertum* I (2), p. 22.

[2] As a matter of fact, this passage was never before Cassiodorus's eyes, cf. p. 7 n. 3.

with the corresponding Hieronymian comments. His conclusion is that the would-be Jerome is the original Pelagius as revised by Cassiodorus, who made excisions in the interests of orthodoxy[1].

The industry which Garnier displayed gained a signal reward: his opinion remained practically undisputed for two centuries. Succeeding statements are quoted here for the sake of relative completeness, but to all intents and purposes Garnier's view held the field right down to and even beyond the time of Klasen (1885).

Cave[2] obviously depends in part on Garnier. He mentions the evidence in Augustine, Marius Mercator, *Praedestinatus*, and Cassiodorus, that Pelagius wrote a commentary on 'xiv' Epistles of St Paul, and that Vossius and most scholars regard it as identical with the Hieronymian commentary in our possession. He records, however, at some length Ussher's dissent from this opinion[3]. Ussher's views show an interesting originality. He regards Pelagius as the author of the first commentary mentioned by Cassiodorus, but considers that the Hieronymian commentary is a comparatively late compilation from Pelagius, Jerome, and Primasius, a jumble of contrary opinions, heterodox from the first of these sources, orthodox from the second and third, put together by an ignorant person. He cites a contradiction between *in Rom.* xi 22 that 'faith' is conferred by God's goodness (Migne 698 B) with many other passages, on the one hand[4], and Pelagian views on the other, and holds that therefore those who attribute the whole work to Pelagius are mistaken. He then calls attention to the fact that three passages quoted by Augustine from Pelagius, are nowhere to be found in the Hieronymian commentary, and that the Pelagian prefaces and arguments to the Epistles are also absent from it[5]. He allows, however, the presence of Pelagian material in the com-

[1] Diss. VI pars ii cap. 2, 'Expositiones breves in omnes Epistolas Pauli apostoli' (Migne XLVIII 587 C—593 A).

[2] *Scriptorum Ecclesiasticorum Historia Literaria* (Lond. 1688) pp. 292 f.: (Colon. 1720) pp. 244 f.

[3] Abp Ussher p. 574 (of what work I cannot discover, prob. MS, see p. xlvi of later ed. of Cave).

[4] He quite rightly says that no other author more frequently insists on our justification by the free grace of God, and faith alone. See my chap. iii p. 70.

[5] This is the first occasion on which that element enters into the controversy; Ussher of course knew the *Book of Armagh*, where this prefatory material occurs under the name of Pelagius: see below, p. 25.

mentary, namely the already quoted note on Rom. vii (Migne 676 B)[1], the remaining quotations in Augustine, and the quotations made in the Irish Canons[2]. The best part of it, however, he thinks was taken from the very brief notes of Jerome, of which Cassiodorus speaks, as is suggested by the name of Jerome in the title, and the preface to Heliodorus. He reminds us that Walahfrid Strabus in the *Glossa Ordinaria* constantly quotes, and Sedulius[3] once (*in* 1 *Cor.* vii. Migne CIII, 144 A) appears to allude to the commentary, under the name of Jerome; 'non parentes' (Migne 740 A)—'incorruptam seruare' (740 B)[4]. Cave concludes by quoting Garnier's opinion as to the Hieronymian commentary in its present state.

Du Pin in his *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*[5] says: 'Les Commentaires ou les notes sur toutes les Epîtres de Saint Paul ne sont point de Saint Jerôme, mais d'un Auteur Pelagien, qui enseigne ouvertement ses erreurs en plusieurs endroits, et principalement sur le chapitre 7. de l'Epître aux Romains. Il est certain que Pelage avoit fait un Commentaire sur les Epîtres de Saint Paul, que Saint Augustin cite en quelques endroits du troisiéme livre des merites et de la remission des pechez. Ce même Commentaire de Pelage est encore cité par Marius Mercator, et l'on trouve dans celui-cy la pluspart des passages rapportez par ces deux Auteurs. Il y en a neanmoins un ou deux qui ne s'y trouvent pas; ce qui donneroit lieu de douter si c'est entierement le même, si Cassiodore ne nous avertissoit qu'il en a retranché quelques passages.' In a later note[6] he adds: 'Quelques-uns doutent si ce Commentaire est celui que Saint Augustin cite sous le nom de Pelage: 1. parce qu'on trouve aussi parmi les Œuvres de Saint Ambroise un Commentaire Pelagien sur les Epîtres de Saint Paul: 2. parce que l'on ne trouve pas tous les passages que Saint Augustin rapporte, comme étant du Commentaire de Pelage, ou du moins ne les y trouve-t-on pas dans les mêmes termes. La

[1] pp. 7 ff. [2] The reference to the Irish Canons first appears in Ussher.

[3] The Bamberg MS of Sedulius here assigns to H., but the reference may be to some passage of the genuine Jerome, perhaps *Adu. Iouin.* I 13 (cf. *J.T.S.* vol. XVIII p. 228).

[4] This passage is an interpolation on the original Pelagius.

[5] T III (Paris, 1689) p. 426.

[6] Op. cit. p. 492 note c.

premiere de ces deux raisons est tres-foible, puisqu'il est fort possible qu'un Auteur Pelagien ait fait des Commentaires sur Saint Paul, differens de ceux de Pelage. La seconde seroit de quelque poids, si l'on ne trouvoit pas dans ce Commentaire attribué à Saint Jerôme la pluspart des passages citez par Saint Augustin. Car 1. Saint Augustin dans le ch. 16 du livre des Actes de Pelage dit, que cét Heretique a expliqué ces paroles du chapitre 9. de l'Epître aux Romains, *Neque volentis, neque currentis est Dei* (sic!), en disant que Saint Paul avoit ainsi parlé par interrogation, *Voce interrogantis et redarguentis.* Cette même explication, ces mêmes mots se trouvent dans le Commentaire dont nous parlons. 2. Saint Augustin au livre 3. des Merites des pechez chapitre 12. dit, que Pelage expliquant ce passage du chapitre 7. de l'Epître aux Corinthiens, *Sanctificatus est vir infidelis,* remarque qu'il y avoit eu des exemples de femmes Fideles qui avoient converti leurs maris Infideles. Cette même remarque est dans ce Commentaire. 3. Saint Augustin dans le même livre chapitre 4. dit, que Pelage a dit sur ces paroles *Rom.* 5. *Quae est forma futuri,* qu'elles se peuvent entendre de plusieurs manieres. La même chose est remarquée dans ce Commentaire; mais ce qui met la chose hors de doute, c'est que Marius Mercator dans son Memoire instructif cite un long passage tiré des Commentaires de Pelage, qui se trouve tout entier dans celui-ci. Il est vrai que S. Augustin au livre 3. des Merites des pechez (*sic!*) chapitre 2. rapporte un argument contre le peché originel, qui ne se trouve point dans ce Commentaire, et qu'il cite dans le chapitre 3. un endroit qui est aussi rapporté par Marius Mercator, qui n'est point non plus dans ce Commentaire attribué à Saint Jerôme. Mais il y a apparence que ces endroits ont été effacez et raiez par quelques Catholiques.'

Richard Simon, the greatest of all students of ancient commentaries on the New Testament, records the opinions of Sixtus of Siena, Catarinus, Bellarmine and Labbe[1]. Without naming Garnier, he adopts the same opinion as his, that the Hieronymian commentary is the work of Pelagius, as revised by Cassiodorus. He makes a curious mistake, in stating that Cassiodorus reports that some assigned the commentary with the Pelagian poison to

[1] *Histoire Critique des principaux Commentateurs du Nouveau Testament...* (Rotterdam, 1693) c. 16 pp. 236 ff.

Primasius[1]. Cassiodorus, as a matter of fact, never mentions Primasius in this connexion. But in spite of such a mistake as this, Simon's chapter on the Pelagian commentary is, as might be expected, one of the most valuable ever written. We shall return later to his work, but at this stage it may be well to quote some of his further remarks. 'Pelage fait paroître dans tout cet ouvrage, qui ressemble plus à des Scolies qu'à un Commentaire, qu'il étoit exercé dans le stile des Livres Sacrez. Si l'on excepte quelques endroits de S. Paul, qu'il a interpretez selon ses faux préjugez, il peut être mis au rang des habiles Commentateurs du N. Testament. Il paroît même que Sedulius, Primasius, Haimo, et quelques autres en ont copié la meilleure partie dans leurs Commentaires. Bien qu'il n'ait point expliqué l'Epître aux Ebreux, il la cite souvent sous le nom de Saint Paul. Il a eu apparemment égard à l'usage de quelques Eglises Latines, qui ne la lisoient point alors dans les assemblées publiques....Si l'on ôte ce qui regarde la grace, et quelques autres points qui sont connus de tout le monde, Pelage a suivi la creance commune de l'Eglise, qu'il a même defenduë avec vigueur contre les Heretiques. Son Commentaire sur S. Paul merite d'être lu, mettant à part ses erreurs....le nom de Pelage qui est devenu odieux, ne nous doit point detourner de la lecture de son Commentaire, où il donne des preuves de son habileté....L'on prendra même garde, que pour ne pas s'accorder avec la doctrine, qui a été la plus commune après S. Augustin parmi les Latins, il n'est pas pour cela Heretique, dans tous les endroits où il ne convient point avec ce Pere: autrement il faudroit accuser d'heresie la plûpart des anciens Docteurs de l'Eglise. Je croy même que Pelage avoit composé son Commentaire sur les Epîtres de Saint Paul, avant qu'il eût été declaré novateur. Comme l'on est obligé de rendre justice à tout le monde, l'on distinguera ce qu'il a de commun avec les anciens Ecrivains Ecclesiastiques, d'avec ce qu'il a avancé de luy-même, sans être fondé sur la Tradition. Car c'est en cela seulement qu'on peut l'accuser d'avoir été novateur.' The justice of these remarks is evident, and it is regrettable that they required to be made. One is also impressed by the fact that Simon

[1] It looks as if Simon here had unwittingly taken Garnier's note on Marius Mercator for a quotation from Cassiodorus himself. On p. 238 he also quotes Cassiodorus inexactly.

had read through the published commentary with care. I take leave to doubt whether many of the others who have written about it, have done the same. Otherwise, it is strange that for four centuries the text should have been suffered to remain so ridiculously corrupt[1].

The great Tillemont's contribution to this question is in these terms: 'Nous avons parmi ses œuvres (i.e. those of Jerome) un commentaire sur toutes les epistres de S. Paul, hormis sur celle aux hebreux. Mais quoiqu'il porte le nom de ce Saint, et qu'on y trouve à la teste une lettre à Heliodore, neanmoins et les Catholiques et les Calvinistes conviennent qu'il n'est point de Saint Jerome, mais de quelque Pelagien, et apparemment de Pelage mesme, [ce que nous n'examinerons pas ici. C'est peutestre celui] dont on avoit parlé à Cassiodore; car il ne dit point que l'epistre aux Hebreux y fust. Mais il ne le dit point non plus de celle aux Romains, que Saint Jerome n'avoit point encore expliquée, lorsqu'il écrivit à Algasie [en l'an 407; et il ne paroist point qu'il l'ait jamais fait]. Cassiodore parle encore de quelques notes fort courtes sur les epistres de Saint Paul, que quelques uns disoient estre de S. Jerome. [Je n'en ay point d'autre connoissance.][2]'

Le Clerc reprinted the Hieronymian commentary in the twelfth volume of the Antwerp (Benedictine) edition of St Augustine's works in 1703[3], but without any attempt, so far as tests have been able to show, to improve the text. His standpoint with regard to it was probably that of Garnier.

In the fifth volume of the Martianay edition, published in 1706[4], there is a note pointing out that the preface beginning *Litteris tuis cursim* is not to be found 'in veteri codice[5],' and that the commentary, though attributed in MSS to Jerome, is really to be ascribed to a

[1] Take such passages as 2 *Cor.* xi 9, 10; 1 *Tim.* iiii 8; 2 *Tim.* ii 24, and compare them with the text in my second volume.

[2] *Memoires pour servir à l'Histoire Ecclésiastique des six Premiers Siècles*, t. xii (Paris, 1707) pp. 115 f. He cites Lab. *scr.* t. i pp. 441, 794. In the latter passage L. quotes Aubertinus, p. 596, with approval.

[3] pp. 315—458.

[4] *Sancti Eusebii Hieronymi Stridonensis Presbyteri Operum* Tomus Quintus... Parisiis, 1706, pp. 925—6.

[5] The reference would seem to be to Paris B.N. 1853 (saec. viii—ix), my M: the other old Paris MS, B.N. 9525 (saec. viii ex.), my E, was not in Paris till a century after this time.

Pelagian, or to Pelagius himself. The editor had also noticed a reference to a copy of Pelagius on *XIII* epistles of St Paul in the catalogue of the library of St Riquier[1], unobserved by any previous scholar. What follows must be quoted in Martianay's own words: '*Propterea in quibusdam veteribus codicibus praefixa est his Commentariis concordia Epistolarum Beati Pauli, quam omnes veteres codices Pelagio tribuunt.*' The reference here is, I think, to the 'concordia' which occurs in Paris MS B.N. 1853 (saec. VIII—IX), but neither in that MS nor in any other known to me, is it attributed to Pelagius. The use of our commentary by Primasius and Sedulius is then referred to, and he ends his note by explaining that when the name of Pelagius became unpopular, all the Pelagians in Gaul read the commentary under the name of Jerome.

The erudite Jo. Albert Fabricius in his great *Bibliotheca Graeca* lib. iv (Hamburgi, 1708) p. 204, quoting Cotelier and others, gives 'Pelagius sive potius Pelagianus quidam' as the author.

Ceillier contented himself with a very brief résumé of Garnier's researches in the following words: 'On croit avec beaucoup de vraisemblance que ce commentaire est celui-la même que nous avons parmi les œuvres de saint Jérôme, puisqu'on y trouve la plupart des endroits qu'en ont cités saint Augustin et Marius Mercator, et qu'ils sont remplis d'erreurs pélagiennes. Il est vrai qu'un des principaux passages cités par saint Augustin ne s'y voit plus: mais il est aisé ou que Pélage l'ait supprimé lui-même, ou qu'il en ait été ôté par Cassiodore qui, croyant que le pape Gélase était auteur de ce commentaire, en avait purgé l'Epître aux Romains avec tout le soin possible, afin que d'autres corrigeassent à son exemple ce qu'il y avait d'erroné dans ce *Commentaire sur les autres Epîtres de saint Paul*[2].'

Vallarsi, at the end of his edition of the works of St Jerome, prefixes an 'admonitio' to his careless reprint of our commentaries, based almost entirely on Garnier's work and accepting its con-

[1] The exact words are: '*In codice Bibliothecae S. Richarii recensentur Commentarii Pelagii in XIII Epistolas Pauli.*' Zimmer learned this reference from Becker (see *Pelagius in Irland* p. 158): the mention of it in Martianay has escaped notice. On the library of S. Riquier, cf. L. Traube in *Abh. d. bayer. Akad.* XIX (1892) pp. 326, 329, 331.

[2] *Histoire Générale des Auteurs Sacrés et Ecclésiastiques*...nouv. éd. t. VII (Paris, 1861) p. 543 (original date, about 1750).

clusions. He adds, however, two new facts on his own account, one when he points out that in the thirteenth century the commentary was known to a certain John of Verona as the work of Pelagius. The identity of this John is uncertain, Panvinius being of opinion that he is a certain John a Deacon, Pastrengicus that he was a 'Presbyter Mansionarius' of the same name. It appears that he wrote a history, unprinted in Vallarsi's time, and perhaps still so, in which these words occur: '*Vidi ego ipse Ioannes Commentarium Pelagii praedicti, super Epistolas Pauli, in quo licet multa bene et eleganter exponat, tamen subtiliter infundit uenenum haeresis suae.*' The second new fact is contained in the statement that the better manuscripts of the Hieronymian commentary are without the preface (to Heliodorus)[1]. As we shall see later, this is quite true.

Jean-Baptiste Morel, priest of Auxerre, one of the acutest and most learned patristic scholars that ever lived, did not edit the commentary, but in his *Éléments de Critique*, issued in 1766[2], he proves that he had read it with great care: for he furnishes a number of emendations of the text, most of which are absolutely correct[3], but have been taken no notice of either by Vallarsi in his later edition, or by Migne in his reprint, or in fact by anybody at all.

C. T. G. Schoenemann in his admirable *Bibliotheca Historico-Literaria Patrum Latinorum* gives an account of the editions of the Hieronymian commentary[4]. Towards the end of his account of Erasmus's edition, he makes a very pertinent suggestion, which, however, fell on deaf ears: '*Interim...optandum duxerim, ne doctum aliquem virum in hac sacrarum literarum parte habitantem pigeat denuo eadem excutere et imprimis inuestigare, annon fortasse assumenta aliquot vilioris panni insint, quibus ineptus aliquis glossator vel compilator ad totius operis contemtum Erasmum provocaverit*[5].' How much truth lies behind this suspicion will be apparent from a later part of the present volume[6].

[1] This fact had, however, been already observed by Martianay: see above, p. 21.

[2] More accessible in Migne's reprint, *Première Encyclopédie Théologique*, t. XLVII (Paris, 1866) pp. 969—1116.

[3] For example, *in* 1 *Thess.* iiii 13, *fieri* for *fieri* (Migne reprint, p. 1025).

[4] Vol. II (Lips. 1794) cap. 5 sect. 7 pp. 436 ff.

[5] p. 439. [6] pp. 35 f. etc.

If editors and historians of Latin literature have given but scanty attention to the Hieronymian commentary, commentators on St Paul have made abundant use of it. It was a primary authority for a number of commentaries from the sixth century onwards, and modern expositors have not neglected it. Among those of the nineteenth century, Bornemann, commentator on the Epistles to the Thessalonians, Bp Lightfoot[1], and Sanday and Headlam on the Epistle to the Romans may be mentioned. Their attitude to the commentary is naturally that of Garnier.

Garnier's view was disputed in a long paper by Klasen in the *Theologische Quartalschrift* for 1885[2]. He compares the notes on Rom. v, as they appear in Augustine, Mercator, and the Hieronymian commentary, and acutely observes that, though there are many differences in form, the contents exactly harmonize[3]. He subjects the theology of the commentary to a thorough examination, and defends at great length the thesis that the work as we have it is all by one hand, and that hand is not Pelagius, but a Pelagian of the latest period, when Pelagianism was becoming Semi-Pelagianism. As most of the argument is theological, and the present writer is not a theologian, he cannot form an estimate of its value. Nor does he know any examination of the paper by a competent theologian, and he can only conclude either that the paper has been overlooked, or that the theologians regard it as negligible. Loofs in the earlier editions of his *Leitfaden zum Studium der Dogmengeschichte* is not sure whether the Hieronymian commentary has been worked over, or not, and avoids using it as an authority for Pelagius' theological views[4]. Gregory in his *Textkritik des Neuen Testamentes*[5] holds that the Hieronymian commentary is 'sehr mutilirt.'

It will be the lasting merit of the late Professor Heinrich Zimmer of Berlin that he drew the whole subject out of the state of

[1] Cf. especially his commentary on the Epistle to the Galatians (Cambr. and London, 1865), pp. 222 f.

[2] Vol. LXVII, pp. 244—317, 531—577.

[3] pp. 267—270.

[4] In his article on 'Pelagius,' however, in the Herzog-Hauck *Realencykl.* (1904), and in the latest edition of the *Leitfaden* (1906), considerable use is made of it.

[5] Leipz. 1909 (this part 1902) p. 810: supplemented by later bibliography on p. 1353.

stagnation into which it had fallen. His proper field was Keltic studies, and the book *Pelagius in Irland*, published in 1901[1], was what he might have called a 'Seitenstück.' He was a man of virile and suggestive mind, interested in problems both of history and philology. In the course of philological study, he came in contact with certain documents which shed light on the history of the Pelagius commentary, and with characteristic enthusiasm he turned to this subject, and worked it out in his own way. If it has fallen to me to correct some errors of his, and to introduce new elements into the problem, I wish nevertheless to record here with the utmost gratitude the stimulus I have received from his work. In fact, when I took up the subject, it was with the intention simply of working out certain lines of investigation which he had suggested. Nor is it only to myself that stimulus has come from his work. A number of scholars have been led to interest themselves in the problem, such as Turner, Loofs[2], Riggenbach, Hellmann, Morin and De Bruyne.

Zimmer[3] points out that the *Book of Armagh*, the well known MS in the library of Trinity College, Dublin, written in 808, contains a prologue to the Epistles of St Paul, a prologue to the Epistle to the Romans, and separate arguments for each of the epistles, nearly all of which are specifically assigned to Pelagius[4]. He draws attention also to a MS of the early part of the eighth century in Würzburg[5]. This is a MS of the Epistles of Paul in Latin, which is heavily glossed. Most of the glosses, actually 949[6], are stamped *pl*, and one of them coincides with a comment quoted by Marius

[1] Berlin, Weidmann, pp. viii + 450.

[2] See his article in Herzog-Hauck's *Realencykl.*[3] XV (Leipz. 1904) pp. 747—774; also the supplementary and corrective article in Bd. XXIV (Leipz. 1913) pp. 310—312.

[3] In this and following paragraphs I follow very closely the wording of my lecture, published in the *Proceedings of the British Academy* vol. II (1905—1906) pp. 409—439, which in its separate form has been for some time out of print.

[4] But see page 17, above, for the proof that Ussher had noticed this fact much earlier, as also S. Berger, *Histoire de la Vulgate* (Paris, 1893) pp. 32 f.; *Les Prefaces jointes aux livres de la Bible* (Paris, 1902) p. 26.

[5] Since published in photographic facsimile by L. C. Stern (Halle a. S. 1910). The date I take from W. M. Lindsay, *Notae Latinae* (Cambr. 1915) p. 493, who says: 'glosses most of them patently much later than the text.'

[6] Zimmer, p. 112, for statistics.

Mercator[1]. The majority of these, actually 840, are to be found in our Pseudo-Jerome commentary, but the remainder are not to be found there. There are also, however, 348 glosses, with no author's name attached, that are to be found in the Pseudo-Jerome. The total reaches altogether 1311[2]. Zimmer has published a list of the glosses that are connected with the Pelagian commentary, and has added convenient symbols, first, to show when the gloss, though denominated *pl*, is not to be found in our Pseudo-Jerome, and second, when, though anonymous, it is to be found there. He has also discovered on examination that some of the glosses, labelled *pl*, are not really by Pelagius, but are derived from the commentary which was first printed in 1537 as a work of Primasius[3]. The original compiler of these glosses appears to have possessed an unmutilated Pelagius, since many passages which we cannot find in Pseudo-Jerome, are to be found either in Pseudo-Primasius or in Sedulius Scottus, both of whom made extensive use of Pelagius[4]. Some of those passages are to be found in both of these compilers.

From his study of the anonymous glosses in this MS, Zimmer found that the so-called Primasius commentary was sometimes used by the compiler, though not cited by any name. This commentary Haussleiter had proved to have no connexion with Primasius[5], and Zimmer claimed to be the first to point out that the principal source used in it is the Pelagius commentary, in an unmutilated state[6]; but here he overlooked the work of some seventeenth century scholars[7], though the Primasian authorship was then hardly doubted[8]. Zimmer, however, deserves all credit for

[1] On Rom. v 15; Zimmer, p. 40: see the next chapter.

[2] Zimmer, p. 132. [3] pp. 45, 68, 129.

[4] Aubertin ap. Labbe, t. I p. 796, and Simon, pp. 336 ff., 380, had pointed this out long before. Before Simon the Benedictines of St Maur had observed it, as regards Primasius; see their *Augustine*, t. X (Paris, 1690) praef.: *Primasium ex hoc commentario* (i.e. Ps.-Hier.) *non pauca desumsisse, fonte interim, unde illa duceret, non indicato, ab eruditis obseruatum est.* See also H. B. Swete, *Theodori Episcopi Mopsuesteni in epist. B. Pauli Commentarii* vol. I (Cambr. 1880) p. xlv n. 1.

[5] Zahn's *Forschungen z. Gesch. des neutestamentl. Kanons* IV (Erl. & Leipz. 1891) pp. 24—35.

[6] His words are 'was bisher noch nirgends erkannt wurde' (p. 122).

[7] See the above note.

[8] Yet it was noticed that the comm. on Hebr. was identical with that of Haymo (Migne, *P.L.* CXVII) and Remigius (not in Migne): see Tho. Gataker, *Adv. Misc.* II 20 ('si is est'); Simon, p. 368; Westcott's ed. of *Hebrews* (Lond. 1889) p. vii.

the detailed manner in which he has dealt with the question. He shows, for example, that the borrowing is much easier to detect in the later epistles than in the Epistle to the Romans, and that the whole commentary[1] is an anonymous anti-Pelagian revision of the Pelagius commentary[2]. He also allows that in the Würzburg codex a portion of the anonymous glosses, which ultimately belongs to Pelagius, may have come to it through pseudo-Primasius, shows that sometimes there are errors in the citations[3], and, further, proves that the compiler of the glosses sometimes abridged his sources[4].

As to the date and place of origin of the pseudo-Primasius commentary, Zimmer argues that Pelagianism on the Continent ended with the decrees of the Synods of Orange and Valence in 529, and that this date provides a *terminus ante quem* for a commentary containing polemics against the Pelagians. He seeks further to draw from the allusion 'fuerunt Hunni usque ad Attilam[5]' an argument that the compiler could not have lived long after the death of Attila (454), and that the last third of the fifth century is the latest possible date for the commentary. He thinks it came into being in South Gaul or North Italy in connexion with the semi-Pelagian controversies, and proposes to identify it with the commentary which Cassiodorus knew as attributed by some to Pope Gelasius and which he himself afterwards revised. This reasoning is able and learned, but fallacious, as we shall see. There is, however, no need to disagree with Zimmer as to the date when the pseudo-Primasius commentary came to Ireland, namely in 641[6]. He further mentions that this commentary is used in the Haymo-Remigius commentary of the ninth century[7].

Besides the Würzburg codex, Zimmer drew attention to two other MSS of the Epistles in Latin, which provide similar material, though much inferior in bulk. They are Vienna MS 1247, written

[1] Excepting, of course, Hebr.
[2] pp. 121 ff.
[3] pp. 127 ff., 133.
[4] p. 133.
[5] Migne, *P.L.* LXVIII, 441 B; Zimmer, p. 135.
[6] Zimmer, p. 137.
[7] pp. 135, 162. It is much to be desired that the extent of this indebtedness should be made the subject of a special monograph. In the course of the slight study I have been able to give to the question, I have not noticed that the indebtedness extends far. Also Haymo worked up his sources, and did not transfer them unaltered.

in 1079, and Berne MS A 73, of the thirteenth century. The former contains 203 direct citations from Pelagius: of these 167 are to be found in pseudo-Jerome, while 36 are there lacking. In 57 places also where no name is attached, words are given which appear in our pseudo-Jerome. Both MSS give the same prologue to the Epistles as is given by the *Book of Armagh*, and under Pelagius's name. The total number of independent glosses in the Würzburg and Vienna MSS together reaches 1535[1]. Zimmer also refers to citations of Pelagius in the Irish Canons of the end of the seventh or the beginning of the eighth century[2].

He next points out that there is evidence for the existence in the ninth and tenth centuries of MSS of Pelagius's commentary in three[3] libraries, all of them connected with the Irish mission to the Continent, at St Riquier, Lorsch, and St Gall[4]. Of these the St Gall MS appears to have survived in the anonymous 73, which will be further described immediately.

He then shows quite clearly, in opposition to the ruling view of Garnier and Simon, that the pseudo-Jerome commentary shows no prevailing anti-Pelagian tendency[5], and that it cannot therefore be the revision by Cassiodorus. In this respect pseudo-Jerome is to be contrasted with pseudo-Primasius, Sedulius, the Würzburg and Vienna glosses, to mention the other commentaries which employ Pelagius throughout. He proceeds to show by copious illustrations that frequently all other authorities have preserved the true text against pseudo-Jerome, and suggests—quite rightly, as will afterwards be proved—that many of the errors of that form will vanish when MSS of it are collated[6]. One of the best parts of Zimmer's book is his proof that Pelagius wrote no commentary on the Epistle to the Hebrews, though he regarded it as Pauline[7]. Fresh arguments will be adduced to confirm his conclusion[8].

[1] Zimmer, p. 155. [2] p. 162, etc.

[3] Prof. S. Hellmann adds a fourth, that at Murbach: the entry in the catalogue (dated about 840) (ed. Bloch, p. 271) is:—210, *Exposicio Pelagii in epistolas Pauli.*

[4] Zimmer, pp. 156 ff. [5] pp. 164 ff.

[6] Zimmer, pp. 169—175.

[7] pp. 178 ff. In this connexion he gives Haussleiter the credit of observing that the commentary on Hebrews in ps.-Primasius is identical with that in Haymo-Remigius; but this had been observed long before: see p. 26 n. 8 above.

[8] ch. vi. Cf. also De Bruyne in *Revue Biblique*, nouv. sér. XII (1915) p. 372.

Zimmer identifies the pseudo-Jerome commentary with that mentioned by Cassiodorus as containing short notes which were ascribed by some to Jerome. The second commentary mentioned by Cassiodorus he identifies with 'Ambrosiaster.' The first of the three anonymous commentaries mentioned by Cassiodorus, which Garnier and others have, in my opinion rightly, believed to be the unmutilated commentary of Pelagius, Zimmer considers to have been identical with our pseudo-Primasius. With regard to the revision by Cassiodorus and his pupils, he is of opinion that it has perished.

His view as to the manner of production of the pseudo-Jerome commentary must be mentioned. He considers that some one in the first half of the fifth century, before the suppression of Pelagianism, wrote out notes from the Pelagius commentary in a copy of the Epistles of Paul in Latin, that these notes fell into the hands of a man who knew nothing of Pelagius and was no heretic hunter, about the end of the fifth or the beginning of the sixth century, and that this man ascribed them to Jerome and edited them as his[1].

Zimmer's researches[2], of which we have here given a rather incomplete account, were crowned by the discovery of what appears to be the St Gall MS above referred to. Manuscript no. 73 in the Stifts-Bibliothek contains an anonymous commentary on fourteen Epistles of St Paul[3]. Its special characteristics are illustrated in great detail, by its discoverer, who compares it with pseudo-Jerome. It has some distinct differences from the published form attributed to Jerome. For example, it gives a long quotation in its proper place, which was already known from Augustine and Mercator[4], but is wanting in pseudo-Jerome, and in text it agrees with Augustine against Mercator. In the commentary on First Corinthians it frequently lacks one of the two explanations which pseudo-Jerome offers for one verse, and this Zimmer attributes to the editing of some Irish scholar. But the St Gall MS is not a pure

[1] pp. 200 ff.

[2] Some of them were anticipated in his article, 'Keltische Kirche in Britannien und Irland' in Bd. x (1901) (especially p. 211) of Herzog-Hauck's *Realencyklopädie*: the article was afterwards published as a book in an English translation, *Celtic Church in Britain and Ireland*, by A. Meyer (London, 1902).

[3] Zimmer, pp. 219—279.

[4] See below, pp. 36 f., 45 f.

Pelagius. It is heavily interpolated from known sources, especially in the commentaries on Ephesians, Titus, and Philemon, where passages from the genuine commentaries of Jerome on these epistles are interwoven with the Pelagian original, without acknowledgment. There are also citations from Augustine and Gregory the Great. These additions Zimmer regards not as specialities of the Irish recension of Pelagius, but as peculiar to the St Gall MS or its original[1]. The Irish appear from early times to have added notes to their copies of Pelagius, and thus in Irish circles passages came to rank as Pelagius which were not really by him. Zimmer suggests that Sedulius[2] and the Würzburg and Vienna MSS[3] are thus interpolated. After sketching the only plan by which an edition of Pelagius could then be made, Zimmer presents his readers with a collation of the St Gall MS made with the text of pseudo-Jerome[4]. The collation is fairly exact as far as it goes, but is defective to an incredible degree[5]. In spite of the care he exercised[6], Zimmer appears to have been physically incapable of making a really exact and full collation of a manuscript. Yet by this publication he did a great service to the study both of pseudo-Jerome and of Pelagius, as he at once removed a large number of the corruptions of the printed text of the former.

The next step in investigation was taken by Dr C. H. Turner in a most valuable review in the *Journal of Theological Studies*[7]. He joined issue with Zimmer on one point only, namely his view as to the pseudo-Primasius commentary. This commentary, as we have seen, Zimmer seeks to identify with the first commentary mentioned by Cassiodorus, from which Cassiodorus says he afterwards removed the Pelagian characteristics. Turner rightly objects that the pseudo-Primasius is 'definitely and consciously anti-Pelagian throughout,' and that it is in the commentary on Romans that Pelagius has been specially re-written. He proceeds: 'Pseudo-Primasius is based on Pelagius: if Garnier and the scholars who

[1] My own researches confirm this conclusion; see below, pp. 239 ff.

[2] I should not agree here, except perhaps in a very limited sense.

[3] Zimmer, pp. 268—271.

[4] Except that Rom. i and v 12—21 and Hebr. are copied *in extenso*.

[5] Hardly less than 2000 omissions have been noted.

[6] He tells us that he revised the collation with the original (pp. 449 f.).

[7] Vol. IV (1902—1903) pp. 132—141.

have followed him are right, Cassiodorus revised Pelagius. Pseudo-Primasius is an anti-Pelagian edition of Pelagius: so was that of Cassiodorus. Pseudo-Primasius has revised his original more on the doctrinal than on the linguistic side, more in the Epistle to the Romans than in the other epistles[1]; Cassiodorus, "in order to remove far the error of heresy," purged the Epistle to the Romans with all the *curiositas* that he could, leaving the rest of the revision to his pupils, whose work will doubtless have been much more perfunctory than their master's. Pseudo-Primasius adds to the genuine Pelagius on the thirteen epistles a commentary on the Hebrews, which depends on Chrysostom's Homilies[2]: but it was Cassiodorus who, in order to provide a commentary on an epistle which both Ambrosiaster and Pelagius had neglected, caused a certain Mutianus to translate these Homilies of Chrysostom into Latin[3]. The correspondence appears to be exact: pseudo-Primasius is surely nothing else than the new and standard commentary on the completed Pauline epistles evolved out of Pelagius and Chrysostom by Cassiodorus and his monks of Vivarium[4].'

Though Zimmer had very fully reviewed the mediaeval authorities which made use of Pelagius, there was one at least which escaped him. Zmaragdus, abbot of St Mihiel at the end of the eighth century and the beginning of the ninth, had compiled out of the writings of some twenty authors, whom he names in his preface, a commentary on the lessons read in church, and indicated his borrowings by symbols in the margins. This commentary was published at Strasbourg in 1536, and reprinted in Migne's Latin Patrology, vol. CII, in 1851. In this reprint Dom Pitra had called attention to the fact that Pelagius was one of the authors used and named by Zmaragdus, and Primasius another, and had brought into clear relief some instances of disagreement between his quotations and the pseudo-Jerome. Pitra's work had been overlooked by Zimmer, and the connexion of Zmaragdus with Pelagius was rediscovered about the same time by Riggenbach, Hellmann, Morin, and myself.

[1] Zimmer, p. 122. [2] Zimmer, pp. 183—195. [3] Zimmer, p. 202.

[4] The suggestion with regard to pseudo-Primasius on Hebr., here made by Turner, is mistaken. Pseudo-Primasius on Hebr. is really the work of Haymo of Auxerre, and quotes Cassiodorus by name. Its union, therefore, with the pseudo-Primasius on the other epistles cannot have begun before the ninth century. See below, pp. 321 ff.

Riggenbach, in 1905, published an article pointing out the value of Zmaragdus in this respect[1]. He was able to identify the original editor of Zmaragdus as Caspar Hedio[2]. He very acutely observed, from Pitra's collation of the symbols in a Boulogne MS of Zmaragdus, that the symbol $\bar{P}$ in the manuscript was used by Zmaragdus only in commenting on the Epistles of Paul, and $\overline{PRI}$ or $\overline{PR}$ only in comments on the Apocalypse, and that $\bar{P}$ therefore means Pelagius, PRI or $\overline{PR}$ Primasius. He rightly concludes that Zmaragdus knew no Primasius on the Epistles, and that the first editor had resolved the symbol $\bar{P}$ wrongly, when he took it everywhere to mean Primasius. Riggenbach's paper, though brief, is also in other respects extremely suggestive. He shows that Zmaragdus and pseudo-Primasius agree on occasion in providing a text of Pelagius, which is different from, and obviously better than that provided by either pseudo-Jerome or the St Gall MS[3], and he conjectures that the two last authorities represent a definite recension of the original commentary. He also draws up a very useful list of the quotations in Zmaragdus labelled $\bar{P}$, as far as he could learn them from Pitra's reports. He has examined some attributions to 'Primas.' in the printed text, and has rejected them on internal evidence. On the whole he was disposed to regard pseudo-Jerome as an abridged form of the original Pelagius. He adds a new glossed MS to the list provided by Zimmer, namely Berlin Codex Phillippicus 1650 (saec. XI ex., formerly of St Vincent at Metz), which introduces some glosses with the letters 'Pel': this MS I also had noted.

Hellmann in his *Sedulius Scottus*, published early in 1906, took occasion to include a careful study of the use of Pelagius made by Sedulius in his own commentary. The value of his work was heightened by the fact that he examined the MSS of Sedulius's work as well as the printed text. He overthrows Zimmer's conten-

[1] 'Unbeachtet gebliebene Fragmente des Pelagius-Kommentars zu den Paulinischen Briefen' (*Beiträge zur Förderung christlicher Theologie* IX 1. Gütersloh). I owe my first knowledge of this paper to the late Rev. Prof. John E. B. Mayor.

[2] One of the lesser Reformers, and Münsterprediger at Strasbourg: see *Corpus Reformatorum* XCIV (1911) p. 213 n.; P. Kalkoff, *W. Capito im Dienste Erzbischof Albrechts von Mainz* (Berlin, 1907) pp. 38 f. etc.

[3] Of course, as reported by Zimmer, from whom *ex silentio* inferences are never safe. Pseudo-Jerome as printed, also, is a very different thing from pseudo-Jerome as textually restored.

tion that the St Gall MS with Sedulius and the Würzburg and Vienna MSS represents the Irish tradition of Pelagius, as against the Continental tradition represented by pseudo-Jerome and pseudo-Primasius, and shows on the contrary that there is a real relationship between the St Gall MS and pseudo-Jerome over against all other authorities for Pelagius[1]. This relationship shows itself in community of corruption, in cases where the true text can be elicited from pseudo-Primasius, Zmaragdus, and Sedulius Scottus. Hellmann handles much material of varying quality with great skill, and makes many suggestive remarks on this difficult subject. He also shows that Isidore of Seville used Pelagius in one form or another[2], that several glossed MSS of St Paul's Epistles contain Pelagian matter (Clm. 9545 [saec. x][3], 18530 [saec. xi—xii], Berlin. theol. fol. 481, Einsiedeln 16, Karlsruhe Augiensis lxxxiii [saec. xi][4]), and that the so-called Pelagian prologues occur—though without his name—in the oldest Vulgate MSS we possess.

I think I have now given some account of every important publication on this subject prior to the appearance of my own earliest article on it (July, 1906). Since about 1904 I had been taking an active interest in the matter, had collated portions of the Bodleian MS of Zmaragdus and certain Pelagian prologues, and had also in 1905 and 1906 put together a tentative list of MSS with some bearing on the problem of the Pelagian commentary[5]. As research proceeded I published a number of articles on special points, as well as two summaries of progress in the *Proceedings of the British Academy*, volumes ii (1907) and vii (1916). If I do not at this point chronicle the valuable articles published by other scholars since the summer of 1906, I hope my attitude will not be misunderstood. As these articles have in great part grown out of my own, it seems more suitable to the scheme of the present work to incorporate their results at the proper points in the succeeding chapters.

[1] Here again the qualifications stated in the above note, p. 32 n. 3, must be kept in mind.

[2] pp. 152, 184.

[3] pp. 186—190.

[4] p. xv.

[5] Published in *Journal of Theological Studies* vol. vii (1905—1906) pp. 568—575.

CHAPTER II

HOW TO IDENTIFY THE PELAGIUS COMMENTARY

From the previous chapter it will have been gathered that the Pelagius commentary encountered some strange experiences in the course of its history. To identify it among existing commentaries is a work requiring caution. The method adopted here is to confront the claimants in succession with the quotations made by Augustine and Mercator, these being contemporary or almost contemporary witnesses to its text. Augustine indeed became acquainted with it at least as early as 412, some three years after its completion. The Mercator quotations have a value all their own, though they show some verbal differences from those of Augustine.

The claimants are four in number, Pseudo-Jerome; the text in St Gall MS 73; the text in Paris MS 653; and the text in Karlsruhe, cod. Augiensis, CXIX, and Balliol College, Oxford, MS 157. These authorities will be described in full later. It will be sufficient at this stage to note that Pseudo-Jerome is, as here printed, critically reconstructed from a number of MSS, and not merely copied from a printed edition; that the text of St Gall MS 73 is given according to Zimmer's collation, revised by me with the original; that the Paris MS 653 is an anonymous MS, written in the Veronese district late in the eighth century, containing a long commentary on fourteen Epistles of St Paul; that the Karlsruhe MS was written at Reichenau about the same date and contains a short anonymous commentary on thirteen Epistles of St Paul, while the Balliol MS, an Italian product of the mid-fifteenth century, though it bears the name of Jerome in its title, contains substantially the same commentary as the Karlsruhe MS.

AUGUSTINE	PSEUDO-JEROME
(*De Pecc. Mer. et Rem.* III ii 2 to 'perierunt': iii 5 to 'aliena.' (C.S.E.L. LX pp. 129, 132): cf. viii 15, 16 (p. 141), x 18 (p. 144), *De Pecc. Orig.* XXI 24 (C.S.E.L. XXXXII p. 183), *Epist.* 190, 22 (C.S.E.L. LVII p. 158), *Op. imperf. c. Iulian.* I 56, *c. Iul. Pelag.* VI vii 18)	*in Rom.* V 15
hi autem qui contra traducem peccati sunt, ita illam impugnare nituntur: 'si Adae,' inquiunt, 'peccatum etiam non peccantibus nocuit, ergo et Christi iustitia etiam non credentibus prodest, quia similiter, immo et magis, dicit per unum saluari, quam per unum ante perierunt.' deinde aiunt: 'si baptismus mundat antiquum illud delictum, qui de duobus baptizatis nati fuerint debent hoc carere peccato; non enim potuerunt ad posteros transmittere quod ipsi minime habuerunt. illud quoque accedit (*most MSS* accidit), quia, si anima non est ex traduce, sed sola caro, ipsa tantum habet traducem peccati, et ipsa sola poenam meretur.' iniustum esse dicentes, ut hodie nata anima non ex massa Adae tam antiquum peccatum portet alienum, dicunt etiam nulla ratione concedi, ut deus, qui propria peccata remittit, imputet aliena.	hic manifeste docet quia non generaliter de omni homine dicit, dicens: unius delicto multi mortui sunt, quia communi et naturali morte non solum peccantes, sed et iusti moriuntur.
remittit] dimittit *Epist.* 190.	
imp. aliena] unum inp. alienum *Epist.* 190.	
(*De Gestis Pelagii* XVI 39 (C.S.E.L. XXXXII p. 94)) (paraphrastic)	*in Rom.* viiii 16
hoc quod scriptum est [Rom. viiii 16], non ex persona Pauli adserit dictum, sed eum uoce interrogantis et redarguentis usum fuisse, cum hoc diceret, tamquam hoc dici utique non deberet.	unde intellegitur quia hic interrogantis uoce utitur et redarguentis potius quam negantis.

(*De Pecc. Mer.* III xii 21 (C.S.E.L. LX p. 148)) (paraphrastic)

exempla iam praecesserant et uirorum quos uxores et feminarum quas mariti lucri fecerant Christo et paruulorum ad quos faciendos Christianos uoluntas christiana etiam unius parentis euicerat.

in 1 *Cor.* vii 14

exemplum refert quia saepe contigerit ut lucri fieret uir per mulierem .... saepe enim sic contigerat ut filii illum parentem qui crediderat sequerentur.

While from the second and third (paraphrastic) quotations one might very well conclude that Pseudo-Jerome was the original Pelagius, the first long and exact quotation clearly proves that Pseudo-Jerome cannot be the original Pelagius, for here the two authorities differ entirely. Let us next compare Augustine with St Gall MS 73.

AUGUSTINE

hi autem qui contra traducem peccati sunt, ita illam impugnare nituntur: 'si Adae,' inquiunt, 'peccatum etiam non peccantibus nocuit, ergo et Christi iustitia etiam non credentibus prodest, quia similiter, immo et magis, dicit per unum saluari, quam per unum ante perierunt.' deinde aiunt: 'si baptismus mundat antiquum illud delictum, qui de duobus baptizatis nati fuerint debent hoc carere peccato; non enim potuerunt ad posteros transmittere quod ipsi minime habuerunt. illud quoque accedit (*most MSS* accidit), quia, si anima non est ex traduce, sed sola caro, ipsa tantum habet traducem peccati, et ipsa sola poenam meretur. iniustum esse dicentes, ut hodie nata anima non ex massa Adae tam antiquum peccatum portet alienum, dicunt etiam nulla ratione

ST GALL MS 73

Plus praeualuit iustitia uiuificando quam peccatum in occidendo, quia Adam tantum se et suos posteros interfecit, Christus autem et qui erant tunc in corpore et posteros liberauit. hi autem qui contra traducem peccati sunt, ita illum inpugnari nituntur: 'si Adae,' inquiunt, 'peccatum etiam non peccantibus nocuit, ergo et Christi iustitia etiam non credentibus prodest, quia similiter, immo et magis, dicit per unum saluari quam per unum ante perierunt.' deinde aiunt: 'si baptismum mundat antiquum illud delictum, qui de duobus baptizatis nati fuerint debent hoc carere peccato; non enim potuerunt ad filios transmittere quod ipsi minime habuerunt. illud quoque accidit,

quia, si anima non est ex traduce, sed sola caro, ipsa tantum habet traducem peccati, et ipsa sola poenam meretur. iniustum esse dicentes, ut hodie nata anima non ex massa Adae tam antiquum peccatum portet quam alienum, dicunt etiam nulla ratione

concedi, ut deus, qui propria peccata remittit, imputet aliena.	concedi, ut deus, qui propria peccata remittit, inputet aliena. hic manifeste docet quia non generaliter de omni homine dicit dicens: unius delicto multi mortui sunt, quia communi et naturali morti non solum peccantes sed et iusti moriuntur.
(paraphrastic)	*in Rom.* viiii 16
(as above, p. 35)	(no difference from Ps.-Hier. p. 35)
(paraphrastic)	*in* 1 *Cor.* vii 14
exempla iam praecesserant et uirorum quos uxores et feminarum quas mariti lucri fecerant Christo et paruulorum ad quos faciendos Christianos uoluntas christiana etiam unius parentis euicerat.	exemplum refert quia saepe contigerit ut lucri fieret (*corr.* lucrificaretur) uir per mulierem .... saepe enim si (*corr.* sic) contigerat ut filii illum parentem qui crediderat sequerentur.

The case here is different from the last. While it is true that there are some slight textual differences between the two columns of text, these are easily explicable: *illum* for *illam* is a palaeographical error; *inpugnari* for *inpugnare* is due to carelessness; *baptismus* would seem to be a correction by Augustine or his scribes of the less pure form *baptismum,* which Pelagius doubtless wrote[1]; *posteros* and the insertion of *quam* are conscious alterations on the part of revisers. But when all these facts are admitted, the St Gall MS still contains the whole passage quoted by Augustine. It also contains the passage which Pseudo-Jerome substitutes or seems to substitute for the original Pelagius, but at this stage, whatever our suspicions may be, we cannot, on the evidence submitted, deny that the St Gall MS may represent the original Pelagius.

Augustine	Paris MS 653
	Hic manifeste docet quia non generaliter de omne (*sic*) homine dicit, dicens: unius delicto multi mortui sunt, quia communi et naturali morte non solum peccantes, sed et

[1] See below Chap. iii (e) p. 95.

Hi autem, qui contra traducem peccati sunt, ita illam impugnare nituntur: 'si Adae,' inquiunt, 'peccatum etiam non peccantibus nocuit, ergo et Christi iustitia etiam non credentibus prodest, quia similiter, immo et magis, dicit per unum saluari, quam per unum ante perierunt.' deinde aiunt: 'si baptismus mundat antiquum illud delictum, qui de duobus baptizatis nati fuerint debent hoc carere peccato; non enim potuerunt ad posteros transmittere quod ipsi minime habuerunt. illud quoque accedit (*most MSS* accidit), quia, si anima non est ex traduce, sed sola caro, ipsa tantum habet traducem peccati, et ipsa sola poenam meretur.' iniustum esse dicentes, ut hodie nata anima non ex massa Adae tam antiquum peccatum portet alienum, dicunt etiam nulla ratione concedi, ut deus, qui propria peccata remittit, imputet aliena.

iusti [illegible]. [This portion comes after multi mortui sunt (670 a 3), and is in turn followed by the rest of *Rom.* v 15] then:—

marginal note with reference to *plures* = quia plures inuenit quos seduceret: then *Rom.* v 16 as far as *donum* followed by:—

Plus praeualuit[1] iustitia in uiuificando quam peccatum in occidendo, quia Adam tantum se et suos posteros interfecit, Christus autem et se et qui erant tunc ⟨in⟩ corpore et posteros liberauit. Hii autem, qui contra traducem peccati sunt, ita illam inpugnare nituntur: 'si Adae,' inquiunt, 'peccatum etiam non peccantibus nocuit, ergo et Christi iustitia etiam non credentibus prodest, quia similiter, immo et magis, dicit per unum saluari quam per unum ante perierant.' deinde aiunt: 'si baptismum mundat antiquum illud delictum, qui de duobus baptizatis nati fuerint debent hoc carere peccato; non enim potuerunt ad filios transmittere quod ipsi minime habuerunt. illud quoque accidit,

quia, si anima non est ex traduce, sed sola caro, ipsa tantum habet traducem peccati, et ipsa sola poenam meretur. iniustum esse dicentes, ut hodie nata anima non ex massa Adae tam antiqua peccata portet aliena, asserunt etiam nulla ratione concedi, ut deus, qui propria peccata dimittit, inputet aliena.

Aliter: Adam solam formam fecit delicti, Christus uero et gratis peccata remisit et iustitiae dedit exemplum uiuendi. Aliter: Ostendit maiorem uim esse gratiae quo (*sic*) in se homines trahat, quam peccati, id est, diabuli:

[1] Really p̄ualuit.

nam diabulus Aeuam decepit et per exemplum illius ad alios cucurrit; gratia uero et multos inuenit quos credentes iustificauit, et permultos (*or* per multos) facile in se alios inuitabit.

(paraphrastic)

(see above, p. 35)

in Rom. viiii 16

(no difference from Ps.-Hier. p. 35)

(paraphrastic)

exempla iam praecesserant et uirorum quos uxores et feminarum quas mariti lucri fecerant Christo et paruulorum ad quos faciendos Christianos uoluntas christiana etiam unius parentis euicerat.

in 1 *Cor.* vii 14

exemplum refert quia saepe contigerit ut lucri fieret uir per mulierem.. sic contigerat ut filii illum parentem qui crediderant sequerentur.

The situation here is not very unlike that in the last case. The long extract quoted by Augustine is found also in this MS, Paris 653. There are a few trifling differences in text; the frequent error *hii* for *hi*, *perierant* for *perierunt*, *baptismum* for *baptismus*, *filios* for *posteros*, *antiqua peccata portet aliena* for *antiquum peccatum portet alienum*, *asserunt* for *dicunt* and *dimittit* for *remittit*[1]. The situation *in Rom.* viiii 16 is identical with what we have found in the documents previously adduced. *In* 1 *Cor.* vii 14 it is also identical, except for the absence of *saepe enim* before *sic contigerat*, and the corruption *crediderant* for *crediderat*. All things considered, we cannot as yet refuse to this document the title to be called Pelagius, though we may well doubt the primary character of a form of the commentary that furnishes in all five notes on this passage, three of which are absent from the two authorities already examined. Moreover, one of these notes, namely that beginning *Adam solam formam fecit*, appears in Pseudo-Jerome at a somewhat later point in the commentary, where also Paris MS 653 has it a second time, namely after the last clause of *Rom.* v 16 (Migne 670 B). We shall now compare our quotations with the anonymous Reichenau MS CXIX and the Balliol College MS 157 together.

[1] Compare the variant in Aug. *Epist.* 190 recorded above, p. 35.

AUGUSTINE	COD. AUG. CXIX AND COD. BALL. 157
	Plus praeualuit iustitia in uiuificando quam peccatum in occidendo, quia Adam tantum se et suos posteros interfecit, Christus autem et qui erant tunc in corpore et posteros liberauit.
hi autem qui contra traducem peccati sunt, ita illam impugnare nituntur: 'si Adae,' inquiunt, 'peccatum etiam non peccantibus nocuit, ergo et Christi iustitia etiam non credentibus prodest, quia similiter, immo et magis, dicit per unum saluari, quam per unum ante perierunt.' deinde aiunt: 'si baptismus mundat antiquum illud delictum, qui de duobus baptizatis nati fuerint debent hoc carere peccato; non enim potuerunt ad posteros transmittere quod ipsi minime habuerunt. illud quoque accedit (*most MSS* accidit), quia, si anima non est ex traduce, sed sola caro, ipsa tantum habet traducem peccati, et ipsa sola poenam meretur.' iniustum esse dicentes, ut hodie nata anima non ex massa Adae tam antiquum peccatum portet alienum, dicunt etiam nulla ratione concedi, ut deus, qui propria peccata remittit, imputet aliena.	hi[1] autem qui contra traducem peccati sunt, ita illam impugnare nituntur: 'si Adae,' inquiunt, 'peccatum etiam non peccantibus nocuit, ergo et Christi iustitia etiam non credentibus prodest, quia similiter, immo et magis, dicit[2] per unum saluari, quam[3] per unum ante perierunt[4].' deinde aiunt: 'si baptismum mundat antiquum illut[5] delictum, qui de duobus baptizatis nati fuerint debent hoc carere peccato; non enim potuerunt ad filios transmittere[6] quod ipsi minime habuerunt. illut quoque accidit, quia, si[7] anima non est ex traduce, sed sola caro, ipsa tantum habet traducem peccati, et ipsa sola paenam[8] meretur.' iniustum esse dicentes, ut hodie nata anima non ex massa Adae tam antiquum peccatum portet alienum, dicunt etiam[9] nulla ratione concedi, ut deus qui propria homini[10] peccata remittit imputet aliena[11].
(paraphrastic)	*in Rom.* viiii 16 (no difference from Ps.-Hier. p. 35, except that *Ball. om.* et redarguentis)[12].

[1] hii *Ball.* [2] decet *Ball.* [3] qua *Ball.* [4] perierant *Ball.*
[5] Such forms are a specialty of Aug. among my MSS, see p. 208.
[6] trasmittere *Ball.* [7] quia si] quasi *Ball.* [8] poenam *Ball.*
[9] etiam *om. Ball.* [10] homini *om. Ball.*
[11] imputet aliena] aliena imputat *Ball.*
[12] *Aug.* has, after *negantis*, another explanation introduced by the usual *Siue*: see the text ad loc.

(paraphrastic)	*in* 1 *Cor.* vii 14
exempla iam praecesserant et uirorum quos uxores et feminarum quas mariti lucri fecerant Christo et paruulorum ad quos faciendos Christianos uoluntas christiana etiam unius parentis euicerat.	exemplum refert quia saepe contigerit ut lucri fieret uir[1] per mulierem .... saepe enim si[2] contigerat ut filii illorum[3] parentem qui crediderat sequerentur.

Once again we have the important Augustinian quotation completely present, as well as the requisite parallels to the two paraphrastic passages. The Reichenau and Balliol MSS also have therefore a claim to be regarded as Pelagius. A marked difference, however, between this case and that of the rivals, St Gall 73 and Paris 653, lies in the fact that, while the latter two give all that Augustine gives, they give a good deal more than that. The Reichenau and Balliol MSS would therefore, on general grounds of probability, have a better claim than their rivals to represent the original, uninterpolated Pelagius. But, meantime, if this were all our evidence, we could not be absolutely certain as between the different claimants, and it is left to the evidence of Mercator to decide the case between these[4].

A somewhat different method may be adopted on this occasion to save space. Having established a probability that the Reichenau and Balliol MSS represent the original form of the commentary, let us first set out in parallel columns the evidence of Mercator and of these MSS.

Marius Mercator[5] (References to *cod.* come from a collation kindly made by Dr C. H. Turner.)	Reichenau and Balliol MSS (*in Rom.* v 12)
per unum hominem peccatum intrauit in mundum, et per peccatum mors.	*propterea sicut per unum hominem*[6] *in hunc mundum peccatum introiit*[7]*, et per peccatum mors.*

[1] *sic Aug. m* 2 *ex* tur *Aug. m* 1. [2] *sic etiam Ball.* [3] illum *recte Ball.*

[4] The importance of Mercator's evidence in this connexion first became clear to me on reading an unprinted paper by Dr Armitage Robinson, written about 1890, which he has kindly permitted me to use.

[5] Ed. Baluze, pp. 135 ff., Migne, *P.L.* xlviii pp. 85—87; see also Garnier's comparison between Mercator and Pseudo-Jerome, pp. 589—593.

[6] These five words are given by the Balliol MS at an earlier point.

[7] intrauit *cod. Aug.*

Exemplo seu imagine usus est; quia sicut, cum non esset peccatum, per Adam subintrauit, sic et, cum non remansisset iustitia apud aliquem, uita per Christum reparata est.

et in omnes homines mors pertransiit.

Cum sic qui peccant, similiter et moriuntur: neque enim aut in Abraham aut[4] Isaac aut[4] Iacob mors pertransiit, de quibus dominus ait: 'hi[6] omnes uiuunt.' hic autem propterea dicit omnes mortuos, quoniam multitudine peccatorum non excipiuntur pauci iusti, sicut et ibi inquit: 'non est qui faciat bonitatem, non est usque ad unum'; et iterum illud inquit: omnis homo mendax.' Aut certe in illos omnes pertransiit, qui humano ritu, non caelesti, sunt conuersati.

ET POST PAUCA

1. Exemplo uel forma; quo modo, cum non esset peccatum, per Adam aduenit, ita etiam, cum paene apud nullum iustitia remansisset, per Christum est reuocata.
Et quo modo per illius peccatum mors intrauit, ita et per huius iustitiam uita est reparata[1].
et ita in omnes homines pertransiit[2], *in quo omnes peccauerunt.*
2. Dum ita peccantes[3] similiter moriuntur: non enim in Abraham et Isaac et Iacob[5] pertransiit, de quibus dicit dominus: 'omnes enim illi uiuunt[7].' hic autem ideo dicit omnes mortuos, quia in multitudine[8] peccatorum non excipiuntur[9] pauci iusti, sicut ibi: 'non est qui faciat bonum, non est usque ad unum'; et: 'omnis[10] homo mendax.' Siue: In eos omnes pertransiit, qui humano, non[11] caelesti, ritu[12] uiuebant.
usque ad legem enim peccatum[13] *in hoc*[14] *mundo.*
3. Lex[15] peccati uindex aduenit, ante cuius aduentum peccatores liberius uel praesentis uitae longitudine fruebantur. erat quidem ante legem peccatum, sed non ita putabatur esse peccatum, quia iam paene oblitteratum[16] fuerat in[17] natura. *peccatum autem non imputatur cum lex non est.*
4. Quo modo mors regnauit, si non inputabatur[18] peccatum, nisi subaudias: 'in praesenti,' non inputabatur.

[1] eo praeparata est *Ball.* [2] mors pertransiit *cod. Aug.*
[3] peccant et *cod. Aug.* [4] *add.* in *Garn.* [5] et Iacob *om. Ball.*
[6] huic *Garn.* [7] de—uiuunt *om. Ball.* [8] multitudinem *Ball.*
[9] non excipiuntur] nuncupantur *Ball.* [10] et omnis *om. Ball.*
[11] non] et non *cod. Aug.* [12] more *Aug.* [13] peccatum] *add* erat *cod. Aug.*
[14] hoc *om. cod. Aug.* [15] Lex *om. Ball.*
[16] paene obliterata *cod. Aug.* poenę oblitterarum *Ball.*
[17] in] scientia *cod. Aug.* [18] inputatur *cod. Aug.*

sed regnauit mors ab Adam usque ad Moysem, etiam in eos qui non peccauerunt[3] *in similitudinem praeuaricationis Adae.*

Siue: Cum non esset qui inter iustum et iniustum discerneret, putabat mors se omnium dominari.

Siue: In eos qui mandatum tamquam Adam praeuaricati sunt: hoc est, de filiis Noe, quibus praeceptum est ut animam in sanguine non manducarent; et de filiis Abraham, quibus circumcisio mandata est: sed et in eos qui praeter mandatum legem contempserant naturalem.

qui est forma futuri.

Quoniam sicut Adam praeter coitum a deo formatus est, sic et Christus ex[6] uirgine, fabricante spiritu sancto, processit. Siue: Sicut quidam dicunt, forma a contrario; hoc est, ut[8] sicut ille caput peccati, sic[9] iste caput iustitiae est (sit *cod.*).

sed non sicut delictum, ita et donum. Ne in forma aequalitas putaretur.

si enim in unius praeuaricatione multi mortui sunt, multo magis dono[11] *et gratia dei per unum hominem Christum in multos abundauit.*

Plus ualuit gratia in uiuificando quam peccatum in occidendo, quia Adam se[12] solum et[13] suos posteros interfecit, Christus uero et eos qui tunc erant in corpore, et eos (hos *cod.*) qui postea futuri erant, liberauit.

Hi autem, qui contra traducem peccati sentiunt, aliter[14] eos qui defendunt traducem impugnare conantur:

sed regnauit mors ab Adam usque ad Mosen, et[1] *in eos qui*[2] *peccauerunt in similitudine*[4] *praeuaricationis Adae.*

5. Siue: Dum non esset qui inter iustum et iniustum ante distingueret, putabat se omnibus dominari.

Siue: Non solum in eos qui praeceptum sicut Adam transgressi sunt: hoc est, de filiis Noe, quibus iussum est ne animam in sanguine[5] manducarent; et de filiis Habrahae, quibus circumcisio mandata est: sed etiam in eos qui sine praecepto legem contempsere naturae.

qui est forma futuri.

6. Siue: Ideo forma fuit Christi, quia sicut Adam sine coitu a deo factus est, ita ille ex uirgine, spiritu sancto operante, processit[7]. Siue: Ut quidam dicunt forma a contrario; hoc est, sicut ille peccati caput, ita et iste iustitiae.

sed non sicut delictum, ita et gratia[10].

7. Ne in forma aequalitas putaretur.

si enim unius delicto multi mortui sunt, multo magis gratia dei et donum in gratia unius hominis Iesu Christi in plures abundauit.

8. Plus praeualuit iustitia in uiuificando quam peccatum in occidendo, quia Adam tantum se et suos posteros interfecit, Christus autem et qui erant tunc in corpore et posteros liberauit.

Hi autem, qui contra traducem peccati sunt, ita illam impugnare nituntur:

[1] etiam *cod. Aug.* [2] qui non *cod. Aug.*
[3] praeuaricauerunt *Garn. fort. recte.* [4] similitudinem *cod. Aug.*
[5] sanguinem *Ball.* [6] a *Garn.* [7] processit operante *Ball.*
[8] ut *om. Garn.* [9] sic] sić etiam *Garn.* [10] donum *cod. Aug.*
[11] donum *Garn.* [12] se] non se *Garn.* [13] et] sed et *Garn.*
[14] acriter *Garn.*

'si peccatum,' inquit[1], 'Adae etiam non peccantibus nocuit, ergo et Christi iustitia non credentibus prodest, quoniam similiter, immo plus, dicit apostolus per unum liberari quam per unum ante perierunt[4].' deinde dicunt: 'si baptismus mundat antiquum illud ueternosumque peccatum, qui de duobus baptizatis nati fuerint, debent hoc carere peccato; non enim potuerunt[6] ad posteros transmittere quod ipsi minime habuerunt[7].' in hoc addunt quoniam, 'si anima non est ex[8] traduce (*sicut nec est*), sed sola caro habet traducem peccati, sola et poenam meretur.' iniustum est enim ut hodie nata anima non ex massa Adae tam antiquum peccatum portet alienum, quia nec[10] rationabile est ut deus, qui propria peccata dimittit, unum[12] imputet alienum.

'si Adae,' inquiunt, 'peccatum etiam non peccantibus nocuit, ergo et Christi iustitia etiam non credentibus prodest, quia similiter, immo et magis, dicit[2] per unum saluari quam[3] per unum ante perierant[5].' deinde aiunt: 'si baptismum mundat antiquum illud delictum, qui de duobus baptizatis nati fuerint, debent hoc carere peccato; non enim potuerunt ad filios transmittere quod ipsi minime habuerunt.' illud quoque accidit quia, 'si[9] anima non est ex traduce, sed sola caro, ipsa tantum habet traducem peccati, et ipsa sola poenam meretur.' iniustum esse dicentes ut hodie nata anima non ex massa Adae tam antiquum peccatum portet alienum, dicunt etiam[11] nulla ratione concedi ut deus, qui propria[13] peccata remittit, imputet aliena[14].

A study of the contents of these parallel columns is instructive in various ways. The evidence of Mercator is more important in regard to matter than text. It must be remembered that the *Commonitorium super nomine Caelestii*, from which these quotations are taken, was composed by its author in Greek, and afterwards translated by the author himself into Latin[15]. He need not have turned up afresh the places in his copy of Pelagius's commentary, in order to give the *ipsissima uerba*, and he does not appear to have done so. The differences from Pelagius's exact words are just such as might readily have emerged in such a process.

There is only one difficulty about these quotations, and that is the short passage in the first note, from 'Et quo modo' down to 'est reparata.' Either Mercator or his scribes have, intentionally

[1] inquiunt, *Garn. recte.* [2] decet *Ball.* [3] qua *Ball.*
[4] perierat *Garn.* [5] perierunt *cod. Aug.* [6] poterunt *Garn.*
[7] habuerint *Garn.* [8] ex est *Baluze, a misprint.*
[9] quia si] quasi *Ball.* [10] quia nec] quin et *Garn.* [11] etiam *om. Ball.*
[12] unum] non *Garn.* [13] propria] *add.* homini *Aug.* [14] aliena imputat *Ball.*
[15] Cf. Teuffel, *Gesch. der röm. Lit.*[6] III (Leipz. 1913) § 456 (1); Zimmer, pp. 254 f. see above, p. 4 n. 3; Schanz, *Gesch. d. röm. Litt.* IV (2) München (1920) p. 481.

or accidentally, omitted these words. They are certainly not of material importance, being somewhat of a repetition of the preceding sentence: but on the whole it seems more probable that we have here to do with a scribal error at some stage or other.

If the rest of the columns be compared, the result is strongly in favour of the Reichenau and Balliol MSS, as representing the original form of the commentary. For it will be observed that the comments proceed in the identical order in both columns, and that in one place where 'pauca' are indeed omitted, Mercator is careful to put the words 'et post pauca,' showing that there, and there alone, he has omitted something that was not germane to his purpose. It is here that the rival MSS St Gall 73 and Paris 653 fail us, because, if Mercator's citations be compared with the commentary given in either of these, it will be found that 'pauca' are omitted by Mercator in more than one place. The same is true of the Pseudo-Jerome form, as can be readily seen from Garnier's parallel columns[1]; but it is not necessary for us to take any further account of Pseudo-Jerome's claims to be the original Pelagius, because these have already been disallowed as the result of our examination of the Augustinian quotations.

In St Gall MS 73 the following parts are found which are absent alike from Mercator and from the Reichenau and Balliol MSS.

At the end of § 1 (reparata):—

futura, non praesens.

At the end of § 2 (uiuebant):—

Item: Nunc apostolus mortem animae significat, quia Adam preuaricans mortuus est[2], sicut et propheta dicit: anima quae peccat ipsa morietur: transiuit enim et in omnes homines, qui per naturalem legem preuaricati sunt.

In quo omnes peccauerunt. Hoc est: in eo quod omnes peccaerunt, exemplo Adae peccant.

At the end of § 3 (in natura):—

Item: Dicens 'usque ad legem,' Moysi significat legem: inferens autem 'peccatum non inputatur cum lex non est,' naturalem iterum ostendit legem, per quam preuaricatus est Cain, et post ipsum qui naturalem legem preuaricati sunt.

At the end of § 5 (contempsere naturae):—

[1] Migne, *P.L.* XLVIII pp. 589—593.

[2] est (*or* et) *above the line.*

Etiam in eos qui non peccauerunt in similitudinem praeuaricationis Adae. Hii sunt qui non in similitudine preuaricationis Adae peccauerunt, qui per naturalem legem transgressi sunt, et non sicut Adam per mandatum.

At the end of § 6 (iste iustitiae):—

Item: Forma Christi Adam factus est: sicut enim Adam primus mandatum dei preuaricans exemplum est legem dei preuaricari uolentibus, sic et Christus uoluntatem patris conplens exemplum est imitari cupientibus eum.

At the end of § 8 (imputet aliena):—

Hic manifeste docet quia non generaliter de omni homine dicit dicens: 'unius delicto multi mortui sunt,' quia communi et naturali morti non solum peccantes sed et iusti moriuntur.

Thus, leaving out of account the extract last given, there are five more instances of 'pauca' in this MS than there are in the Reichenau and Balliol MSS, but of these five passages there is not a word in Mercator.

Let us next take the case of Paris MS 653. In it the following notes are found, which are present neither in Mercator nor in the Reichenau-Balliol group.

At the end of § 1 (reparata):—

Aliter: Nunc apostolus animae mortem significat, quia Eua praeuaricans mortua est, sicut et propheta Ezechiel dicit: 'anima, quae peccat, ipsa morietur': transiuit enim et in omnes homines, qui naturalem legem praeuaricati sunt. (Then follows § 2[1], preceded by its scripture text.)

At the end of § 2 (uiuebant):—

exemplo inoboedientiae.

In quo omnes peccauerunt. In quo, inobedientiae peccato. Siue: In Adam omnium peccantium paena est praemonstrata: hoc est, in eo quod omnes peccauerunt.

After 'fruebantur' in § 3:—

Aliter: Dicens 'usque ad legem,' Mosi significat legem: inferens autem 'peccatum non imputatur cum lex non est,' naturalem iterum ostendit legem, per quam praeuaricatus est Cain, et post ipsum qui naturalem legem praeuaricati sunt.

[1] Certain interesting differences of text which separate this form from all other authorities, need not be mentioned here, but see pp. 37 ff.

After *Adam* in the lemma of § 5:—

'Adam': id est, homo; hominis autem nomen tam uiro quam etiam feminae conuenit; scriptum est enim 'et benedixit illis, et uocauit nomen eorum Adam in die qua creati sunt[1].'

After *Moysen* in the lemma of § 5:—

Quidam dicunt: 'usque ad finem Moysi; id est, legis'

After the end of the lemma of § 5:—

Hi sunt, qui non in similitudine praeuaricationis Adae peccauerunt, qui per naturalem legem transgressi sunt, et non, sicut Adam, per mandatum.

Aliter: 'Hic est liber generationis Adam. in die qua creauit deus hominem, ad similitudinem dei fecit illum: masculum et feminam creauit eos, et benedixit eos. et uocauit nomen eorum Adam in die qua creati sunt[2].'

Item aliter: De superiore sententia.

At the end of § 6 (iustitiae):—

Aliter: Forma Christi Adam factus est: sicut enim Adam, mandatum dei per Euam praeuaricans, exemplum est legem dei praeuaricare uolentibus, sic et Christus, uoluntatem patris conplens, exemplum est imitari eum desiderantibus.

At the end of § 7 (putaretur):—

Aliter: Omnis apostoli sensus hic est, ut dicat plus egisse gratiam per Christum quam per diabulum Aeue subreptum fuisse.

With reference to *multi* in the lemma of § 8,
a marginal note says: non ergo omnes.

After *mortui sunt* in the lemma of § 8:—

Hic manifeste docet quia non generaliter de omne homine dicit, dicens: 'unius delicto multi mortui sunt,' quia communi et naturali morte non solum peccantes, sed et iusti moriuntur.

With reference to *plures* in the lemma of § 8,
a marginal note says: quia plures inuenit quos seduceret.

At the end of the lemma of § 8:—

et non, sicut per unum peccantem, ita et donum.

At the end of § 8 (imputet aliena):—

Aliter: Adam solam formam fecit delicti, Christus uero et gratis peccata remisit et iustitiae dedit exemplum uiuendi.

Aliter: Ostendit maiorem uim esse gratiae quo in se homines

[1] Gen. v 2. [2] Gen. v 1—2.

trahat, quam peccati, id est, diabuli: nam diabulus Aeuam decepit, et per exemplum illius ad alios cucurrit, gratia uero et multos inuenit, quos credentes iustificauit, et permultos facile in se alios inuitabit.

In the case of Paris MS 653, the differences are even more glaring than in St Gall MS 73. There are in this MS, leaving out of account the extra lemma given above, and the notes at the end of § 8, eleven portions, not one of which is present either in Mercator or in the Reichenau and Balliol MSS. However interesting and even venerable the extra notes in Pseudo-Jerome, St Gall MS 73 and Paris MS 653 may be, it is now clear that they are no part of *the original form of Pelagius's commentary, which exists untouched in no known documents save the Reichenau and Balliol MSS*[1]. Of this discovery further confirmation will be adduced in the sequel.

The Vatican Fragments

Mgr Giovanni Mercati discovered in the Vatican Library about 1905 or 1906 two leaves of a sixth century MS in half-uncial writing[2]. This MS had become mutilated, and was further broken up to be used as guard-leaves at least as early as the eleventh or twelfth century. 'The leaves are mutilated, scribbled over and cut down, and part of the blame must rest on the nineteenth-century binder who separated them unskilfully from some unknown MS or printed book, with damage to some letters.'

'The two leaves are conjugate, but not consecutive[3], and contain (with *lacunae*) part of the Pelagian commentary on Rom. vii 9—15, viii 3—8, in a much briefer recension than that published in Migne, *P.L.* xxx (ed. 1846) 676 D—677 D, 680 A—D (= 702 C—703 D, 706 B—707 A of the edition of 1865).' The conclusion to which Mercati came as to the length of the gap between the two leaves is con-

[1] The Merton MS 26 is left out of account, as it is a copy of the Balliol MS: see pp. 223 ff.

[2] See his article in the *Journal of Theological Studies* vol. VIII (1906—1907) pp. 529—535, with a supplementary note by the present writer, pp. 535 f. The words in inverted commas are quoted from this article. I have to thank him for rotographs of the pages.

[3] In fact, the third and sixth of a quaternion, Mercati on p. 531.

firmed by the Reichenau and Balliol MSS. The 'recension' is, in fact, identical with that in the Reichenau and Balliol MSS, while the scriptural lemmata approximate more to those in the latter. 'It is remarkable that the passages omitted are, as it were, so many alternative interpretations introduced by *item*, all of which can well be detached; and when they are detached the residue forms a well connected whole, noteworthy alike in style and doctrine. And the doctrine is Pelagian at Rom. vii 8.'

The MS in fact, when complete, must have been closely related to a contemporary ancestor of the Balliol MS. For proof of this readers are referred to my critical apparatus.

The arrangement of text and commentary in these venerable fragments is a matter of some consequence, and hence one page is reproduced here. The reader is referred to Dr Mercati's article for the evidence that this arrangement is maintained throughout. Letters with a dot under them survive only in part: lost letters are in italics.

(I *a*)

(*P.L.* xxx 702 c fin.) (Rom. vii. 9—13)

per scientiam naturale*m et*
mortuum fuerat per obli*uionem*
ideo dicitur reuixisse per l*egem*
(*v.* 10) ego autem mortuus sum qui ṣ*ci*
(5) ens praeuaricaui.
et inuentum est mihi mand*atum*
quod erat in uita hoc esse in m*orte*
quod custoditum proficie*bat ad*
uitam neglectum duxit a*d mortem*
(*v.* 11) (10) nam peccatum occasione a*ccepta*
per mandatum seduxit me[1] e*t per*
(*v.* 12) illud occidit me · itaque lex q*uidem*
sca · et mandatum scm · et iu*stum*
et bonum · contra inpugnat*ores*
(15) legis · et contra eos qui iustiti*am*
a bonitate secernunt · lex · *et sca*

[1] me *cancelled.*

et bona dicitur · et gratia iusta
nisi enim abundauerit iustitia
uestra · sed et dŝ · non numquam
(20) in ueteri bonus · et in nouo dicitur
iustus · pater iuste ait dn̄s · h*ç con
tra marcionitas*****
(*v.* 13) quod ergo bonum***.

The meaning of this arrangement is that scripture lemmata were always begun a little to the left of the vertical line bounding the left edge of the comments, and as a rule the comments throughout were bounded by a vertical line a little to the right of that bounding the lemmata. In this way one could more readily turn to a particular passage, the difference between text and comment being graphically represented. But still more important for our purpose is the knowledge that the arrangement was that a short extract of scripture should be followed by a short note underneath it, by a *subnotatio* in fact. Pelagius himself at *in Col.* iii 19, *sicut ad Ephesios plenius* subnotatum *est*, shows what his arrangement was. It is confirmed by the Reichenau MS, the Balliol MS for the most part, one family of Pseudo-Jerome MSS, Cassiodorus, etc., and though it is quite true that some MSS suggest a 'packing' of scripture text, for example in Philippians, that is clearly at variance with the general practice, and therefore secondary. Whatever others may have done after him, Pelagius did not insert his comments between the lines in a manuscript of the Apostle, but copied out almost the whole of the Epistles, clause by clause, comment by comment, clause and comment alternating throughout.

The page we have copied from the Roman MS can be used also to prove in some detail that the MS when complete, was of the same content as the Reichenau and Balliol[1] MSS. Following our previous method, and taking each claimant in turn, we have the following result. On this occasion we can include Pseudo-Jerome, lest any lingering doubts as to its character should remain.

St Gall MS 73 and Ps.-Hier. add the following:—

At the end of l. 9 (ad mortem):—

Item: Poenae mortem dicit, quam nobis peccatum per decep-

[1] With the slight qualification mentioned in chap. vi p. 212.

tionem suam adquisiuit, ostendens temporalia et terrena, quae putantur esse bona, et legem praeuaricare(-i) suadens [illud peccatum], quae [et] uitam aeternam facientibus [re]promittit.

Paris MS 653 adds the following:—

At the end of l. 5 (praeuaricaui):—

Et iam nunc multi sunt Christiani, qui crimina sola putant esse peccata: si ea non fecerint uiuere se arbitrantur. sed cum eis ostensum fuerit et illa grauia esse quae faciunt, statim mortuos se esse cognoscunt.

Aliter: (then follows the explanation concluded in ll. 1—3 of the page of the Roman MS).

At the end of l. 9 (ad mortem):—

Aliter: Poene mortem dicit, qua nobis peccatum per deceptionem suam adquisiuit, ostendens temporalia et terrena, quae putantur esse bona, et legem praeuaricari suadens, quae uitam aeternam facientibus promittit.

After 'occidit' in l. 12, the MS being without 'me':—

Dum non solum peccato delector, sed etiam mandatum contemno.

For ll. 14—16 (contra—lex et) has:—

Contra Manicheos, qui uetus testamentum inpugnant. Et lex

After 'Marcionitas' in l. 22:—

et ceteros (and then ll. 14—16, as in Roman text).

It is hardly necessary to remark that not one of the additions in these authorities is to be found either in the Reichenau or in the Balliol MS.

Interpolation in Certain MSS of Ambrosiaster on First and Second Corinthians

Probably few manuscripts of Ambrosiaster have the genuine conclusion to the commentary on First Corinthians and the genuine beginning to that on Second Corinthians, but among these are the manuscripts of Troyes (432, saec. IX—X), Cologne (XXXIV, saec. X)[1], Cheltenham (518, saec. XV in. written in the Low Countries), and Petrograd (F. v. I No. 17, saec. XI, formerly of St Benignus, Dijon)[2].

[1] For these MSS see *Journ. Theol. Stud.* IV (1902—1903) p. 90.

[2] Father Brewer, S.J., the future editor, has found some others, not here given. Claudius of Turin's copy of Ambrosiaster also was of this kind.

The bulk of the manuscripts have an interpolation at this point. Even the oldest, that of Monte Cassino, 150, written in a semi-uncial hand before the year 569, contains the interpolation in place of the original text[1]. In fact the Benedictine editor was the first to publish the true text, though he strangely omitted to publish the true prologue to Second Corinthians[2]. What had happened was that, at least as early as the middle of the sixth century, an anonymous MS of the Ambrosiaster had been accidentally or intentionally mutilated at that point. When it became necessary to copy that mutilated manuscript, the loss was observed, and was made good from another commentary. The resulting composite manuscript had a large progeny. What I will proceed to show is that the commentary used was an *uninterpolated* Pelagius[3].

Without attempting to examine all the MSS of Ambrosiaster containing the interpolation, I have yet endeavoured to construct a critical text of it by the aid of some of the MSS, particularly the Monte Cassino MS, and certain MSS at Paris[4]. The Paris MSS in the order of quality are:—1759 (saec. IX in.), 1761 (saec. IX—X, of North-Italian provenance), 13,339 (saec. IX). The second MS is the earlier Colbertinus of the Benedictines[5]. The result of the critical process is to give us practically a fragment of another sixth century MS of the original form of Pelagius.

In place of *in* 1 *Cor.* XV 44—*in* 2 *Cor.* i 6; Migne *P.L.* XVII

[1] On this MS, see the literature in *Study of Ambrosiaster* pp. 14 f., and add facss. 53 and 60 in Zangemeister-Wattenbach's *Exempla*; 23 c in Steffens' *Lateinische Paläographie*[2]; *Spicilegium Casinense* vol. III (2) (1901), complete text; E. A. Lowe, *Beneventan Script* (Oxford, 1914) p. 264.

[2] Published by the present writer from collations of two MSS, lent by Father Brewer, in *Journ. Theol. Stud.* IV (1902—1903) pp. 89—92.

[3] The Benedictine editor had of course observed the connexion with Pseudo-Jerome (cf. Migne, XVII 283 D, 284 B, a note on 1 Cor. XV 44): cf. also Vallarsi (and Migne) on Ps.-Hier. ad loc.

[4] The earlier acquired Paris MSS of Ambrosiaster's commentary are accidentally omitted from the index to the old catalogue (Paris, 1744), and are thus absent from my list in *Study of Ambst.* pp. 14 ff. I ought, however, to have remembered P. Corssen's *Epistula ad Galatas* (Berol. 1885) p. 36. See the next note.

[5] See ed. Venet. IV (1751) 779 for a list of the MSS used by them. MS 1759 contains Rom., 1, 2 Cor.; 1760 (saec. X) contains Rom.; 1761 contains Rom. (last part), 1, 2 Cor., Gal., Eph., Phil., 1, 2 Thess., Col., Tit., 1, 2 Tim., Philem.; 1762 (saec. XII) contains Rom.; 1763 (saec. XIII) contains all: *ed. Rom.* below means the Cologne reprint of the Roman edition of Ambrose (t. III [1616] pp. 193 G ff.).

269 B (284 B of reprint)—277 A (292 B of reprint) these MSS and older editions have the following:—

Non enim corpus animale semper hic habere potest spiritum sanctum. tunc uero, id est in resurrectione, semper manebit in sanctis. *Surget corpus spiritale.* Quod possit ire obuiam Christo. *Sicut scriptum est: Factus est primus homo Adam in animam uiuentem; nouissimus Adam in spiritum uiuificantem.* Notandum est quod, cum duos Adam dicit, eiusdem naturae utrosque demonstrat: quod contra Manicheos et Apollinaristas facit, qui negant a dei uerbo perfectum hominem esse susceptum. *Sed non prius quod spiritale est, sed quod animale; deinde quod spiritale. primus homo de terra terrenus, secundus homo de caelo caelestis. qualis terrenus, tales et terreni.* Caelestis dicitur, quia non humanae fragilitatis ritu, sed diuinae maiestatis nutu et conceptus est et enixus: nam usque adeo naturam nostri habuit, ut secundus Adam dicatur et homo. *Et qualis caelestis, tales et caelestes.* Si ideo, ut heretici uolunt, nostri generis adsumptus homo non fuit qui caelestis dicitur, ergo nec isti naturae nostrae sunt qui caelestes appellantur: si uero de his nemo dubitat, nec de illo est ambigendum. *Igitur, sicut portauimus imaginem illius terreni, portemus et imaginem huius caelestis.* Peccator imaginem Adae portat; iustus uero imaginem Christi: ergo, sicut portauimus ueterem hominem ante baptismum, ita et post baptismum portemus nouum. *Hoc autem dico, fratres, quoniam caro et sanguis regnum dei non possidebunt, neque corruptio incorruptelam possidebit.* Frequenter scriptura carnem pro operibus nominat carnis, ut ibi: uos autem in carne non estis, sed in spiritu. Aliter: Caro, sicut est, regnum dei non possidebit nisi inmortalitate uestita. *Ecce mysterium dico.* Obscuritatem significat nominando mysterium. *Omnes quidem resurgemus, non omnes inmutabimur.* Omnes autem homines resurgent, sed soli, qui regnaturi sunt, in gloriam mutabuntur. Siue: Ita omnes resurgemus, qui in aduentu Christi mortui inueniemur. non omnes inmutabuntur qui in corpore sint reperti, quia sancti soli beati-

3. surgit *Cas.* 7. a *om. Cas.* 11. quia] qui *ed. Rom.* 15. dicatur *Cas.* 18. portabimus *Cas.* 26. inmortaliter *Cas.* mysterium] *add.* uobis *ed. Rom.* (=vg.). 28. omnes (*pr.*)] *add.* autem *ed. Rom.* autem] enim *ed. Rom.* resurgimus *Cas.* + sed *Cas.* 29. resurgimus *Cas.* 30. inuenimur *Cas.* 31. ∞ soli sancti *ed. Rom.* (*c. nostro cod. Spinal. Ps.-Hier.*).

tudinis gloriam consequentur. *In momento, in ictu oculi.* Per ictum oculi nimiam breuitatem uult significare momenti, ut quanta sit dei potentia, ex resurrectionis celeritate cognoscas. *In nouissima tuba et mortui resurgent incorrupti et nos inmutabimur.* Nouissimus aduentus intellegitur Christi; mortui autem uel peccatores intellegendi sunt, qui etiam uiuentes mortui esse dicuntur, ut ad poenam aut inmortales aut absque aliqua membrorum diminutione resurgant. uel certe simpliciter omnes mortuos resurgere dicit, et solos sanctos cum his, qui uiui iusti inuenti fuerint, in gloriam inmutari. *Oportet enim corruptibile hoc.* Necesse est fieri quod promissum est. *Induere incorruptionem et mortale hoc induere inmortalitatem.* Est quod induit, et est similiter indumentum. *Cum autem mortale hoc induerit inmortalitatem, tunc fiet sermo, qui scriptus est: Absorta est mors in uictoria.* Ut euacuatis causis mortis per diuinam uictoriam ac si absorta non pereat. *Ubi est, mors, stimulus tuus? ubi est, mors, uictoria tua?* Propheta ex persona iustorum loquitur insultantium morti. *Stimulus autem mortis est peccatum.* Sagitta mortis peccatum, per quod animae iugulantur. *Uirtus uero peccati lex.* Dum fortius et maius fit per scientiam peccatum. *Deo autem gratias, qui dedit nobis uictoriam per dominum nostrum Iesum Christum.* Uictoriam illius peccati, in quo lex per carnalem nostram uoluntatem fuerat infirmata, quam Christus cruce et exemplo destruxit. *Itaque, fratres mei.* Reddita resurrectionis ratione, de qua haesitabant, hortatur eos in dei opere permanere, iam certos de retributione futura. *Stabiles estote et inmobiles, abundantes in opere domini semper, scientes quod labor uester non est inanis in domino.* Nemo uos de gradu spei futurae ultra permoueat. *Nam de collectis quae fiunt in sanctos, sicut ordinaui ecclesiae(-is) Galatiae, ita et uos facite.* De sumptibus dicit, qui per singulas ecclesias collecti Hierosolymam sanctis pauperibus mittebantur. *Per unam sabbati.* Una sabbati

35. tuba] *add.* canet enim tuba *ed. Rom.* (= vg. Clem.) 37. etiam] iam *Cas.* ut ad poenam aut] aut quia *ed. Rom.* 38. aut (*alt.*)] aut quia *ed. Rom.* resurgant] resurgent ad poenam, dicuntur resurgere incorrupti *ed. Rom.* 40. his] iis *ed. Rom.* 42. incorruptelam *Cas. ed. Rom.* (= vg.). Est] Et *ed. Rom.* 43 et] *add.* quod induitur *ed. Rom.* 46. pereat *cod. un. ed. Rom.* pareat *codd. cet.* stimulus] aculeus *ed. Rom.* (*sic* 44). 47. insultantium *Cas.* insultando *cett.* 48 ∞ peccatum est *ed. Rom.* (= vg.). 52. nostra *ed. Rom.* 53. cruce] crucis *ed. Rom.* et *om. codd. plerique* (*add. unus cum Cas.*) *ed. Rom.* 59. ecclesiae *Cas. al.* 61. Una] Unam *Cas.*

dominica dies est, sicut in euangelio dicit[ur] dominum una sabbati resurrexisse. *Unus quisque uestrum apud se recondens quod ei bene placuerit, ut non cum uenero, tunc collectae fiant.* Ut paulatim reseruantes non una hora grauari se putent, ut hilares datores diligantur a deo. *Cum autem fuero praesens, quoscumque probaueritis per epistulam, hos mittam perferre gratiam uestram Hierusalem: quod si dignum fuerit ut et ego eam, mecum ibunt.* Per se clarum est quia utrumque in eorum arbitrio derelinquit, ut et quod dederint portetur, et per quos direxerint ipsi eant. *Ueniam autem ad uos, cum Macedoniam pertransiero: nam Macedoniam pertransibo nisi uos me duxeritis quocumque iero. nolo enim uos nunc in transitu uidere: spero enim me aliquantum temporis mansurum apud uos, si dominus permiserit.* Quia ita se agunt Macedones, ut non sit necesse mihi apud eos diutius remorari: apud uos autem necesse est ut maneam uel hiemem; multa enim sunt quae corrigantur a uobis, sicut medicus ibi moram habet ubi plures aegrotant. *Manebo autem Ephesi usque ad pentecosten: ostium autem mihi apertum est magnum et euidens, sed aduersarii multi.* Ideo ibi permanebo, quia cum mihi euidens datus sit aditus praedicandi, sunt plurimi qui resistant. *Si autem uenerit Timotheus, uidete ut sine timore sit apud uos, quia opus domini operatur, sicut et ego: nequis illum spernat.* Sine tribulationis formidine uel etiam uestri contemptus. *Deducite autem illum in pace, ut ueniat ad me: exspecto enim illum cum fratribus.* Nihil admittentes quod ad animi eius proficiat laesionem. *De Apollo autem fratre notum uobis facio, quia multum illum rogaui uenire ad uos cum fratribus, et utique non fuit uoluntas ut nunc ueniret: ueniet autem cum oportunum fuerit. uigilate, state in fide, uiriliter agite et confortamini: omnia uestra in caritate fiant.* Uigilate mentis oculis ad diaboli astutias praecauendas: state, quia stantibus difficile somnus obrepit: uiriliter

62. dicit *Cas. ed. Rom.* 63. surrexisse *Cas. ed. Rom.* 65. diliguntur *ed. Rom.* 67. Hier.] *praem.* in *ed. Rom.* (=vg.). 68. et *Cas. om. cett.* ibunt] uenient *ed. Rom.* 71. Macedoniam *alt.*] machedonia *Cas.* nisi—duxeritis] Apud uos autem forte manebo, aut etiam hiemabo: ut uos me deducatis *ed. Rom.* (*ad* vg *prope accedit*). 72. dux.] dedux. *Cas.* 75. remorari *Cas.* remanere *cett.* autem *Cas. om. cett.* 77. uobis] nobis *ed. Rom.* 78. autem] *om. unus cod.*; enim *ed. Rom.* (=vg.). 79. quia] qui *ed. Rom.* 81. resistunt *ed. Rom.* 82. apud] inter *un. cod. ed. Rom. fort. recte.* 87. uoluntas] *add.* eius *ed. Rom.* 89. et *om. Cas.* in] cum *Cas. et alius, un. cod. ed. Rom.* 91. obrepit *Cas. ed. Rom.*, obripit *cett.*

agite; muliebris enim omnis inconstantia et uarietas iudicatur: confortamini; ut sit in uestra uirtute profectus, omnia non inanis gloriae causa, sed caritatis gratia facere festinate. *Obsecro autem uos, fratres, nostis domum Stefanae et Fortunati et Achaici, quoniam sunt primitiae Achaiae, et in ministerium sanctorum se ordinauerunt, ut et uos subiecti sitis talibus et omni cooperanti et laboranti in uobis. gaudeo autem in praesentia Stefanae et Fortunati et Achaici, quoniam id quod uobis deerat, ipsi adimpleuerunt.* Quia praesentes sunt apud uos et in illis magnum potestis habere profectum. Siue: Quia mihi uenerunt pro uobis ministrare officium caritatis. *Refecerunt autem et meum spiritum et uestrum.* Meum spiritum caritate pro uobis, uestrum pro mea laetitia [meum] refecerunt. *Cognoscite ergo huius modi.* Unde et alibi ait: cognoscite eos, qui ita ambulant, ut habetis formam nostram. hic 'cognoscite' honorate cognoscentes eorum studium uel laborem. *Salutant uos ecclesiae Asiae. salutant uos in domino Aquila multum et Priscilla cum ea quae in domo eorum est ecclesia, apud quos etiam hospitor.* Domesticam congregationem fraternitatis ecclesiam nominauit. *Salutant uos fratres omnes; salutate inuicem in osculo sancto. salutatio mea manu Pauli. siquis non amat dominum nostrum Iesum Christum, sit anathema.* Sicut illis, qui eum amant, redemptio uenturus est Christus, ita qui eum non amant anathemabit; id est, ut illos abominetur et perdat. *Marana tha.* Magis Syrum est quam Hebreum, tam etsi ex confinio utrarumque linguarum aliquid Hebreum sonat, et interpretatur 'dominus noster uenit.' *Gratia domini nostri uobiscum.* Propriae manus consueta subscriptio. *Caritas mea cum omnibus uobis.* Ut quo modo uos ego diligo, ita et in Christo inuicem diligatis. *In Christo Iesu.* Non secundum saeculi caritatem. *Amen.* Confirmatio est benedictionis hic sermo, sicut superius ipse demonstrat quomodo, inquiens, dicit *Amen* super tuam benedictionem?

92. muliebris *Cas. ed. Rom.*, mulieris *cett.* 102. autem] enim *ed. Rom.* (=vg.). Meum—meum] Pro charitate uestrum, pro laetitia meum spiritum *ed. Rom.* Meum spiritum *om. un. cod.* meume *alt. om. Cas. et alii codd.* 104. huius modi] qui huius modi sunt *ed. Rom.* (cf. vg.). et *om. Cas. ed. Rom.* 105. cognoscite] *add.* id est *ed. Rom.* 111. nostrum *om. ed. Rom.* (=vg.). 113. anathemabit] anathema sit *Cas. ed. Rom.* 115. tam etsi ex confinio] tamen (=*Cas.*) ex sermone *ed. Rom.* utrumque *Cas.* 118. ego diligo *Cas. et al. cod. ed. Rom.* diligo ego *cett.* 121. dicet *ed. Rom.* (=vg).

Explicit ad Corinthios prima incipit ad eosdem secunda,

Cuius haec principalis est causa: quoniam in prima pro quorundam peccatis doctores eorum praecipue corripuerat, et multum fuerant contristati, nunc eos consolatur, suum eis proponens exemplum, et docens non debere aegre ferre quod pro aliorum sunt salute correpti, cum ipse pro aliena salute periculis cottidie et morti subiaceat.

Paulus apostolus Christi Iesu. Quaeritur cur in omnibus epistulis contra usum epistularum primo suum nomen ponat quam eorum ad quos litterae destinantur. sed hoc auctoritatis est apostolici ordinis, qua minoribus scribit, sicut etiam iudices saeculi solent ad eos quos regunt scripta dirigere. *Per uoluntatem dei.* Dei, non hominum uoluntate: simul ut ostendat non sine patris uoluntate se missum a Christo. *Et Timotheus frater, ecclesiae dei, quae est Corinthi.* Non dixit: 'Paulus et Timotheus,' quia non ambo apostoli: ad Filippenses uero, ubi non erat tanta auctoritas necessaria, 'serui' ambo ponuntur. *Cum sanctis omnibus.* Hic 'sancti' possunt accipi sacerdotes, qui in prima ponuntur dominum inuocantes, et ad Philippenses cum episcopis et diaconis. ideo autem postea nominantur, ne parum intellegentes eos praetermissos esse putarent, cum iam sint in ecclesia conprehensi. *Qui sunt in uniuersa Achaia.* Cuius est metropolis Corinthus. *Gratia uobis et pax a deo.* Gratias agunt deo, gaudentes se ideo consolari, ut ipsi alios consolentur. *Benedictus deus et pater domini nostri Iesu Christi, pater misericordiarum.* Quia ex ipso est omnis misericordia. *Et deus totius consolationis.* Id est, perfectae consolationis, quia non est minus tribulatione solacium. *Qui consolatur nos in pressura nostra.* Non

123 *sic Cas. qui add.* argumentum. Explicit in Epistolam [primam] ad Corinthios eiusdem Ambrosii I incipit epistola secunda ad corinthios *Paris*, 1759, 1761 *quorum om. primam* 1759: explicit tractus in epla · I · ad corit Incipit tractat' sci Ambrosii inepla · II · adeos, *Paris* 13339. 124. *praem.* Secundam Epistolam Apostolus scribit Corinthiis *ed. Rom.* 125. et] unde *ed. Rom.* 129. subiacet *ed. Rom.* 130. Iesu Christi *ed. Rom.* (=vg.). 131. ponat] *add.* Apostolus *ed. Rom.* 132. haec *ed. Rom.* auctoritatis *Cas.* auctoritas *cett.* 133. qua *Cas.* quia *cett.* etiam] *add.* et *Cas. ed. Rom.* 136. dei *om. ed. Rom.* 138. necessaria *om. ed. Rom.* 139. ∞ omnibus sanctis *Cas. ed. Rom.* (=vg.). 141. diacones *Cas.* 144. et *om. Cas.* Gratias—consolentur *om. ed. Rom.* 145 se] esse *Cas.* 146. domini nostri Iesu Christi *om. Cas.* 147. totius] omnis *ed. Rom.* consolationis (*alt.*)] *add.* ut significaret *ed. Rom.* 149. pressura] *praem.* omni *ed. Rom.* (cf. vg.).

in aliquibus, sed in omnibus. *Ut possimus et ipsi consolari eos qui sunt in omni angustia, per exhortationem qua exhortamur et ipsi a deo.* Propter ea liberamur, ut et nos alios consolari et de tristitia liberare possimus. Aut: Ita formam nobis dat alios consolandi, ut per exhortationem qua ipsi a deo consolamur, agnoscamus quod deus timentium se neminem derelinquat, et multo magis in futuro remuneret quos etiam in praesenti non deserit. *Quoniam, sicut abundant passiones Christi in nobis.* Id est, pro nomine Christi. *Ita et per Christum abundat etiam consolatio nostra.* Ut et Petrus est de carcere liberatus, et ipse Paulus uisione domini et uoce confirmatus in templo. *Siue autem angustiam patimur, pro uestra exhortatione et salute.* Quia uos ad salutem hortamur. Siue: Ut uobis exemplum tolerantiae praebeamus.

I have said above that this is practically a fragment of a sixth-century MS of the original form of Pelagius, but it is necessary to admit that, if our two authorities, the Reichenau and Balliol manuscripts, contain between them the whole of the original Pelagius, then this portion contains a little more than that in the section it provides. The following words or clauses are absent from the Reichenau or the Balliol MS or both: *id est in resurrectione* (l. 2), *Adam* (l. 13), *ut non cum—ipsi eant* (ll. 64—70) (the most significant of all), *nisi uos me—permiserit* (ll. 71—74), *cum fratribus* (l. 85), *de Apollo—oportunum fuerit* (ll. 86—88), *obsecro autem—in uobis* (ll. 94—98), *Salutant—Asiae* (ll. 106—107), *apud—hospitor* (l. 108), *salutatio—Pauli* (ll. 110—111). The majority of these passages are portions of scripture text, which there is some reason to believe Pelagius passed over in the course of his commentary[1]. The others must have their claims examined with the rest of the authorities. Minor variations between this text and our leading authorities need not here be referred to, especially as there are many such between

150. in aliquibus] in aliqua *ed. Rom.*; aliquid *duo codd.* omnibus] omni *ed. Rom.* 151. exhortationem qua exhortamur] consolationem qua consolamur *ed. Rom.* 152. ∽ nos et *Cas. ed. Rom.* 154. consolationem *ed. Rom.* agnoscamus *Cas. ed. Rom.* agnoscimus *cett.* 160. sive] si *ed. Rom.* angustiam patimur] angustiamur *Cas.** (*corr. m* 1). uestri *ed. Rom.* 161. Quia] *praem.* Id est *ed. Rom.* exhortamur *ed. Rom.*

[1] See the evidence ad locos.

the Reichenau and Balliol MSS themselves, and the Freiburg fragments differ at times from both.

Of greater significance is the absence from this section of passages found in all but the Reichenau and Balliol MSS.[1] They are these:—

Paris MS 653

(After 'sanctis' l. 3):—

Aliter: Animale corpus dicit, quod conditum terrae corrumpitur, spiritale uero, quod incorruptum resurgit, ut possit aerem penetrare, festinans ad caelos.

Aliter: Primus Adam ad hoc factus est tantum ut uiueret.

Aliter: Nouissimus Adam, id est Christus, ideo suscepit hominem, ut uiuificaret. (These three notes are not exactly contiguous.)

Aliter: Hic primum et secundum hominem iuxta operam terrestrem et caelestem dicit: nam et Christus secundum carnem ex nostra massa fuit.

(After 'possedebit' [*sic*] l. 22) in margin: non dixit 'non resurget.'

(After 'absorta' l. 44) in margin: in osee propheta.

(After 'peccatum' l. 48) in margin: in icto (*sic*) faciens quasi gladius.

(After 'domino' l. 57): Hoc est: non inaniter laboratis.

(Before l. 58) in margin: incipit de collectis.

(After 'per' l. 67) in margin: quasi cum epistulis meis illos mittam.

(After 'signum' [for 'si dignum'] l. 68) in margin: si non fuerit aliqua maior quae me detineat causa.

(After 'aegrotant' l. 77): Aliter: Tam diu aput uos ero quam diu uestrae placuerit uoluntati.

(After 'ostium' l. 78) in margin: ad profectum multorum.

(After 'resistant' l. 81): Aliter: Quia et ipse uirtutes faciebat et signa et in uirtutibus et in doctrina.

(After 'fuerit' l. 88): tunc ei non fuit oportunum.

(After 'eius modi' [='talibus'] l. 97): Vel fide primitiae uel honore.

[1] The St Gall MS 73 must be added to these here, because in First Corinthians, and there only, it is for the most part free of interpolation.

(After 'laboranti' l. 97): qui uel nobis cooperatur uel illis.
(After 'enim' [='autem'] l. 102): circa meum obsequium.
(After 'Christum' l. 112): non ficto ut iudas.
(After 'dei' l. 136) in margin: erat ibi et non dei.
(After 'deo' l. 144): *Patre nostro et* $\overline{dno}$ $\overline{ihu}$ $\overline{xpo}$ (=vg.): quod nos solemus ille illi salutem.

Pseudo-Jerome, but not Paris MS 653

(After 'gloriam consequentur' l. 32): Aliter: In quibusdam Grecis codicibus habet: omnes enim dormiemus, non omnes mutabimur: in aliis autem: omnes enim non dormiemus, omnes autem mutabimur, quod aptat magis ad sensum apostoli, quia hic sermo non de omnibus generaliter dicitur nisi de solis sanctis.

We have thus evidence of another practically uninterpolated copy of the original Pelagius, not later than the sixth century.

The Cassiodorian Commentary (Pseudo-Primasius)

The evidence of this commentary and of those that follow is not of the same positive character as that furnished by the preceding, but it is nevertheless not without significance. The Cassiodorian commentary employs Pelagius so largely (in some Epistles being little else than a copy of Pelagius), that it is hard to see why not a single interpolated passage of the kind we have been making acquaintance with, is found in it, unless it be the case that only the uninterpolated form was used by the author. I have gone through the whole Cassiodorian commentary, and underlined every borrowing from Pelagius. There is not a trace of a single interpolation. It is true that Cassiodorus shows knowledge of one or two passages which are absent from the Reichenau MS, but these are present in the Balliol MS, which contains a few passages absent both from the Reichenau and Roman MSS.

Cassiodorus thus furnishes additional evidence of the existence of a form of the commentary such as Augustine, Mercator, the Reichenau, Balliol, Roman and Ambrosiaster MSS prove to have existed, namely one free of interpolation.

The Extracts from John the Deacon

One of the numerous discoveries to the credit of Dom Germain Morin, O.S.B., introduces us to the name 'John the Deacon' in connexion with this commentary[1]. In two manuscripts, Codex latinus monacensis 14,500 (formerly of St Emmeram in Ratisbon) (saec. IX—X), and British Museum Harleianus 659 (saec. XIII), he found extracts with this name attached to them, which are really by Pelagius. As his examination of the British Museum MS was confessedly hurried, and the manuscript contains other matters of interest than this, it was possible for me to find three other passages in it[2]. The long extract from the Munich MS, which I copied in 1913, stretches from Rom. vi 3 *an ignoratis* to Rom. vi 14 *paruoli sed perfecti*. Unfortunately for our purpose, this is a section where no interpolations are to be found in Pseudo-Jerome, where in fact Pseudo-Jerome differs very slightly from Pelagius. It is not therefore possible to assert that it was the original form of Pelagius which passed under the name of Iohannes Diaconus, or was used by him. Yet there is nothing at all inconsistent with the view that it was the pure form he used.

The Harley MS has the following extracts:—

(f. 13 rb) Humanum quippe iudicium multis modis corrumpitur, amore, odio, timore: sepe iudicium integritate uiolatur et contra iusticie regulam interdum misericordia inclinatur. (Iuditium uero dei est *secundum ueritatem* quia (begins Amb].)

This is from *in Rom.* ii 2—3, and it is evident that the text has incurred some corruption in the course of transmission.

(f. 19 vb) Notandum uero quia recte dicitur redemisse nos, non emisse. Ipsius enim per naturam fueramus sed nostris delictis alienati fuimus[3]. Si igitur ad peccata non redeamus, fructuosa erit nobis redemptio Christi quem Christum deus pater proposuit.

This is from *in Rom.* iii 24, and there has been some freedom of handling.

[1] *Revue Bénédictine* XXVII (1910) pp. 113—17; *Études, Textes, Découvertes* I (Maredsous & Paris, 1913) p. 23.

[2] 23 March, 1912.

[3] This is the extract published by Morin, viz. from *Notandum* to *fuimus* (or *sumus*, as he gives).

(f. 24 va) corde · etiam in tribulationibus gloriantur magnitudinem premii cognoscentes · de tribulatione finienda infinitum premium acquisituri.

This is from *in Rom.* v 3—4, and there has again been freedom of handling.

(f. 27 vb) (Vel) forma Christi dicitur quia, sicut ille sine coitu a deo factus est, ita Christus ex uirgine spiritu sancto operante processit. Uel Adam dicitur forma Christi, quia, sicut ille est pater omnium secundum fidem et sicut (begins Aug.).

This is from *in Rom.* v 14, and again there has been some freedom of handling.

All these four extracts are quite consistent with use of the uninterpolated Pelagius. There can be little doubt that they come from the *Breuiarium de Sancto Paulo* of Iohannes Diaconus, of which a copy existed in the Benedictine Monastery of Blaubeuren in South Germany at the end of the eleventh century, as is proved by the catalogue of that library[1]. It is not so easy, however, to say which among the many persons with the name 'John the Deacon' really composed this work, as also the *Expositum* on the Heptateuch[2], and the *Breuiatio in Psalmos*, which Dom Morin has suggested, with great probability, should be identified with the well-known Pseudo-Jerome[3]. It is possible that other works should also be attributed to the same John[4], and we may assign all to the sixth century[5].

It is significant that certain even of the interpolated forms witness to the originality of the uninterpolated. Both the St Gall

[1] See G. Becker, *Catalogi Bibliothecarum Antiqui* (Bonn, 1885) p. 175: my attention was called to the fact in 1914 by Dom G. Morin, who had read the entry in a proofsheet of Dr P. Lehmann's volume of catalogues of Old German libraries: see now *Mittelalterliche Bibliothekskataloge Deutschlands und der Schweiz* I Bd. bearb. v. P. L. (München, 1918) p. 19 l. 22: 'Breuiarium Ioannis de S. Paulo.'

[2] Of which there was a copy in the Corbie library (see Becker, *Catal.* no. 136 item 245). The MS is still extant, being Paris, B.N. 12309 (saec. XI): see also *Spicilegium Solesmense* I (1852) 265 f., 278 ff.

[3] Cf. *Revue Bénédictine* XXV (1908) pp. 88—94, *Études, Textes, Découvertes*, t. I pp. 59 f.

[4] See Dom Morin, *R.B.* XXVII (1910) p. 116 for suggestions.

[5] Cf. the article 'Ioannes Diaconus' in Pauly-Wissowa, *Real-Encycl.* Bd. IX (1916) pp. 1806 f.; Manitius, *Gesch. lat. Litt. d. Mittelalters* I p. 693; Schanz, *Gesch. d. röm. Litt.* § 1241.

MS and Paris MS 653 are heavily interpolated, but the first is free from interpolation in the commentary on First Corinthians[1], while the second is free from interpolation in the commentaries on First Timothy, Second Timothy, Titus and Philemon.

Later Compilations

Zmaragdus of St Mihiel, as we have seen, makes many quotations both from a pure Pelagius, and also from the Cassiodorian revision, both under the symbol $\bar{P}$ = Pelagius. Nowhere have I found an interpolated passage. The evidence suggests that Zmaragdus possessed an uninterpolated MS which he knew to be Pelagius, in addition to the Cassiodorian revision, which also he knew to be a form of Pelagius. Doubtless both his copies were anonymous[2].

Sedulius Scottus of Liége used as his leading authority Pelagius in its original, uninterpolated form, which was doubtless accessible to him as an anonymous work[3]. It is doubtful whether he really cites a commentary on Hebrews under that name. There is no trace of interpolation in him, and he is an exact quoter. Of all compilers later than Cassiodorus he is the most satisfactory authority for the parts he employs. It is quite uncertain whether the H at p. 144 A (=1 Cor. vii 36) really refers to the interpolation in Pseudo-Jerome at that point; it may refer to some passage of genuine Jerome[4].

This part of the subject need not be pursued farther. The evidence is sufficient to show that a number of copies of the original, uninterpolated Pelagius continued to exist, even after interpolation had begun its work.

[1] Cf. Zimmer, *Pelagius in Irland* pp. 246 ff.

[2] The sources of Zmaragdus are indicated at some length in *Journ. Theol. Stud.* vol. IX (1907—1908) pp. 584—597, supplemented by vol. XXIII (1921—1922) pp. 73—76.

[3] The sources of Sedulius are fully set out in *Journ. Theol. Stud.* vol. XVIII (1916—1917) pp. 184—228.

[4] I have suggested hesitatingly *Adv. Iouin.* I 13 in the last quoted article, p. 228.

CHAPTER III

THE WHOLE COMMENTARY THE WORK OF ONE AUTHOR

It will be recollected that contemporaries quote only the expositions of Romans and First Corinthians, and, though no one has disputed the unity of the thirteen expositions, a proof that all are the production of one author will not be out of place in a work like the present. There is no hint anywhere that any one exposition circulated by itself, and all the manuscripts, uninterpolated and interpolated alike, give expositions of thirteen Epistles, some even of fourteen. Our method of proof will be not unlike that which found general acceptance in the case of Ambrosiaster[1]. We shall divide our chapter into five sections: (*a*) cross references from one part of the commentary to another; (*b*) illustrations of method of exegesis in general; (*c*) community of ideas throughout; (*d*) favourite verses of scripture; (*e*) community of style and language.

(*a*) Cross References from one part of the Commentary to another

In Rom. ii 8 iam *superius* dictum est contentiosum hunc esse specialiter, qui aliquid contra suam conscientiam nititur defensare.

This is a reference to:—

In Rom. i 29 contentio est, ubi non ratione aliquid, sed animi pertinacia defenditur, et ubi non tam ueritas quaeritur, sed intentio fatigatur.

In Gal. v 22 omnium uirtutum prima est caritas, quam in quattuor partes diuisibilem *adnotauimus.*

This is a reference to:—

In Gal. v 14 dilectio uel caritas quattuor modis constat: hoc est, *etc.*

In 1 *Thess.* v 15: in the latter part of the note a phrase is quoted from the earlier part and preceded by the words *ut superius dictum est.*

[1] *Study of Ambrosiaster* (vol. VII part 4 in this series) (1905).

In Col. iii 19 numquam rem naturalem hortaretur, nisi continentes esse coepissent, sicut ad Ephesios plenius subnotatum est.

This is a reference to:—

In Eph. v 22 quia non eos sicut incontinentes Corinthios lacte alebat, sed perfecto continentiae cibo nutriebat. timet enim ne, cessante in plerisque carnis officio, aut in mulieribus subiectio aut in uiris cessaret caritatis affectus, et non tam continentiam quam diuortium docuisse uideretur. ceterum quale est, ut nouae uitae praedicator, nulla exsistente causa, hoc doceret, quod naturaliter possidebant!

(*b*) Illustrations of Method of Exegesis in General

One of the most common features, remarked upon by St Augustine[1], is the provision of alternative explanations. These alternative explanations are introduced almost invariably by the word *Siue*. The following list of references ought to be approximately complete:—

Rom. i 8, 11, 17; ii 25, 26, 27; iii 11, 15, 20, 21; iiii 11 *bis*, 13, 15; v 6, 14 *quater*; vi 6, 9, 14, 19; vii 9, 15; viii 2, 3, 19 *bis*; viiii 16, 17 *bis*; x 8, 19; xi 15 *bis*, 29, 34; xii 8, 18; xiii 5, 6, 13; xiiii 16; xv 5, 7, 15, 24, 26, 29, 31 *bis*; xvi 1.

1 Cor. i 23; ii 6, 7, 15; iii 12, 13, 16, 17; iiii 9; v 2, 4, 5 *bis*; vi 2; vii 17, 18, 28; viiii 21; x 12; xi 4, 10, 16, 18, 19, 26; xiiii 33 *bis*, 36; xv 3, 7, 51; xvi 17.

2 Cor. i 6, 7, 11, 16; ii 3 *bis*, 5, 14; iii 2, 3, 18; iiii 6, 17; v 8; vi 10, 13, 15; vii 2, 3, 4 *bis*, 5, 10; viii 22 *bis*, (24); viiii 5 *ter*, 8 *bis*, 9 *bis*, 10, 13; x 7; xi 5; xii 4 *bis*; xiii 4.

Gal. ii 16, 19; iii 19; vi 6 *bis*.

Eph. i 4; iii 1, 6, 7, 9; iiii 5, 10 *bis*, 12, 14; vi 4 *bis*, 24 *bis*.

Phil. i 5, 6, 7, 8 *bis*, 25, 27; ii 5, 6, 17 *bis*, 18; iii 13, 21; iiii 5, 15.

1 Thess. i 5 *bis*; ii 13 *bis*, 16; iiii 6; v 17, 18, 19, 22 *bis*.

2 Thess. ii 16.

Col. ii 18; iii 5, 17, 25 *bis*; iiii 10, 18.

1 Tim. ii 2, 7; iii 3 *bis*, 9; iiii 10; v 8, 24 *quater*; vi 4, 6, 9, 12, 20.

[1] *De pecc. mer. et rem.* III 4 § 9 (C.S.E.L. LX p. 135 l. 7).

2 Tim. i 1, 12, 14; ii 1—2 *bis*, 14, 18; iii 6, 10, 13, 15 *bis*; iiii 8.

Tit. i 6, 9; ii 5, 7, 10; iii 3, 5 *bis*, 15.

Philem. 6, 14.

Occasionally an alternative explanation is introduced by *Aliter*. The following instances occur: Rom. iii 4; iiii 2, 4; vi 22; xiii 1; xv 17; 1 Cor. iii 18; vii 28; viiii 22; xv 50; 2 Cor. v 16; (viii 24); viiii 12, 13; xii 5; Phil. ii 2; Col. ii 23. The employment of *Item* to introduce an additional note, is the exclusive peculiarity of Pseudo-Jerome MSS, and it comes before interpolated notes only.

A favourite type of note is that which attempts to make the meaning of St Paul's words clearer, by pointing out what the Apostle is *not* referring to; this might be called the negative method of exegesis. An illustration or two will show what is meant:—

Rom. v 9 In sanguine ipsius.... Non animalium sanguine, sicut in lege.

2 Tim. i 1 per uoluntatem dei. Non meis meritis.

Tit. i 1 Paulus seruus dei. Non peccati.

Other instances of this type of note are:—

Rom. i 4, 8; iiii 17; v 10; vi 17, 23; vii 7, 18; viii 32; xi 1, 30; xii 6, 11; xiiii 15; xv 15.

1 Cor. iii 1, 9, 10; iiii 1.

2 Cor. i 4; v 21; vi 4 *bis*; vii 1, 9, 11 *quater*; viii 5; x 12 *bis*; xi 6; xii 10 *quater*; xiii 12.

Gal. i 1, 4, 14, 15; ii 2 *bis*, 20 *bis*; iii 8, 18; vi 14.

Eph. i 1 *bis*, 3 *bis*, 4, 5 *bis*, 11; ii 8; iii 3, 4 *bis*, 7, 12; iiii 11 *bis*, 29; v 19, 21; vi 3, 7, 13, 14.

Phil. i 4, 16, 25; ii 12; iii 1, 5, 15; iiii 3, 6.

1 Thess. ii 2; iii 3, 13.

2 Thess. iii 12, 13.

Col. i 6; iii 15 *bis*.

1 Tim. i 1, 2; iii 1, 12; v 17; vi 11, 17.

2 Tim. i 1, 12; ii 9; iii 2.

Tit. i 1, 4; ii 5; iii 1, 2 *bis*, 7.

Philem. 23.

No extra-canonical writers are referred to by name, unless they happen to be also heretics. Others, whose views the author considers and usually ends in rejecting, are indicated by the vague

word *quidam* (plural). An attempt will be made in a later chapter to discover some of the writers thus intended, but at this stage it will be enough to give a list of the references to *quidam*. (In one or two cases other writers are referred to as *multi* or *diuersi*.)

Rom. ii 21; iii 28; iiii 8 (*quidam*, then *alii*); v 14; viii 3, 19 (*diuersi, quidam*); viiii 16, 17 (*diuersi*), 20 *bis*, (21 (*eos, qui*)), (26 (*eos, qui*)); x 5; xi 20, 26; xiiii 2, 15.

1 Cor. ii 9; viii 1; viiii 22; xi 21, 27; xiiii 19; xv 28 (*multi, quidam, alii, multi*). 35 (*multi*).

2 Cor. ii 15; iii 6[1]; v 13; vii 11; viii 22; viiii 2 (*quidam, alii*); xii 7.

Gal. iii 19; v 12.

Eph. i 10 (*multi, quidam, alii, alii*); ii 2 (*multi*); iii 18; v 31; vi 5.

Phil. ii 5 (*multi*).

Col. ii 14.

2 Tim. ii 20.

Another practice followed throughout is the refutation of particular heresies from the passages under consideration. Sometimes heretics in general are referred to, but far oftener the individual heretic is attacked by name. The references to passages will be found in the index of proper names; here it may suffice to give the names, and the number of occurrences of each: Marcion, or the Marcionites, appears twice; the Manicheans eleven times; the Arians fourteen times; the Photinians five times; the Novatians four times; the Jovinianists[2] four times; Apollinaris twice; the Macedonians once. Heretics in general are referred to twenty times in all. The allusions are spread equally over the whole work, and the method of allusion is very uniform throughout, as reference to a later section of this chapter will show[3].

It is this commentator's practice to pay regard to the different sections of the Epistles, and to call attention, for instance, to the point at which the discussion of a particular topic ceases. For instance, after the note on Rom. i 7 occur the words: *huc usque praefatio*[4]; at Rom. x 17 occur the words *Hinc responsio apostoli*;

[1] v 9 in Ps.-Hier. addition has *quidam*.

[2] On the bearing these references have on the date of the commentary see chap. i p. 4 n. 6.

[3] Under **calumnior, contra** (p. 86).

[4] Probably genuine, though lacking in the Reichenau MS.

at 1 Cor. vii 1 occur the words *Incipit de coniugiis*; at vii 38 *concludit uirginum causam*; at Eph. iii 21 *huc usque de mysterio incarnationis Christi...hinc incipit moralia omni ecclesiae tradere instituta*; at 1 Tim. i 18 *Huc usque de statu suo...hinc dat.* There are many more instances of the kind, of which the commentary on First Corinthians furnishes a goodly number[1].

Perhaps in the interests of brevity, the author habitually brings his short notes into grammatical connexion with the verses or clauses commented on. In fact he carries the process so far as sometimes to bring the 'argumentum' into subordination to the title, e.g. *incipit ad Galatas argumentum, quos pseudo-apostoli*, etc.; *incipit ad Colossenses, quorum auditam fidem*, etc.; *incipit ad Titum argumentum, discipulum suum episcopum, quem commonet*, etc.; *incipit ad Philemonem, cui apostolus a Roma scribit.* Examples from the commentaries proper are: Rom. iiii 5 secundum propositum [gratiae] dei, *quo proposuit gratis...dimittere*; 1 Cor. vi 19 quem habetis a deo, *cui grauissimam iniuriam facitis fornicando*; 2 Cor. i 23 in animam meam, *cuius secreta solus agnoscit*; Gal. ii 10 ut pauperum memores essemus, *qui omnia sua distrahentes...uel: quorum bona fuerant a Iudaeis inuasa*; Eph. iii 7 secundum operationem uirtutis eius, *cuius uirtus me confirmauit, siue: cuius uirtutes*, etc.; Phil. ii 30 tradens animam suam: *in manus inimicorum*; 1 Thess. iii 11 ipse autem deus...dirigat uiam nostram ad uos, *remotis diabolicis scandalis, quibus noster impeditur aduentus*; 2 Thess. i 7 cum angelis uirtutis eius, *qui uenient uindicare*; Col. i 6 et crescit, *in numero uel uirtute*; 1 Tim. ii 9 similiter et mulieres, *in omnibus quae dixi de uiris*; 2 Tim. iii 14 et credita sunt tibi, *a deo per nos*; Tit. i 14 auersantium se a ueritate, *noui scilicet testamenti*; Philem. 5 fidem tuam et caritatem, *quae operibus innotescit.* These examples have been chosen at random, one from each commentary, out of hundreds which might have been adduced.

The separation between the various parts of this chapter is to some extent artificial, and thus some of the later arguments might very well have come in at this point.

[1] This specialty of the commentary has been noticed by De Bruyne, *Revue Bénédictine* XXIV (1907) p. 261: see also below, under **Incipio** and **causa**.

(*c*) Community of Ideas throughout

On this subject a whole book might easily be written, and doubtless will be written, but it must come from a theologian. I will not seek in any way to forestall his task by a treatment which must necessarily be defective. I will merely select a few themes which have struck me in the course of reading. Readers who seek a larger treatment will find it in the works of Klasen[1] and Loofs[2], from which they will eliminate such conclusions as depend on an interpolated and faulty text.

No subject occurs with more persistence than the influence of example on conduct. The author is never weary of referring especially to the force of the Apostle's good example in the lives of his converts. The word used is *exemplum*, but sometimes *forma*[3]. The following list of instances must be fairly complete: arg. omn. epist. *bis*; Rom. i 1, 10; iii 21; iiii 4, 24; v 1, 12, 16, 19; vi 11, 14, 18; viii 3, 4, 32; xii 3, 13, 15; xiii 13; xiiii 6, 13, 15, 22; xv 2, 16 *bis*, 27; xvi 5, 15, 25; 1 Cor. i 26, 28; ii 1; iii 15 *bis*, 17; iiii 6, 17 *bis*; v 6; vi 2; vii 3, 14, 25; viii 1, 11; viiii 1, 6, 7, 13; x 1, 22, 24, 32, 33; xiii 11; xiiii 6; xv 13, 32, 36, 57; 2 Cor. i 6; iiii 5; v 16 *bis*, 18; vi 3, 13 *bis*, 14; vii 2; viii 1, 10, 15; Gal. iiii 16; Eph. ii 7; v 27; Phil. i 11, 14, 24; (ii 7), 8, 12, 16, 19, 21; iiii 7, 9; 1 Thess. arg. i 5, 7 *bis*, 8, 10; ii 1, 14; iii 9; iiii 7; v 12; 2 Thess. iii 1; Col. i 23; ii 6; iii 13, 21; 1 Tim. i 16; ii 6, 15; iii 2 (also *forma*), 3; iiii 12 *bis* (also *forma*), 15, 16; v 1, 9, 11, 13, 22, 23; 2 Tim. i 4, 10, 16; ii 1—2, 15; Tit. ii 3; iii 3; Philem. arg. One or two of the examples may be quoted in full to show their character: 1 Cor. viii 11 *potest et illis dici qui destruunt* exemplo *quod aedificant uerbo*; 1 Cor. xiiii 6 *suum illis proponit* exemplum; 2 Cor. v 16 *nullius ueterum imitamur* exemplum... *quia eis* exempla *ueterum proponebant*; 2 Cor. vi 14 *ostendit neminem posse et iustum esse pariter et iniustum, ualde contraria* exempla *proponens*.

The author frequently states that we are saved gratuitously (*gratis*), e.g. Rom. i 7; iii 21, 24; iiii 4, 5, (6); viii 29; xi 6; 2 Cor. i 12;

[1] *Theologische Quartalschrift* Bd. LXVII (1885) pp. 244—317, especially the latter part.

[2] Article 'Pelagius' in Herzog-Hauck's *Real-encyklopädie*.

[3] Further examples of *forma* later in this chapter, p. 100.

Gal. v 4; Eph. i 9; 1 Tim. i 2; 2 Tim. i 9: similarly that we are saved by the grace of God, not by our own merits; arg. omn. epist. *dei se gratia, non suis meritis, esse saluatos*; cf. Rom. v 1 *nemo suo merito, sed omnes aequaliter dei gratia sunt saluati.*

He reiterates St Paul's teaching that we are justified by faith alone (*sola fides*): Rom. i 17; iii 28 *bis*; iiii 3, 5, 11; v 1; viii 29; xi 25; 1 Cor. vi 10; viiii 21; 2 Cor. v 19; Gal. i 3, 12; ii 2, 14, 17, 20; iii 5, 6, 10, 11, 12, 14, 22, 26; v 11, 24; vi 16; Eph. ii 8, 16; iii 11; v 5: cf. Phil. iii 3, 9; iiii 1.

Foreknowing and predestinating are identified (Rom. viii 29), and God called those, who he had foreknown (*praescierat*) would believe. This latter view the author may have got from Ambrosiaster: in any case the teaching occurs frequently in Rom., and also later. Examples are Rom. viii 29, 30; viiii 10, 15, 27; xi 2; Gal. i 15; Tit. i 3.

The author is intensely interested in moral progress (*proficio, profectus*[1]), and constantly refers to it. He speaks often of the apostle encouraging (*prouocare*) his converts to show it. A few instances are Rom. i 8; xv 14; 1 Cor. i 4; xi 2; 2 Cor. vi 11; vii 13, 14; Gal. iiii 21; Phil. iiii 18; 1 Thess. arg.; ii 20; iiii 1; 2 Thess. iii 1; 1 Tim. iii 2; 2 Tim. i 16. Gal. iiii 21 may be quoted in illustration: *detrimentum discipulorum confusio est magistri, sicut* profectus *eorum est gloria praeceptoris.* This last is a very favourite theme, the joy that the progress of the pupil gives to the master.

A few minor illustrations of the unity of the commentary in this matter may be added; others may be divined from the index of scripture passages or of proper names, such as the references to Ananias and Sapphira, Simon Magus, the call of Barnabas and Saul[2].

The connexion between 1 Thess. ii 14 and Hebr. x 34 is twice stated: arg. omn. epist., *De Hebraeis uero quid dicendum est, quorum Thessalonicenses, qui plurimum laudati sunt,* imitatores facti esse *dicuntur, sicut ipse ait*: et uos fratres imitatores facti estis ecclesiarum dei, quae sunt in Iudaea; eadem enim passi estis uos a contribulibus uestris, quae et illi a Iudaeis? *aput ipsos quoque*

[1] See examples of these words under section (*e*).

[2] See below, (*d*) p. 77.

Hebraeos eadem commemorat dicens: nam et uinctis conpassi estis et rapinam bonorum uestrorum cum gaudio suscepistis, cognoscentes uos habere meliorem et manentem substantiam (Hebr. x 34); which ought to be compared with the note on 1 Thess. ii 14 uos autem, fratres, imitatores facti estis ecclesiarum dei, quae sunt in Iudaea in Christo Iesu. *Quibus dicitur*: nam et uinctis conpassi estis et rapinam bonorum uestrorum cum gaudio suscepistis (Hebr. x 34). Quoniam eadem passi estis et uos a contribulibus uestris, sicut et ipsi a Iudaeis. I know no other independent commentator who brings these two passages together.

The relationship between the Acts of the Apostles and the Epistles is stated in similar language in two passages: 1 Cor. xv 32 *multa dicuntur in Epistulis, quae in Actibus non tenentur, et multa in Actibus, quae in Epistulis non scribuntur*; 2 Cor. xi 24 *haec in Actibus non omnia repperiuntur, quia nec in Epistulis omnia quae ibi scripta sunt, continentur.*

The change in the Apostle Matthew's career is stated in almost the same words in two passages: Col. iiii 14 (Lucas) *ex medico erat, sicut Matheus iam apostolus adhuc dicitur publicanus*; 1 Tim. i 15 *hic* 'sum' *pro* 'fui' *ponitur, sicut Mattheus dicitur publicanus, cum iam Christi esset apostolus.*

'Teaching,' etc. are often described as being that of the New Testament, or of the Old and New Testament together. Thus, compare the following passages: Rom. vii 12 *deus non numquam in Vetere* 'bonus' *et in Nouo dicitur* 'iustus'; Rom. x 8 uerbum fidei...*Noui scilicet Testamenti*; Rom. xv 14 repleti omni scientia. *Hoc est, et Noui et Veteris Testamenti*; 1 Cor. i 5 in omni uerbo et in omni scientia. *Id est, tam Noui quam Veteris Testamenti*; 1 Cor. vii 5; Gal. iiii 24 duo testamenta. *Vetus et Nouum singulos populos generantia*; Gal. v 23 *qui Nouum implet, non est sub Vetere Testamento*; Col. iiii 6 sermo uester in gratia. *In Nouo scilicet Testamento*; Col. iiii 11 hi soli sunt adiutores in regno dei, qui mihi fuerunt in solacio. *In Nouo Testamento, per quod intratur ad* regnum; 1 Tim. vi 3 doctrinae. *Noui Testamenti; Veteris enim erat seuera* doctrina; Tit. i 14 a ueritate. *Noui scilicet Testamenti;* Tit. iii 6 quem effudit in nos abunde...*Abundantius quam in Vetere Testamento.*

Twice he reminds his readers that there can be only one

episcopus in each *ciuitas*: Phil. i 2 *hic* episcopos *presbyteros intellegimus*: non enim in una ciuitate plures episcopi esse potuissent, sed hoc etiam in Apostolorum Actibus inuenitur; 1 Tim. iii 8 *quaeritur cur de presbyteris nullam fecerit mentionem, sed etiam ipsos in* episcoporum *nomine conprehendit, quia secundus, immo paene unus est gradus, sicut ad Philippenses* episcopis *et diaconis* scribit, cum una ciuitas plures episcopos habere non possit, et in Actibus presbyteros ecclesiae *iturus Hierosolymis congregauit, quibus inter cetera ait*: (follows Act. xx 28)...episcopos....

There are several references to the Laity in the commentary, perhaps not unconnected with the fact that the writer himself was a layman: 2 Cor. viiii 2 *quidam dicunt eum superius de* laicis *sanctis dixisse, hic uero de sacerdotibus sanctis*; 2 Cor. xiii 11 laicos *iubet se inuicem exhortari*; 1 Thess. iiii 18 consolamini inuicem in uerbis istis.] *Notandum quod* laicis *hoc praecepit, ut alterutrum se doctrinis suis instituant*; 1 Thess. v 11 consolamini inuicem et aedificate alterutrum....] *Notandum quia hoc* laicis *praecepit, quos etiam monet praepositis exhibere officia caritatis*; Col. iii 16 *Et hic ostenditur uerbum Christi non sufficienter, sed abundanter etiam* laicos *habere debere et docere se inuicem* etc.; 1 Tim. iii 1 fidelis sermo: siquis episcopatum desiderat.] *Prius* laicos *instituit, de quibus optimi quique in sacerdotium alleguntur, et sic dicit quales debeant ordinari;* 1 Tim. iii 2 unius uxoris uirum.] *Si illi nec hoc licet, quod uel* laico *conceditur, multo magis illa quae etiam in* laico *prohibentur*; 1 Tim. v 19 *iniustum est etiam aduersus* laicum *accusationem recipere, cum hoc nec saeculares iudices faciant: quanto magis aduersus domini sacerdotem!*

The Apostles had the gift of knowing what was taking place at a distance: 1 Cor. i 11 hanc gratiam habebat (apostolus), ut nosset absens quid in singulis ecclesiis ageretur, sicut dicit ad Colossensis (ii 5) *etc.*; Col. ii 5 habebant hanc gratiam apostoli, ut alibi positi, quid alibi ageretur agnoscerent, sicut Helisaei spiritus cum Giezi fuit in uia (cf. 4 Regn. v 26).

Note the identical definitions of *ecclesia*, with reference to a 'house church': Rom. xvi 5 *ostendit* congregationem *fidelium* ecclesiam nominari; 1 Cor. xvi 19 *domesticam* congregationem *fraternitatis* ecclesiam nominauit.

This section may be concluded by reference to the illustrations

from medicine, employed by the commentator. Our writer is not, of course, unique in this respect[1], but they are sufficiently characteristic to deserve collection: Rom. v 4 *cum etiam multi propter spem paruae salutis et curam corporis maximos sustinuerint cruciatus, nec tamen perfectam potuerint consequi sanitatem, quae etiam si prouenerit, paulo post morte intercedente soluetur*; Rom. v 6 *peccatorum et scelerum languoribus premeremur*; Rom. viiii 17 *tale est hoc quod in Pharaone gestum est, quale si medicus de cruciatu iam damnati rei multis inueniat sanitatem, causas inquirendo morborum*; Rom. xii 15 *non dolemus de uno membro praeciso*; 1 Cor. i 21 *alia illis medicina succurritur*; 1 Cor. vii 3 *concedatur remedium...in languore incontinentiae reclamanti non denegetur remedium nuptiarum, quo modo si peritus medicus inquieto aegro et neganti se posse a pomis omnibus abstinere, saltem minus perniciosa concedat*; 1 Cor. xi 31 *huic causae humana potest succurrere medicina*; 1 Cor. xvi 6 *multa sunt quae corrigantur in uobis; sicut medicus ibi moram habet, ubi plures aegrotant*; 2 Cor. i 9 *omne humanum auxilium defecisse et ab illo solo sperandum esse remedium, cui etiam mortuos suscitare possibile est*; 2 Cor. ii 2 *si contristatur, intellegit se peccasse; sic aeger qui dolorem sentit, potest percipere sanitatem et ad medici laetitiam pertinere*; 2 Cor. iiii 4 *dari permittet, quia credere noluerunt; quia et medicus, si inoboedientem aegrum deserat, ipse ei aegritudinem dicitur prolongasse, cum tota illius culpa sit, qui audire contempsit: tamen, si rursum roget et obtemperet, potest recipere sanitatem*; 2 Cor. iiii 7 *fragili corpore..., in quo etiam cum alios sanemus, ipsi aliquotiens infirmamur*; 2 Cor. vii 9 *quasi si dicat medicus: 'etiam si doluerit mihi tam ardenti me usum esse cauterio, sed* nunc gaudeo, non quia

[1] Long ago my brother, W. Clark Souter, M.D., remarked to me that Livy was fond of medical metaphors. Philo 'reveals a quite definite interest in medicine' (H. A. A. Kennedy, *Philo's Contribution to Religion* (London, 1919) p. 13). See also A. v. Harnack, *Medicinisches aus der ältesten Kirchengeschichte* (Leipzig, 1892). Of Seneca the Younger, Mr J. D. Duff says: 'Metaphors and similes from medicine abound in his writings' (note on *ad Helu.* 19 §2). On Tertullian and medicine, see T. R. Glover, *Conflict of Religions in the Early Roman Empire* (London, 1909) p. 309, n. 3; Hoppe, *Syntax u. Stil des Tertullian* (Leipzig, 1903) pp. 217 ff. Recently Prof. A. S. Pease has published an admirable paper, 'Medical Allusions in the Works of St Jerome' (Harvard Studies in Classical Philology vol. xxv [1914] pp. 73—86). On Fulgentius, see O. Friebel *F. d. Mythograph u. Bischof* (Paderb. 1911) pp. 127 ff.

doluistis, sed quia *dolor ille uobis profuit* ad *salutem*'; 2 Cor. vii 14 *quasi peritus medicus agit, qui uulnus iam prope sanatum blandis unctionibus fouet, ut facilius cauterii ustura sanetur*; Phil. i 10 *nemo aeger ante sanatur quam quo modo sanari possit agnoscat*; 1 Thess. ii 5 *sicut qui hominibus placent, tamquam aegris desiderata omnia concedentes et mortem eorum neglegentes*; 1 Thess. v 14 *pro diuersitate morborum diuersitas adhibenda est medicinae*; 2 Thess. iii 15 *aeger curandus est, non necandus*; 1 Tim. v 23 *simul ostendit posse quasdam infirmitates creaturarum medicina sanari*; 1 Tim. vi 4 *nec enim recusando fidem penitus moritur, nec* ad ueritatis scientiam *conualescit*, sed *diuersis accessionibus*[1] languet; 1 Tim. vi 17 *principalem eorum tetigit morbum*; 2 Tim. ii 17 'cancer' *esse dicitur uulnus quod in mammillis nascitur feminarum, quibus nisi cito subuentum fuerit, cum uirus ad cor serpendo peruenerit, nullum ultra remedium est. ita et haereticorum sunt uitanda conloquia, ne per aures inremediabiliter uulnerent mentes*; Tit. i 9 'doctrina sana' *quae sanat audientes*; Tit. ii 8 *nullius adulationis accessione*[1] languentem.

(*d*) Favourite Verses of Scripture

In this section are included all cases where a verse or portion of scripture is quoted or alluded to three times or oftener.

One verse is quoted or alluded to ten times:—

Act. v 41 *apostoli ibant gaudentes quia pro nomine domini digni habiti sunt contumeliam pati* (in Phil. i 28): cf. in Rom. v 4; viii 17; in 2 Cor. i 5; viii 2; in Phil. iiii 6; in 1 Thess. i 6; in 2 Thess. i 6; iii 5; in Col. i 11.

One verse is quoted or alluded to eight times:—

Phil. ii 7 *exinaniuit se ipsum formam serui accipiens* etc. (in Rom. i 1): cf. in Rom. viii 33—4; in 1 Cor. iii 23; xi 3; in 2 Cor. iiii 5; in Eph. i 21; iiii 9; in Phil. ii 5.

Two verses are quoted or alluded to seven times:—

1 Cor. viii 10 *in idolio recumbentem...aedificabitur ad manducandum idolothyta* (in Rom. xv 2): cf. in 1 Cor. viii 1; x 7, 13, 25; in 2 Cor. vi 14; in 1 Tim. iii 3.

1 Tim. i 9 *lex...est data...peccatoribus*, etc.: cf. in Rom. iiii 15; viii 2; in 1 Cor. viiii 20; in Gal. i 4; ii 19; iii 27; v 18.

[1] See *Thes. Ling. Lat.* s.v. *accessio III.*

Five verses are quoted or alluded to six times:—

Math. v 44 *diligite inimicos uestros*, etc.: cf. in Rom. viii 9; in 1 Cor. vi 8; in Gal. v 14; in Col. iii 13, 15; in 1 Tim. ii 1.

Math. xiii 22 *sollicitudo saeculi istius et uoluntas diuitiarum*, etc.: cf. in 1 Cor. vii 26, 28, 33, 34; in Eph. iiii 18; in 1 Tim. vi 9.

2 Cor. xii 2 *in corpore*, etc.: cf. in Rom. v 15; in 1 Cor. xv 51; in Gal. ii 11; in 1 Thess. iiii 15; v 10; in 2 Tim. iiii 5.

1 Ioh. iii 2 *nondum apparuit quid erimus: scimus quoniam cum apparuerit, similes ei (illi) erimus*: in Rom. v 11; viii 17, 18; in 2 Cor. iiii 11; in 2 Thess. ii 14; in Col. iii 4[1].

1 Ioh. iiii 18 *perfecta caritas foras mittit timorem*: cf. in Rom. v 5; viii 31; xiii 7; in 2 Cor. xii 15; in Gal. v 6; in 1 Thess. i 3.

Three verses are quoted or alluded to five times:—

Esai. vii 9 *nisi credideritis, nec intellegetis*: in Rom. xi 8; cf. in 1 Cor. i 24; in 2 Cor. iii 14; in 1 Thess. ii 16; in 1 Tim. i 13.

Phil. ii 3 *nihil per contentionem neque per inanem gloriam, sed in humilitate alter alterutrum maiorem aestimantes*: cf. in Rom. xii 10; in 1 Cor. xiiii 40; xvi 14; in Gal. v 15; in 1 Thess. ii 6.

2 Tim. ii 11 *si conmortui sumus, et conuiuemus*: in 1 Cor. i 9; cf. in Rom. vii 4; in 2 Cor. iiii 10; in Phil. iii 11; in Col. iii 1.

Twelve verses are quoted or alluded to four times:—

Gen. i 26 *faciamus hominem ad imaginem et similitudinem nostram*, etc.: cf. in Rom. viii 21; in Eph. iiii 24; in Phil. ii 6; in 1 Tim. ii 9.

Math. v 39 *siquis te percusserit in dextera maxilla tua, praebe illi et alteram (aliam)*: cf. in Rom. xii 17; in 1 Cor. ii 14; iii 18; vi 8.

Math. xxiiii 13 *qui perseuerauerit usque in finem, hic saluus erit*: in Rom. ii 7; in Gal. vi 9; in Phil. ii 13; in 1 Tim. vi 14 (cf. also in 1 Thess. ii 12).

Act. xiii 2 *segregate mihi Barnaban et Saulum ad opus quod elegi eos*: in Rom. i 1; cf. in Rom. i 5; in 1 Cor. vi 2; in Tit. i 3.

Act. xx 28 *uidete gregem in quo uos spiritus sanctus episcopos ordinauit, regere ecclesiam dei, quam adquisiuit sanguine suo*: cf. in Eph. i 14; in Phil. i 2; in 2 Thess. i 3; in 1 Tim. iii 8.

Rom. iii 20 *ex operibus legis non iustificatur omnis caro coram illo: per legem enim cognitio peccati*: cf. in Rom. iii 21; x 2, 3; in Gal. ii 14.

[1] Also quoted in c. 19 of Pelagius's *Epistula ad Demetriadem*.

Rom. vi 13 *sed neque exhibeatis membra uestra arma iniquitatis peccato, sed exhibete uos deo, tamquam ex mortuis uiuentes, et membra uestra arma iustitiae deo*: cf. Rom. xii 1[1]; xv 24,29; in 1 Cor. x 33.

1 Cor. v 1 *omnino auditur inter uos fornicatio, et talis fornicatio qualis nec inter gentes, ita ut uxorem patris aliquis habeat*: arg. omn. epist.; in 2 Cor. ii 6; vii 12; xii 21.

1 Cor. xii 11 *haec autem omnia operatur unus atque idem spiritus, diuidens singulis prout uult*: in 1 Cor. xii 6; cf. in Rom. xii 3; in 2 Cor. iii 18; viiii 14.

1 Cor. xiii 7 (*caritas*) *omnia suffert, omnia credit, omnia sperat, omnia sustinet*: cf. in 1 Cor. iiii 10; in Phil. i 7; in 1 Thess. i 3; in Col. iii 14.

Eph. v 30 *membra sumus corporis eius, de carne eius et de ossibus eius*: in Rom. vi 6; in 1 Cor. xii 27; cf. in 1 Cor. vi 15; in Gal. iii 27.

Phil. ii 8 *humiliauit semet ipsum, factus oboediens usque ad mortem, mortem autem crucis*: in Rom. i 1; cf. in Phil. ii 5, 12, 22.

About fifty verses are quoted or alluded to three times:—

Gen. iii 4, 5 *dixit autem serpens ad mulierem: Nequaquam morte moriemini: scit enim deus quod in quocumque die comederitis ex eo, aperientur oculi uestri et eritis sicut dii scientes bonum et malum*: cf. in 2 Cor. xi 3; in Gal. vi 7; in 1 Tim. vi 21.

Ps. xiii 1 *dixit insipiens in corde suo: Non est deus...non est qui faciat bonum, non est usque ad unum*: in Rom. iii 10; v 12; cf. Eph. iiii 18.

Iob i 21 *nudus egressus sum de utero matris meae et nudus reuertar illuc...sit nomen domini benedictum*: in Eph. v 20; cf. in 1 Thess. v 18; 1 Tim. vi 7.

Esai. liii 4 *ipse peccata nostra portauit*: in Rom. vi 10; in 1 Cor. xv 3; in Col. iii 13.

Math. vii 23 *numquam noui uos; discedite a me, operarii iniquitatis*: cf. in 1 Cor. xiii 2; xiiii 38; in Gal. iiii 9.

Math. x 10 *dignus est enim operarius cibo suo*: in 2 Cor. viii 15; cf. in 1 Cor. viiii 4; in 2 Cor. xi 7.

Math. xiii 43 *tunc iusti sicut sol fulgebunt*: in 1 Cor. ii 9; cf. in Rom. ii 7; in 2 Thess. i 10.

[1] This passage may however be taken to refer to a later part of the same verse.

Math. xiii 52 *omnis scriba doctus in regno caelorum similis est homini patri familias qui profert de thesauro suo noua et uetera*: in 1 Cor. i 6; cf. in 2 Cor. v 18; in 1 Tim. vi 17.

Math. xviiii 21 *uade uende omnia quae habes et da pauperibus, et habebis thesaurum in caelo, et ueni sequere me*: in 1 Cor. xiii 3; in 1 Tim. vi 19; cf. in 1 Tim. vi 17.

Math. xxv 41 *discedite a me, maledicti, in ignem aeternum, qui praeparatus est diabolo et angelis eius*: in 2 Cor. v 10; in Gal. iii 10; cf. in Eph. v 5.

Marc. vii 8 *traditionem hominum*: cf. in Gal. i 11; in Tit. i 10, 14.

Luc. x 7 *dignus est operarius mercede sua*: in 1 Cor. viiii 14; in 2 Thess. iii 9; cf. 1 Cor. viiii 4 (cf. Math. x 10 above).

Luc. xi 46 *uobis legis peritis uae: quia oneratis homines oneribus*, etc.: cf. in Gal. iii 5; v 7; in Eph. ii 14.

Luc. xxiii 34 *pater, dimitte illis: non enim sciunt quid faciunt*: cf. in Rom. viii 9; in Phil. iiii 7; in Col. iii 15.

Ioh. i 3 *omnia per ipsum facta sunt*: cf. in Rom. xi 36; in 1 Cor. i 9; viii 6.

Ioh. iii 5 *nisi quis renatus fuerit ex aqua et spiritu, non potest introire in regnum dei*: cf. in Gal. iiii 19; vi 15; Eph. ii 10.

Ioh. vi 56 *qui manducat corpus meum et bibit meum sanguinem, in me manet et ego in eo*: in 1 Cor. xi 25; cf. in Rom. viiii 2.

Act. iiii 32 *multitudinis credentium erat cor unum et anima una, nec quisquam suum dicebat, sed erant illis omnia communia*: in Eph. iiii 3; in Phil. i 27; cf. in 2 Cor. viii 15.

Act. v 5 *audiens Ananias haec uerba cecidit et expirauit*: cf. in Rom. xiii 4; in 1 Cor. iiii 21; in 2 Cor. xiii 9.

Act. xiii 11 *eris caecus*, etc.... *confestim in eum cecidit caligo*, etc.: cf. in Rom. xiii 4; in 1 Cor. iiii 21; in 2 Cor. x 4.

Act. xv 10 *nunc ergo quid temptatis deum, inponere iugum super ceruicem discipulorum, quod neque patres nostri neque nos portare potuimus?* cf. in Gal. ii 4; v 1; in Tit. i 15.

Rom. vi 6 *uetus homo*: cf. in Rom. vi 4; xiii 14; in Gal. ii 20.

Rom. vii 12 *lex quidem sancta et mandatum iustum et sanctum et bonum*: in Rom. v 7; cf. in 2 Cor. iii 7; cf. 1 Tim. i 8.

Rom. viii 24 *spe salui facti sumus: spes autem quae uidetur, non est spes*: in Rom. xii 12; in 2 Cor. iii 12; cf. in Phil. iii 12.

Rom. viiii 1 *testimonium mihi perhibente conscientia mea in spiritu sancto*: cf. in 2 Cor. iiii 2; xii 17; in 1 Tim. i 5.

Rom. xiii 10 *dilectio proximi malum non operatur: plenitudo ergo legis est caritas (dilectio)*: in Rom. iii 28; in 1 Cor. xiii 2; cf 1 Cor. xiii 2.

1 Cor. vi 19 *membra uestra templum est spiritus sancti*: cf. in Rom. viii 11; 1 Cor. iii 16; 2 Cor. v 5.

1 Cor. x 33 *sicut et ego omnibus per omnia placeo, non quaerens quod mihi utile est, sed quod multis, ut salui fiant*: in Rom. xv 2; in 1 Cor. viiii 22; cf. in 1 Cor. xiii 5.

1 Cor. xii 28 *et quosdam quidem constituit deus in ecclesia... deinde uirtutes, exin gratias curationum*: cf. in Rom. xii 3; in 1 Cor. iii 5; in Eph. iiii 11.

1 Cor. xiii 5 (*caritas*) *non quaerit quae sua sunt*: in 1 Cor. viii 1; cf. in 1 Cor. ii 14; in 2 Cor. iiii 5.

1 Cor. xiiii 25 *occulta etiam cordis eius manifesta fiunt, et tunc cadens in faciem adorabit deum, pronuntians quod deus uere est in uobis*: in Eph. v 13; cf. in 2 Cor. i 23; in 1 Thess. ii 4.

Gal. i 12 *neque enim ego ab homine accepi illud neque didici, sed per reuelationem Iesu Christi*: cf. in 1 Cor. xi 23; xv 3; in Gal. i 13.

Gal. iiii 7 *itaque iam non est seruus, sed filius: quod si filius, et heres per deum*: cf. in Gal. iiii 21, 24, 29.

Eph. iiii 22 *deponere uos secundum pristinam conuersationem ueterem hominem, qui corrumpitur secundum desideria erroris*: cf. in 1 Cor. v 7; xv 49; in Gal. ii 20.

Eph. v 22 *mulieres uiris suis subditae sint, sicut domino*: cf. in 1 Cor. xi 3, 4; in 1 Tim. v 13.

Eph. v 27 *ut exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam aut rugam aut aliquid eiusmodi, sed ut sit sancta et inmaculata*: cf. in 1 Cor. i 2; in 1 Tim. iii 2; in 2 Tim. ii 20.

Phil. i 1 *Paulus et Timotheus, serui...omnibus sanctis...cum episcopis et diaconis*: in 2 Cor. i 1; cf. in 2 Cor. i 1; in 1 Tim. iii 8.

Col. i 24 *corpore eius quod est ecclesia*: cf. in 1 Cor. xv 28; in Eph. ii 21; iiii 12.

Col. ii 5 *et si corpore absens sum, sed spiritu uobiscum sum,*

gaudens et uidens ordinem uestrum: arg. omn. epist.; in 1 Cor. i 11; in 1 Thess. ii 17.

1 Tim. v 23 *noli adhuc aquam bibere, sed uino modico utere propter stomachum tuum et frequentes tuas infirmitates*: cf. in 1 Cor. xi 31; in 1 Tim. iii 8; in Tit. ii 3.

2 Tim. iiii 7 *bonum certamen certaui, cursum consummaui, fidem seruaui*: in Rom. viiii 16; cf. in Gal. v 7; arg. in 2 Tim.

Tit. i 5 *ut...constituas per ciuitates presbyteros*: cf. in 1 Cor. iii 5; arg. in Tit.; in Tit. i 7.

Hebr. i 3 *imago expressa substantiae eius*: in 2 Cor. iiii 4; cf. in Phil. ii 6; in Col. i 15.

Hebr. x 34 *nam et uinctis conpassi estis et rapinam bonorum uestrorum cum gaudio suscepistis, cognoscentes uos habere meliorem et manentem substantiam*: arg. omn. epist.; in 1 Thess. ii 14; cf. in Gal. ii 10 (cf. pp. 70 f.).

1 Ioh. iii 6 *omnis qui in eo manet, non peccat; et omnis qui peccat, non uidit eum nec cognouit eum*: in Rom. iii 11; in Eph. iiii 13; cf. in Eph. i 17.

Apoc. vi 8 *qui sedebat desuper, nomen illi peccatum*[1] *et mors, et inferus sequebatur eum*: cf. in Rom. vii 8; in 1 Cor. xv 26; in Col. iiii 11.

I venture to think that this is a considerable body of evidence in favour of common authorship for all the expositions. The list may have at the same time some interest as a collection of the author's favourite verses of scripture, shedding further light on his personality and point of view.

(*e*) Community of Style and Language

The present section has not the slightest claim to be considered a complete account of the style and language of the commentaries, or even a complete account of the most characteristic elements in these. I doubt not that another student might select many other instances of equal cogency with those adduced below. It happens that Pelagius is a very correct writer, with little of the extraordinary about his vocabulary or idiom, in this respect differing very greatly from his predecessor, Ambrosiaster.

[1] On this reading see below, chap. iv p. 173.

The collection of characteristic expressions has, therefore, cost much more trouble.

The evidence in this case consists rather of many examples of a few simple phrases than of few instances of an unusual type. The portion concerned with Grammar is particularly brief.

I. *Grammar*

1. Accidence

The ablative of *uetus* is generally, perhaps always, *uetere*: Rom. vii 12; 1 Cor. vii 5; viiii 20; Gal. v 23; Eph. iiii 24; Tit. iii 6. (Ambst always, Hier. usually *ueteri*.) In abl. sing. of compar. adj. we sometimes find *-e*, e.g. *meliore* (1 Cor. iii 12), and perhaps this form should always be read.

The genitive plural of present participles ends in *-um* probably more frequently than *-ium*: examples of *-um* are 1 Thess. ii 18; 2 Tim. ii 4; 2 Tim. iiii 5.

In the matter of word formation, several instances where the preposition *ex* is concerned, may be mentioned. Just as *pro consule* is an earlier stage than the inflected substantive *proconsul*, so *ex praefecto* precedes *expraefectus* in time. At what date the latter type begins, it is not perhaps possible to state exactly, but Pelagius knows nothing of it, for in him we find only the earlier stage: Rom. xvi 23 *hic arcarium* ex arcario *dicit, sicut gentes credentes* ex gentibus *saepe nominauit*; Eph. arg. *Ephesii* ex Iudaeis *et* gentibus; Phil. iiii 3 *Clemens* ex philosopho, *magnae doctrinae uir, qui Romae episcopus fuit*; Col. iiii 14 (*Lucas*) ex medico *erat, sicut Matheus iam apostolus adhuc dicitur publicanus*; 1 Tim. arg. *rationem reddens quod non sit mirum, si ipse* ex persecutore *saluatus sit.*

2. Syntax

The author shows an extreme fondness for the ablative of the gerund, not as a mere substitute for the present participle, but with the earlier, instrumental force. The following list of examples is fairly complete:—

Rom. ii 4 *bonus est* expectando, *iustus est* puniendo; 12, 15, 27; iii 4, 28; iiii 15; v 10; vii 13; viii 3, 6; viiii 17, 22; xi 4 *bis*; xii 5, 19 *bis*, 21; xiiii 8 *bis*, 17, 23 *bis*; xvi 4.

1 Cor. i 19 elegendo *piscatores, artem rhetoricam et philosophicam reprobauit...ut...paulatim* meditando *proficiat*; 28; vi 19, 20; vii 3, 34 *bis*; viii 8 *bis*; viiii 13, 27; x 5; xv 51.

2 Cor. ii 11 *ut peccatores pereant* desperando, *quo modo in nimia remissione minime* corrigendo; iii 1, 9; vii 3; viii 14; x 14; xii 7.

Gal. iiii 24 reprehendendo *atque* uindicando *ostendit illa non se propter sua mysteria fieri uoluisse*; v 14, 15.

Eph. ii 3 *in quibus et nos omnes conuersati sumus aliquando*]. *Non solum uos gentes non* credendo, *sed et nos Iudaei* peccando; 5, 13; iii 8; iiii 8, 16; v 3, 6; vi 4.

Phil. i 5 *quod ab initio communicatis* praedicando; 6, 16, 20; ii 2, 5 *ter*, 7, 13 *ter*, 27; iii 13.

1 Thess. arg. laudando *illos apostolus ad maiora prouocat*; i 10; iiii 4.

2 Thess. iii 5 *dirigat*]. Reuelando *quanta sint quae...repromisit.*

Col. i 10 *quo modo deus det uelle et adiuuet uel confirmet*, docendo *scilicet sapientiam et intellectus gratiam* tribuendo, *non libertatem arbitrii* auferendo; ii 13, 15 *quinquiens.*

1 Tim. i 19 *habens bonam conscientiam*]. Implendo *quod doces...male* uiuendo *ipsam quoque fidem perdiderunt*; ii 8; v 3 *bis*; vi 2, 4 *bis*, 13, 17.

2 Tim. ii 10 *cum has passiones potuerim iam* moriendo *finire*; iii 12.

Tit. i 7 *turpe lucrum* adulando *sectari*; ii 6.

Another favourite construction is that of the present participle with a noun, particularly an abstract noun in the singular, in the ablative absolute. Examples are:—

Rom. ii 25 *carnis* circumcisione cessante; v 4, 14; vi 15; vii 9; viii 4; viiii 17; xi 24; xiii 7, 11, 13.

1 Cor. vii 5 uno *se* retrahente; viiii 10; xiii 3; xiiii 14, 22.

2 Cor. iii 3 confirmante *per uirtutem* spiritu sancto; 13, 18; v 1, 4, 19; vii 4.

Gal. iiii 24 manente *historiae* ueritate; v 16 *bis.*

Eph. arg. Paulo apostolo praedicante; ii 1, 5; v 22.

Phil. arg. ipso praedicante.

Col. ii 16 (*umbra*) *cessauit* corpore ueniente, *quia imagine opus non est*, ueritate praesente; 23.

2 Tim. ii 19 deo *illos suos esse* optime cognoscente.

Tit. ii 12 *perfecte*, domino ipso dicente....

Philem. 8 caritate faciente *obsecrare malumus quam iubere*[1].

It may be here noted that Pelagius is throughout very strict in regard to the sequence of tenses. Examples need not be adduced[2].

Object sentences in the later authors are especially interesting. In addition to the accusative and infinitive construction, we frequently find examples of a native Latin colloquial construction with *quod*, and also, on the analogy of ὅτι with its double sense, a Biblical Grecism, with *quia* and *quoniam*. Even *ut* is found. The later authors can be classified according to their practice in this matter. The few severe purists show the accusative and infinitive only; the somewhat less strict show also the use of *quod*; the still less strict add *quia*, and the really lax indulge also in *quoniam*: *ut* in this use is absent from most writers. I have printed statistics on this matter elsewhere[3] and will not repeat them here. *Quoniam* and perhaps *ut* are entirely absent from Pelagius, and *quod* is commoner in him than *quia*. These facts at once place him in the better class of writers. If my numeration is correct, the proportion of cases is about 98 of *quod* to 72 of *quia*. A possible example of *ut* occurs at Rom. v 15. To avoid repetition, only some of the examples of the *quod* and *quia* constructions will be given at this stage: others will be found later in the chapter[4]. *Quod* and *quia* are followed sometimes by the indicative, sometimes by the subjunctive, but while the subjunctive is much more frequent with *quod*, the indicative predominates with *quia*.

quod: (indic.) Rom. arg. *unde probatur* quod *seruiuimus*; viiii 11; x 3, 5; 2 Cor. viii 3.

(subj.) Rom. i 2 *dicit* quod...sit promissum...*et* quod...sit creatus; 19 *bis*; iii 2 *bis*; v 1; vii 8; viii 13, 31, 33–4; viiii 4, (14), 33; x 5, 14; xiiii 18; 1 Cor. i 19; vii 3; viiii 20, 21; xii 6; xv 28; 2 Cor. iii 6 *bis*; v 11; viii 15; xi 16, 33 *bis*; xii 6, 9; Gal. i 12; ii 11; iii 11; iiii 28; v 9; Eph. i 1; ii 2; iii 1, 18; Phil. ii 5; 1 Tim. iii 11.

[1] See also under **existo** below.

[2] *In Phil.* i 7 is an exception.

[3] In my linguistic introduction to Sanday's *Novum Testamentum S. Irenaei* (Old-Latin Biblical Texts, no. vii).

[4] Under **notare, adtendere, considerare** etc. on pp. 85, 89 f. etc.

quia: (indic.) Rom. iii 4 *bis*; v 6, 15; viiii 16, 30 *bis*, 33; x 2 *bis*; xi 10, 18; xv 16; 1 Cor. i 4, 23, 26; v 6; xi 4 *bis*, 26 *bis*; xv 6, 11, 28; 2 Cor. v 5; vi 11; xi 12; Gal. iiii 29; Phil. i 27; iii 13; iiii 15; Col. iiii 18; 2 Tim. i 18; iii 1; iiii 20.

(subj.) Rom. i 19; v 1; vii 25; viii 8; xi 6; xiiii 2, 11; 1 Cor. vii 14; viii 7; xi 27; 2 Cor. ii 3; viii 22; Gal. iiii 29; Philem. 22.

At least two points in regard to the arrangement of words call for remark[1]. First, Pelagius is very fond of separating a noun, usually the object, from its adjunct by interposing the governing verb. The adjunct may be an adjective or participle in agreement with the noun, or it may be another noun or pronoun in the genitive case governed by the noun. Sometimes the adjunct consists of both adjective and dependent genitive. Examples occur in abundance in the *Argumentum Omnium Epistularum* and right through to the end of the work. It is not necessary to mention more than a few:—

Arg. omn. epist.	*praesentia atque orientia resecaret uitia.*
„ „ „	*futuras excluderet quaestiones.*
„ „ „	*rediuiua semper populi conpressere peccata.*
Rom. i 8	*idolorum nimia fuerant cultura possessi.*
iiii 24	*eius quasi patris imitemur exemplum.*
1 Cor. iii 19	*suam non reseruat iniuriam.*
vii 3	*proprias in matrimonium acceperunt sorores.*
2 Cor. ii 6	*paternum polluit torum.*
v 16	*nullius ueterum imitamur exemplum.*
Gal. iiii 16	*omnem continentiam suo illis monstrabat exemplo.*
Eph. ii 12	*unum amiserunt uerum.*
Phil. iiii 9	*illa explanant superiora.*
1 Thess. i 5	*iustitiae commendatur exemplo.*
2 Thess. ii 12	*homini crediderunt diabolica arte fallenti.*
Col. iii 2–3	*caelestem sectamini sapientiam.*
1 Tim. i 9	*occasiones fugere delictorum.*
2 Tim. i 16	*ad exemplum prouocet bonum.*
Tit. ii 1	*ad uitam pertinent Christi.*
Philem. 8	*ad rem pietatis pertinet Christianae.*

The second point is the matter of rhythm. There can be no

7 ★ [1] Dr Alfred J. Smith first called my attention to these points.

doubt that Pelagius, in common with other careful writers of the imperial period, paid attention to the rhythm of his sentences. It was not necessary for my purpose to make a list of the different types of *clausula* employed by him, or to calculate the number of times each occurs. It is enough to call attention to the frequency with which a sentence ends with four long syllables[1]. This ending is found in probably about a third of the total number of endings in the treatise. Another ending found frequently is the type – ∪ – – –. From the Argumentum Omn. Epist. we take sentences ending with *trānsmīsērūnt, sūnt pōrrēctāē, ādquīsītōs, cōnflīctārēnt, sēruāuērūnt, cōnstāntēs īnuēntī*: the following occur later, to which many might be added:—Rom. i 3 *nōn ēst fāctŭs*; i 8 *dēmōnstrātŭr*; i 12 *cōnsōlēmŭr*; 1 Cor. i 5 *tēstāmēntī*; i 25 *sūnt sāluātī*; 2 Cor. ii 5 *prōfēcīstĭs; cōntrīstāuĭt*; Gal. ii 17 *īndūlgērĕ*; Eph. i 3 *īnfrā scrīptă*; Phil. arg. *Phĭlīppēnsēs īn Chrīstō*; 1 Thess. iiii 7 *nōn pērmīttĭt*; 2 Thess. iii 1 *ēxōrēmŭs*; Col. iiii 3 *īn dōctrīnā*; 1 Tim. vi 2 *praemium ōstēndēndō*; 2 Tim. ii 2 *cōnfīrmāuī*; Tit. i 16 *quāē quāērūntŭr*; Philem. arg. *cōrrēctūrŭm*. The ending – ∪ – – –, being one of Cicero's favourites, usually numbered 1 by the students of metrical prose[2], need not be illustrated.

The only figure to which I shall call attention is that of ellipsis. The instances are not numerous, but are sufficiently interesting to have a value as evidence: Rom. xi 2 *in* Regnorum, *ubi scriptum est de Helia*; 1 Cor. vii 5 *unde et in* Regnorum *panem sacerdotalem non nisi continentes accipiunt*; the omission of *libris* in such phrases is quite in line with the practice of St Cyprian, who wrote *In Basilion* simply[3]. Another example of ellipsis occurs at Rom. vii 12 *deus non numquam in* Vetere *'bonus' et in* Nouo *dicitur 'iustus,'* where *testamento* is understood, and at Rom. viiii 4 Veteris *latio et* Noui *promissio*.

Occasionally we find what may be called philological notes: in 1 Cor. xv 25 'donec' *non semper finem significat, sicut est illud*:

[1] The spondaic cadence is rare in Cicero, but frequent in Livy: see A. C. Clark, *The Cursus in Mediaeval and Vulgar Latin* (Oxford, 1910) pp. 7 f.

[2] Cf. Clark, p. 7.

[3] Cf. C. H. Turner in *Journal of Theological Studies* vol. vi (1904—5) pp. 249, 259 f., 268. Max.-Taur. *c. Iud.* ch. 9 l. 8 (ed. C. H. Turner, *J.T.S.* vol. xx (1918—19) p. 306) also has *in Regnorum*: so also Ps.-Aug. *Speculum*.

ego deus uester donec senescatis, et cetera talia[1]; in 1 Cor. xv 31 'per' *non semper significatio iuramenti est: nam si dicam 'per' puerum misi, non statim per puerum iurasse recte putabor*; in Gal. iii 4 *hic* 'si tamen' *non dubitantis sermo sit, sed potius confirmantis, secundum illud*: si tamen iustum est aput deum retribuere his qui uos tribulant, tribulationem.

II. *Lexicography.*
Details of Phraseology and Vocabulary

(*a*) *Favourite Openings of Notes.*

One of the most constant features of the commentary is the phraseology at the beginning of the notes. Without attempting to exhaust the formulae employed for this purpose, we can easily adduce a sufficient number of examples of each to show unity of authorship throughout the commentary. A comparison with the methods of Ambrosiaster shows at once the difference of authorship here[2].

Notandum quod[3]: (*a*) c. indic. 1 Cor. vii 9; xv 45; 2 Cor. viii 7; xiii 11; Gal. v 21; Phil. iiii 18; 1 Thess. iiii 18; Tit. i 6.

(*b*) c. subjunct. Rom. v 8; xii 3; 1 Cor. x 8; xii 12; xiii 3; 2 Cor. vi 6; Eph. ii 2; 1 Thess. i 5; Col. i 29; 1 Tim. ii 15; Philem. 14.

Notandum quia: c. indic. Rom. viii 2; 2 Cor. xi 23; Gal. i 22; Eph. i 17; iiii 18; Phil. i 10; 1 Thess. v 11: no examples c. subjunct.

Notandum c. acc. et inf. Rom. xv 23; 2 Cor. vi 5; 1 Tim. v 7.

Totus: Rom. xii 9, Tota *puritas debet esse in Christiano*; 1 Cor. xv 2 Tota *ratio praedicationis nostrae haec est*; 1 Cor. xv 41 Tota *comparationis huius diuersitas ad hoc facit*; 2 Cor. viiii 2 Tota *prouincia, cuius caput estis....*

Recapitulo[4]: Rom. vii 25 Recapitulat, *ut concludat*; Rom. xiii 9 Recapitulatur *omnis iustitia in proximi dilectione.*

[1] This note was borrowed from Jerome, see chap. v p. 184.
[2] Cf. *Study of Ambrosiaster* pp. 64 f.
[3] Cf. **Simul notandum quod**, p. 90, etc.
[4] The word also Rom. viiii 30.

Quaeritur[1] etc. Argum. omn. epist. *primum* quaeritur *qua re*; Rom. i 1 Quaerimus *qua re*; 2 Cor. i 1 Quaeritur *cur*; 1 Cor. i 11, 1 Thess. iii 2 Quaeritur *quo modo*.

Vult ostendere[2] Rom. iii 26; xi 13; 2 Cor. iii 5[3]; Phil. ii 5 (followed by acc. et inf.); Rom. v 6 (followed by *quia* c. indic.), viii 31 (followed by *quod* c. subjunct.); cf. Rom. v 11 *Hic* ostendere uult (followed by acc. et inf.); 2 Cor. vii 5 ostendere...uult (*quantam* c. subjunct.). *Vult* is the first word of Rom. vi 2; x 18; 1 Cor. iii 4; Gal. i 11; 1 Tim. v 18: cf. 1 Cor. xii 31.

Hic ostendit[4] Rom. i 10, 11; viiii 9; x 1; 1 Cor. iiii 20 (ostenditur); xiiii 22 (ostenditur); 2 Cor. xii 6 (*uidetur* ostendere); Philem. 22 (ostenditur).

Ostendit Rom. i 2; ii 14; vi 4; xv 14, 21; xvi 5; 1 Cor. i 2; v 1; viiii 20; xv 34; 2 Cor. viii 10; xi 6; Gal. i 1 (ostenditur); i 4, 18; iiii 15; Phil. i 4; 1 Thess. iii 10; 1 Tim. iii 13; cf. 1 Tim. v 23.

Contra and **Hoc contra**[5] etc.: Rom. xi 22 Contra *eos qui...et* contra *eos qui*...; 2 Cor. iiii 6 Hoc contra *omnes inimicos*...; Gal. i 19 Contra *eos, qui*...; Col. i 16 Contra *Manicheos*; Gal. v 24; Hoc contra *illos qui*; 2 Tim. ii 8 Hoc contra *illos, qui*; Rom. viiii 2 Contra *Iudaeos acturus*; xv 25 hoc contra *illos facit*; 1 Cor. i 26 Hoc contra *illos agit*; viiii 21 Contra *Arrianos et Fotinianos*; xiii 3 contra *eos qui*...; xv 45 quod contra *Manicheos* et *Apollinaristas facit*; Eph. v 5 Contra *illos agit* qui; Col. ii 8 Contra *philosophos agit*. Compare also the passages with *Hic locus*, etc.; Rom. i 2 totus hic locus contra *Manicheos facit*; xi 36 *simul etiam* contra *Arrianos facit* hic locus; 1 Cor. i 9 hic locus contra *Arrianos facit*; cf. Gal. i 8 *facit autem sententia haec* contra *omnes haereticos*.

Ne frequently introduces a note, e.g. 1 Cor. vii 35 Ne *necessi-*

[1] Similarly in body of notes; with *quare* Rom. ii 26, 2 Cor. viiii 11; with *cur*, 1 Tim. iii 8; with *quo modo* Rom. iii 19; iiii 18; 1 Cor. vii 16; xiii 3; xiiii 34; with *si* Gal. iii 10; with *unde* 1 Cor. i 19; with *ut* Rom. viii 10; with *quid* 1 Cor. vii 3 *bis*.

[2] In Origen-Rufinus *in Rom.* (see Dr Smith in *Journ. Theol. Studies* vol. xx (1918—19) p. 142 n.).

[3] Also 2 Cor. v 10; Gal. i 10, 13; though not the first words.

[4] This word predominates over *monstro*: examples in the body of the notes are Rom. iii 19, 29; viii 3; xv 25; 1 Cor. i 26; ii 1; xi 4; 2 Cor. xi 1, 33; Gal. ii 11; iiii 19; v 9; Eph. ii 10.

[5] Also in body of note, 2 Thess. i 8.

tatem...; 1 Cor. x 1 *Nequis*; Gal. i 19 Ne...*uideretur* (cf. Rom. x 3; xiii 6); but is found in especial frequency with parts of **dico** and **puto**: **ne dicerent** Rom. iii 19; iiii 11; v 20; vi 2, 15; xi 6; 1 Cor. xv 33; 1 Tim. i 11; **nequis diceret** Rom. i 32[1]; Ne*quis forte* diceret Rom. ii 14; Gal. v 9; Ne*quis* dicat 2 Cor. viii 20; Ne diceret 2 Tim. ii 6; cf. *Ne...adsererent* Rom. xv 12. **Nequis putet**[2] 1 Cor. x 1, 29; Phil. iii 4; (1 Tim. iii 6). Non putet 1 Cor. vii 18. **Ne putetis**[3] 1 Cor. ii 6; xiiii 18; 2 Cor. vii 12; viii 12; xi 5; Eph. iii 13; cf. ut putetis Gal. iiii 12. Ne putaret[4] 1 Tim. v 23. Ne...putaremus Rom. xii 14[5]. **Ne putarent** 1 Cor. xv 8; Gal. ii 2[6]. **Ne putaretur**[7] Rom. v 15; Gal. i 2.

Expono[8]: Rom. ii 23 Exposuit *quid sacrilegium dixerit*; Rom. iiii 4 Exponit *exemplum*; Rom. xiiii 21 Exponit *quid sit per quod...*; Rom. xv 22 Exposuit *illud quod in capite dixerat*; 1 Cor. xi 15 Exposuit *quod dixerat*; 1 Cor. xiii 11 Exposuit *qualiter euacuentur illa...*; 1 Cor. xiiii 3 Exposuit *quot modis intellegenda sit prophetia*; 2 Cor. iii 9 Exposuit *quod superius dixerat*; Eph. iiii 9 Exponit *cur dicatur ascendisse*; Eph. iiii 22 Exposuit *quid sit uetus homo*; Eph. iiii 24 Exposuit *quid sit hominem ad imaginem dei esse creatum*; Eph. v 18 Exponit *continentiae utilitatem*; Col. iii 10 Exposuit *imaginem in actu consistere.*

Repeto[9]: Rom. xi 15 Repetit *quod dixerat superius*; Rom. xiiii 20 Repetit *quod superius dixerat*; 1 Cor. viii 4 Repetit *quod superius...dixerat*; 2 Cor. xii 4 *Quod iterum* repetit, *ostendit...*; Gal. i 9 Repetitum *fortius commendatur*; Phil. iiii 4 Repetit *ut magis ac magis gaudium confirmetur*: cf. Tit. iii 14 *Id ipsum* repetit, *quod superius dixerat.*

Incipio[10]: Rom. i 18 Incipit *ad partem gentium loqui*; 1 Cor.

[1] Also in body of note, 1 Cor. xi 16; cf. ne *de nobis* dicatur, Col. iii 4.

[2] Also in subordinate clauses, Rom. viiii 14; 2 Cor. x 10; cf. 1 Cor. xii 28.

[3] Also in subordinate clauses, 1 Cor. xiiii 33; 2 Thess. iii 13; cf. 1 Cor. iii 1; 2 Cor. i 1; 2 Cor. viii 1; Gal. iii 20.

[4] Also in subordinate clause, 1 Cor. i 16.

[5] *ne putemus* 1 Cor. xii 28.

[6] Also in subordinate clause, 2 Cor. i 1.

[7] Also in subordinate clauses, Rom. v 2; 1 Cor. v 3; xv 6; 2 Cor. i 17; xi 33; Gal. i 14; Tit. i 8.

[8] Also in body of notes, Rom. vi 12; viii 13, 19; 1 Cor. i 9; xiiii 17; Gal. vi 17; Eph. arg.; Col. i 10; 1 Tim. iii 5.

[9] Also in body of notes, Phil. iii 1.

[10] See also under **hinc** (p. 88), **causa** (pp. 95 f.); and cf. 1 Thess. iiii 1.

vii 1 Incipit *de coniugiis*; 1 Cor. vii 8 Incipit *aliam causam, de innuptis*; 1 Cor. viii 1 Incipit *de idolothytis*; 1 Cor. xi 2 Incipit *de uelamentis*; 1 Cor. xi 18 Incipit *de sacramentis*; Eph. ii 1 Incipit *collata beneficia replicare*; Eph. v 13 Incipit *lumen esse cum crediderit*; cf. also 1 Thess. iiii 1 *Post laudem et consolationem* incipit *exhortatio.*

Hinc[1]; **Iam hinc**: Rom. ii 17 Hinc *conuertitur*, etc.; Rom. vii 1 Hinc *incipit difficultatem legis ostendere*; Rom. vii 7 Hinc *in persona eius hominis loquitur*; Rom. viii 8 Hinc *probatur quia superius*; Rom. viii 18 Hinc *uult futuram gloriam commendare*; Rom. x 17 Hinc *responsio apostoli*; Rom. xiiii 1 Hinc *oblique illos increpare incipit*; Rom. xiiii 2 Hinc *probatur quia non*; Rom. xiiii 13 Hinc *subtiliter ingreditur*; 1 Cor. i 10 Hinc *iam causam contra dissensionem adgreditur*; 1 Cor. iiii 7 Hinc *ad ipsos inflatos per eloquentiam uerba conuertit*; 1 Cor. iiii 18 Hinc *incipit causam fornicationis arguere*; 1 Cor. vi 1 Hinc *probatur Christianos tunc...*; 1 Cor. vii 39 Hinc *incipit de digamis et uiduis*; 2 Cor. iii 3 Hinc *uere cognoscimini*; 2 Cor. iii 3 Hinc *iam differentiam inducit*; 2 Cor. iiii 7 Iam hinc *incipit ostendere*; 2 Cor. xii 9 Hinc *intellegimus etiam sanctos*; Eph. iiii 25 Hinc *describit ipsas species sanctitatis*; Phil. i 12 Hinc *consolatur eos*; 1 Tim. ii 4 Hinc *probatur deum nemini...*; 2 Tim. iiii 20 Hinc *probatur quia....*

Hic (pron.), in various parts of the word, very frequently, but especially in the phrase *Hoc est*, e.g. Rom. i 9 Hoc est: *in toto corde*, etc.; Rom. i 15 Hoc est *paratum*; Rom. iii 8 Hoc *fortassis ideo putabant*; Rom. viii 12 Hoc *totum agit ut...*; Rom. viiii 4 Hoc est *ministerium angelorum uel prophetarum*; Rom. xi 16 Hoc est, *et primi et nouissimi*, etc.; Rom. xiii 12; xv 4, 14, etc.; 1 Cor. iii 12 Huius *artis est qui...*; 1 Cor. v 12 Hoc est *de infidelibus*; 1 Cor. vii 26 Hic '*existimo*' *non pro dubio posuit*; 1 Cor. vii 29; viiii 12; 2 Cor. vi 9 Hoc est, *usque ad mortem peruenientes*; Gal. ii 10 Hoc est, *quod in omni...*; Eph. iiii 29 Hoc est *quod alibi dicit*; Phil. ii 11 Hoc est, *in natura et gloria deitatis*; 1 Thess. iiii 10 Hoc est, *etiam ignotos*; 2 Thess. iii 10 Haec sit *inquietudinis...emendatio*; 1 Tim. ii 9 Haec *sunt ornamenta feminae Christianae*; 2 Tim. ii 8

[1] In body of note, 1 Cor. vii 5 hinc *probatur quid possit perpetua continentia*; 2 Cor. i 2 hinc *iam gratias agunt deo*; Eph. iii 21 hinc *incipit moralia omni ecclesiae tradere instituta*; 1 Tim. i 18 hinc *dat auctoritatem ordinandi.*

Hoc *contra illos, qui...*; Tit. iii 8 Haec, *non illa quae sequuntur*; Philem. 2 Hic *diaconus erat*[1], etc.

Hic locus[2]: 1 Cor. ii 8 Hoc loco...*duae haereses abutuntur*; 1 Cor. xiiii 14 *Oratio* hoc loco *oris ratio.*

Hic (adv.)[3]: Rom. iii 4 Hic *omnes pro maxima parte dicit*; Rom. v 11 Hic *ostendere uult*; 1 Cor. viiii 24 Hic *stadii cursum iustitiae uel fidei comparauit*; 1 Cor. xii 6 Hic *uult ostendere*; 1 Cor. iiii 20; xiiii 22 Hic *ostenditur*; Col. ii 11 Hic *iam pseudo-apostolos taxat*; Col. iii 16 *Et* hic *ostenditur*; Tit. ii 2 Hic *senes... possunt intellegi.*

Reddit causam (causas): Rom. viiii 32 Reddit causas *qua re non inuenerint iustitiam*; 2 Cor. i 23 Reddit causam *non impleti promissi*; 2 Cor. xi 12 *Hic* reddit causam *qua re non acciperet*; Gal. ii 4 Reddit causas *qua re circumciderit Titum*; Eph. v 24 Reddit *iustam* causam *subiectionis*; 2 Thess. iii 11 Reddit *superioris sententiae* causas; 1 Tim. ii 14 Reddit causas *cur eas uelit esse subiectas*; 1 Tim. v 15 Reddit causas *qua re eas nubere uelle praedixerat.*

Reddit rationem (*Reddita ratione*) with **quare** or **quod** is rarer: Rom. ii 13; iii 2; 1 Cor. xv 58[4].

Talis[5]: Rom. i 7 talis *est ubique salutatio eius*; Rom. x 4 Talis *est qui Christum credidit...*; Rom. xii 1 Talis *ei placet hostia*; Eph. v 9 Talem *habet scientia fructum*; 1 Thess. i 10 Tales *estis ut...*; Col. iiii 13 Tales *erant primi temporis discipuli*; 1 Tim. v 9 Tales *uoluit eligi diaconissas*; 2 Tim. i 2 Talis *est salutatio Pauli ut*; 2 Tim. iiii 3 Tales *sibi magistros inquirent*; Tit. i 9 Talis *est eligendus qui...*; Tit. iii 1 Talem *te exhibe, ut....*

(*b*) *Similar Phrases in the Body of the Notes, and Phrases introducing Biblical Quotations.*

adtendo: Rom. iiii 5 *simul* adtendendum *quia...asserit*; 1 Cor.

[1] In body of note, cf. 1 Cor. iii 11 hoc *solum agitur ne*; Gal. ii 11 hoc *autem totum agit ut.*

[2] Also in the body of the notes, e.g. Rom. iii 28; xi 3, 8; 1 Cor. xiiii 23; xv 24 hoc loco; 1 Cor. iii 3 *in* hoc loco; Rom. i 2; viiii 17; xi 36; 1 Cor. i 9; xii 6; 2 Cor. viiii 6 hic locus; Phil. ii 9 locus hic. See also under **Contra** above.

[3] Cf. above under **Vult ostendere, Hic ostendit.** In body of note, Rom. i 23 hic... *appellat*; Rom. iii 28 hic...*dicit*; 2 Cor. ii 11 hic *euidentissime ostenditur.*

[4] It is commoner in the middle of a note: e.g. Arg. omn. epist.; 1 Cor. xii 31; 2 Cor. xi 16; Gal. ii 14; 1 Tim. arg.

[5] So in body of note, Eph. vi 4.

vii 35 *simul* adtendendum *quia...erat*; 1 Cor. xv 38 adtende *quia ...dixerit*; 2 Cor. vi 10 *simul* adtendendum *quod...dicit*; Gal. vi 18 *simul et* adtendendum *quia...dixerit*; Col. i 28 *simul* adtende *quod...doceat*; Philem. arg. *nihil magis est in hac epistula* adtendendum *nisi quanta....*

simul notandum, or **notandum**: (*a*) **quod** c. indic.: Eph. vi 13; Tit. iii 15. c. subjunct.: Rom. vi 13; xii 8; xiiii 17; 1 Cor. vi 1; viii 12; viiii 21; xiii 2; 2 Cor. xi 16; Gal. v 24; vi 2; Eph. iii 8. (*b*) **quia** c. indic.: Rom. iii 24; Eph. iiii 29; 1 Tim. iiii 12. (*c*) c. acc. et infin.: Rom. viii 13; 1 Thess. iii 5; 1 Tim. v 8. (*d*) c. indir. interrog.: *in quibus* 2 Thess. iii 1; *quo modo* Col. i 23.

caueo: Rom. i 31 caueamus *ergo et nos ne...*; Rom. v 9 caueamus *ergo ne...*; (Rom. xii 17 *Tantum* caue *ne ideo facias...*;) Rom. xiiii 8 cauendum *ergo ne nos...*; Tit. ii 14 caueamus *ergo ne....*

considero; considerandum est: 1 Cor. xi 17 *unde* considerandum est *quid...*; Eph. ii 4 *unde* considerandum est *quantum*; 1 Thess. iiii 4 *simul* considerandum *quia...*scribit.

ne...uideatur (uideretur): Rom. xiii 6 ne uideretur *Christus superbiam docuisse*; Rom. xiiii 20 ne *creaturam damnare* uideatur; 1 Cor. xv 27 ne *deum...subiecisse* uideretur; 2 Cor. v 5 ne *cui inpossibile* uideretur; 2 Cor. vi 18 ne *cui inpossibile* uideatur. But also at beginning of note, e.g. 1 Cor. xiiii 35 Ne uideretur *eas etiam discere uetuisse*; 1 Cor. xv 1 Ne *illi hoc non credidisse* uiderentur.

potest et ita (c. infin. pass.): Rom. vii 16 potest *autem* et ita *intellegi*; 1 Cor. viiii 20 potest et ita *intellegi quod...dixerit*; 1 Cor. xi 12 potest et ita *dici* (cf. 1 Cor. i 13 Potest ita *dici*; xi 14 potest *dici*); 2 Cor. vii 12 potest et ita *dici*; cf. Tit. ii 2 *senes et aetate et ordine* possunt *intellegi.*

quid (direct interrog.), in apodosis to **si** clause: 1 Cor. iii 2 Si *ergo...illi...sunt...*, quid *de illis censendum est...*? 1 Cor. iii 15 *quod* si *ille...erit...*, quid *de illis fiet...*? 2 Cor. xi 17 si *hic... negat...*, quid *de illis sentiendum est...*?

quibus respondendum est: Argum. omn. epist.; Rom. viii 33–4; xi 26; 1 Cor. iii 17; viii 6; xv 28, 35; cf. Rom. vii 7 respondendum est.

simul (introducing a further consideration in a note): add to

the examples given under *adtendo, noto,* etc. above, the following: Rom. i 16 simul *et illos haereticos tangit*; 1 Cor. xiiii 20 simul *ostendit neminem...esse perfectum*; 2 Cor. vi 14 simul *ostendit neminem posse...iustum esse...*; 2 Cor. viii 15 simul *et ostenditur... omnia aequalia esse debere*; 2 Tim. iii 8 simul*que ostendit Mosen ueritatis fuisse doctorem.*

Allusions to other passages in St Paul's Epistles are generally introduced by phrases containing the word **alibi** or the word **superius**:

sicut alibi ait: Rom. viii 26; xii 10; xv 29; 1 Cor. vii 23; viiii 27; 2 Cor. iiii 10; v 8; 1 Thess. ii 17.

sicut alibi dicit: 1 Cor. xii 28; 2 Cor. iii 2, 18; viiii 7.

et **alibi** *ait* Rom. xiii 13; *sicut ipse* alibi *ait* Rom. xi 28; *et* alibi Rom. viii 27; Eph. iii 18; *sicut* alibi 2 Cor. vi 2; 1 Thess. ii 3; *sicut ait* alibi 1 Cor. vi 20; *sicut* alibi *idem dicit* Rom. xiii 11; *sicut* alibi...*dicitur* 1 Cor. iii 23; *sicut ipse ait* Rom. viii 39; Eph. ii 6; *sicut ipse* alibi *dicit* 1 Cor. xi 23; *unde et* alibi *ait* Phil. ii 14; *ipse apostolus* alibi *dixit* 2 Cor. iiii 4; *unde et* alibi *dicit* Gal. ii 11; *unde* alibi *ait* 1 Cor. xvi 18; Col. ii 14; *unde ait* alibi 2 Cor. vi 4; *sicut et* alibi *suum nobis proponit exemplum dicens* Rom. xv 2; *suum quoque* alibi *proponit exemplum dicens* 1 Cor. viii 1; alibi *appellauit* 2 Cor. iii 7; 2 Thess. ii 3; *unde et* alibi...*est appellata* 1 Tim. i 8; *ut ibi* 1 Cor. x 13; xv 50; *sicut ibi* Rom. v 12; 1 Cor. viiii 7; *ut* alibi *dicit* 2 Tim. i 7; *sicut ibi dicit* Rom. viii 27; *ipse* alibi *dicit* Rom. ii 13; viii 6; *de quo* alibi *dicit* Tit. ii 3; *quo modo* alibi *dicat* 1 Cor. xiiii 34; cf. 2 Cor. iii 6; *quo modo scriptum est* alibi Rom. xiii 7 (cf. Rom. i 30); *dicente* alibi *apostolo* 2 Cor. v 19; *Paulum quoque ipsum* alibi *docere* Gal. arg.; *iustitia, quam loricae* alibi *comparauit* 1 Thess. v 8; *quam idem apostolus* alibi *sine macula definiuit*; *dicit enim* alibi Rom. v 7.

Rom. ii 8 *iam* **superius** *dictum est contentiosum...*; Rom. viii 8 superius *non carnem,* sed *opera accusauerit carnis*; Rom. viiii 6 *quia* superius *dixerat dolere se quod...*; Rom. viiii 29 superius *scriptum est*; 1 Cor. i 31 *in* superius *conprehensis*; 1 Cor. viiii 22 *in his quae* superius *memorauimus*; 1 Cor. x 15 *omnia quae* superius *conprehendi*; 1 Cor. xii 30; xiiii 17; xv 10; 1 Tim. vi 8 *quod* superius *dixerat*; 1 Cor. xiii 11 *illa quae* superius *memorauit*; 1 Cor. xvi 24 *sicut* superius *ipse demonstrat*; 2 Cor.

v 12 *quia* superius *dixerat*; 2 Cor. vii 3 *ut* superius *memoraui*; 2 Cor. viiii 3 superius *memoratos, qui...*; 2 Cor. viiii 9 *sicut* superius *ait*; 2 Cor. xi 16 *iam enim* superius *dixerat*; 2 Cor. xii 19 *sicut* superius *dixi*; Eph. iii 1 *huius (gratiae), quam* superius *memoraui*; Eph. iiii 17 *quos* superius *obsecrauerat, hic...*; 1 Thess. ii 8 *conuersationem..., quam* superius *memorauimus*; Tit. i 7 *episcopum, quem* superius *presbyterum nominauit*: cf. *supra* Rom. ii 10; viii 2[1].

The introductions to scripture passages in general are, as is natural in the case of notes so brief, themselves also brief. For example, it is rarely, if ever, that an individual Gospel is named. Of course the author is not in this respect by any means unique, as the fourfold Gospel had long been an entity[2]. Again, the author speaks of *propheta* rather than the individual prophet, sometimes *scriptura* (*sicut scriptum est*) is all that is mentioned, and occasionally a scripture quotation is introduced without any warning at all. Illustrations of these facts can be obtained by consulting the index of scripture passages, and especially those that are cited *diserte*. The point need not be elaborated here.

When a scripture passage is not quoted in full, it is customary to add *et reliqua* or *et cetera* to the quoted words: *et reliqua*[3] occurs: Rom. i 24; v 4; viii 23, 26; xii 12; xv 12; 1 Cor. i 11; xii 30; 2 Cor. vi 6; 2 Tim. i 12; Tit. ii 3: but *et cetera* is employed: Rom. viii 9, 10, 36; xiii 1, 13 *bis*; xv 3; 1 Cor. i 11; vi 1; vii 23, 31; viiii 27; x 6, 13; xiii 3; 2 Cor. iii 3; v 15; Eph. iiii 19; v 1; Phil. ii 14; Col. iii 13; iiii 6; 2 Tim. ii 20.

(c) *Characteristic Words and Phrases, alphabetically arranged.*

Words or phrases that are rarely found in the surviving literature, constitute by their presence an argument for common authorship, even if the examples adduced be few. If, however, the words are ordinary, they must occur a considerable number of times, or be used in a special way, must in fact be a sort of idiosyncrasy, to form any such argument. Examples of the latter sort bulk more largely here than those of the former, because, as has been already

[1] Cf. *inferius* Rom. ii 12; iii 12; 2 Tim. iii 9.

[2] Cf., for instance, the writer's *Text and Canon of the New Testament* (London, 1913) p. 161.

[3] On the adverbial *reliqua* see *Archiv f. lat. Lex.* II (1885) 95.

hinted, the author employs a very simple and correct style, and offers very little to the searcher after curiosities of expression. A further argument may be found in the use of ordinary words, if that use be conjoined with the absence or avoidance of equivalent words equally ordinary.

a (ab) after the comparative: 1 Cor. xv 2; 2 Cor. iii 5; xi 5, 21[1].

accessio (in the medical sense): 1 Tim. vi 4 *diuersis* accessionibus *languet*; Tit. ii 8 *nullius adulationis* accessione *languentem.*

adiutorium (excessively rare in this author, though one of the commonest words in the late period[2]): 2 Thess. i 11; 2 Tim. i 14.

adsumo (in connexion with the Incarnation): Rom. viii 33—4 *secundum* adsumpti hominis *loquitur formam*; 1 Cor. ii 8 *perfectam* adsumpti hominis *naturam*...adsumptum hominem; 1 Cor. iii 23 *hic de* adsumpti hominis *forma tractatur*; 1 Cor. xi 3; Col. i 15 *secundum* adsumpti hominis *formam*; 1 Cor. xv 48 *nostri generis* adsumptus homo; Eph. i 21 *unum est iam cum deo* adsumptus homo; Phil. ii 9 adsumptus homo; Phil. ii 10 hominem...adsumptum.

aemulor, etc.: Rom. xi 14 aemuler] *Ut omni modo talem me exhibeam, ut me desiderent* imitari; 2 Cor. vii 7 *triplex est* aemulatio: *aut* imitationis *aut inuidiae aut de qua agitur in praesenti*; 2 Cor. viiii 2 *hic* aemulatio *pro* imitatione *ponitur*; Gal. iiii 17 aemulus *et* imitator *potest et inimicus intellegi.* Once or twice 'aemulari' is defined as 'sectari[3].'

aliquanti (generally in contrast with *omnes*): Rom. viii 32; viiii 7 *bis*, 26; xi 5, 14; 2 Cor. vi 4; xiii 13; Eph. i 3; vi 13; 1 Thess. ii 2.

aliquis (in negative or quasi-negative clauses): Rom. vi 4, 22; viii 36; xii 10; xiii 5; 1 Cor. ii 2; vii 10; viiii 12; x 20; xiiii 33; 2 Cor. i 4; vii 9, 12; viii 12, 21; xi 14, 21; xii 9; Gal. ii 20; vi 10; Eph. v 15; vi 5, 18, 21; Phil. i 4, 13; ii 3; iii 1; 1 Thess. iii 3; Col. iii 16; 1 Tim. ii 5, 8; 2 Tim. i 8; Tit. ii 5; iii 1; Philem. 14, 23 (cf. *aliquando*, 2 Cor. i 18; xi 6).

alius = *alter*[4]: Rom. xi 22; 1 Cor. ii 8; vi 2; vii 5, 11; xv 2, 18; 2 Cor. xii 6.

[1] Also in the scripture of 2 Cor. xi 5, xii 11.

[2] Pel. has *auxilium, suffragium.* On *adiutorium* see J. E. B. Mayor in *Journ. Philol.* xxii (1894) pp. 187 f.

[3] The Latin rendering of ζηλωτής in Tit. ii 14 is *sectator*.

[4] See the index to J. E. B. Mayor's *Latin Heptateuch* (Camb. 1889).

alterutrum (as an adverbial phrase, = *inuicem*[1]): prol. Rom.; Rom. i 19; xii 5; xv 14; 1 Cor. xii 25; xiiii 26, 33; Gal. v 26; Eph. iiii 16, 25[2]; 1 Thess. iiii 18.

anathema: 1 Cor. xvi 22 anathema sit] *qui eum non amant,* anathematizabit, *id est, ut illos* abominetur *et perdat*; Gal. i 8 anathema sit] *Hoc est,* abominabilis *uobis sit.*

ante (adv.) is used more frequently than **antea**. *Ante* occurs: Rom. i 30; iii 24; iiii 18; v 2; vi 13, 19; vii 8; viii 3; x 18; xi 32, 34; xv 2, 4, 21; xvi 26, 27; 1 Cor. i 24; viiii 15; xv 24; 2 Cor. ii 3; xi 33; Gal. i 10; iii 28; iiii 9; Eph. ii 7; iii 21; Phil. ii 9; 1 Thess. iii 4; 2 Thess. ii 2, 10; 1 Tim. i 14; iii 15; 2 Tim. i 10. *Antea* occurs: Rom. i 1; ii 29; viii 18; viiii 30; Gal. iiii 9; Eph. i 4; v 32; Phil. ii 5; Col. i 24. When the MSS vary between them, it is not easy to decide which is the true reading[2].

arefacio: Phil. iiii 10 *iterum flore boni operis florere coepistis, qui mei inmemores occupatione, non uoluntate,* arefacti *fueratis effecti*; 1 Tim. vi 13 *omnia quae uiuunt, etiam* arefacta, *per eius potentiam reuiuescunt.*

arguo (with a simple, usually personal, object): Rom. xi 7; xiiii 12; 1 Cor. viii 1; xi 31; xv 1; Gal. iiii 9, (20); 1 Tim. (iii 13); v 22; Tit. i 14, etc.

aruspex: Rom. x 20 *daemonia interrogabant per augures et astrologos atque* aruspices idolorum; 1 Cor. xii 2 ducebamini] *A magis uel ab* aruspicibus idolorum.

auctoritas (usually with reference to St Paul's apostolic authority): Rom. xiiii 4, 10; xvi 25; 1 Cor. i 1; v 4; 2 Cor. i 1 *bis*; viii 10, 15; Gal. arg.; 1 Tim. arg.: i 1, etc.

audenter: 1 Tim. v 22 *ut possit* audenter *arguere* delinquentes; Tit. i 6 *ne non possit* audenter corripere delinquentes; Tit. ii 7 *ut* audenter corripias delinquentes.

baiulo: 2 Cor. iiii 7 thesaurum gratiae *spiritalis* in *fragili corpore* baiulamus; Gal. iiii 13 thesaurum gratiae in *uasis fictilibus* baiulabat.

[1] Cf. E. Löfstedt, *Philologischer Kommentar zur Peregrinatio Aetheriae* (Uppsala and Leipzig, 1911) p. 337.

[2] Also in the biblical text at this point (vg. *inuicem*) as in the Tertullian quotation (*resurr.* 45).

Löfstedt, *Philol. Komm. z. Peregr. Aetheriae*, pp. 74 f. shows that the more popular language always preferred *ante* to *antea*.

baptismum. There must often be doubt (in oblique cases) whether an author used *baptismus* or *baptismum* in the nominative singular. In Pelagius there is no certain proof of *baptismus* in the nom. sing., whereas there is clear evidence of *baptismum* for that case. There are two examples only of *baptisma*, namely Rom. vi 3[1]; Eph. v 6. The forms of the *o* stem found are:—

nom. baptismum, Rom. v 15; vi 3.

acc. baptismum, Rom. v 17; vi 22; 1 Cor. xv 49 *bis*; 2 Cor. viiii 2; Gal. iii 27; Eph. i 1; ii 5; 1 Tim. ii 15 (*neut.*, as followed by quod); 1 Tim. ii 15 (again).

abl. baptismo, Eph. ii 9; 1 Tim. vi 12.

blasphemia (never *blasphemium*): Rom. i 18; v 2; 2 Cor. ii 7.

breuiter: Gal. i 8 Breuiter *omni uoluit praeiudicare personae*; Eph. v 3 *omnia crimina* breuiter con*prehendit*; Phil. iiii 8 *ut omnia* breuiter con*prehendam*; Col. ii 4 breuiter *omnem sapientiam in ipso esse* com*plexus sum*; 1 Tim. v 10 Breuiter *uniuersa* con*clusit*; 2 Tim. i 13 *formam...quam a me* breuiter *accepisti*.

caducus: Rom. v 4 *aeternis* caduca *mutantur*; 1 Cor. vii 38 *saecularibus et* caducis.

caerimonia: 1 Cor. vii 18 *sine* legis caerimoniis *uiuat*; 2 Cor. v 16 *carnaliter circumcisum et carnales* caerimonias *obseruantem*; Phil. iii 6 *iustificationum et* caerimoniarum *purificationumque*; Phil. iii 18 *spem...in* legis caerimoniis *collocabant*; 2 Thess. ii 4 *omnes* legis caerimonias *restaurare*; Col. arg. *ne per*...legis caerimonias *seducantur*[2]; Tit. i 11 caerimonias *Iudaeorum*.

calumnia, calumnior, used exclusively, or almost exclusively, of the views or statements of heretics: the substantive, Rom. viii 33—4; 1 Cor. viii 6, *mouere* and *commouere calumniam*; also 1 Cor. xv 27; 2 Cor. iiii 4; v 15; Phil. ii 5, sometimes in the phrase *propter calumniam*: the verb, Rom. ii 4; viiii 20; 1 Cor. xii 6; xv 24, 28.

causa (in the sense 'subject,' 'matter,' 'case'[3]): Rom. iii 12 *hoc...pertinet...ad apostoli* causam; Rom. iii 19 *talia dixerat in*

[1] Possibly the requirement of the *clausula* has to do with this example: if we substitute *baptismi* for *baptismatis*, we get a sentence ending with nine long syllables!

[2] This phrase *legis caerimoniae* occurs twice in Hieron. *in Hierem.*: see C.S.E.L. LIX 496.

[3] In the sense 'disease,' it occurs 1 Cor. xi 31.

propria causa; Rom. iii 30 *in isdem* causis; Rom. iiii 17 *ut praesenti conueniat* causae; Rom. v 1 *pertractata* causa; Rom. xi 20 *nec adtendentes* causam *uel personas*; Rom. xiii 1 *haec* causa...*prolata est*; Rom. xiiii 5 *in tali* causa; Rom. xiiii 14 *in talibus* causis; 1 Cor. i 10 *Hinc iam* causam *contra dissensionem adgreditur*; 1 Cor. iiii 18 *Hinc incipit* causam *fornicationis arguere*; 1 Cor. vi 18 *grauare uult fornicationis* causam; 1 Cor. vii 8 *Incipit aliam* causam *de innuptis*; 1 Cor. vii 15 *ligatus in eiusmodi* causa; 1 Cor. vii 38 *Ita concludit uirginum* causam; 1 Cor. xi 2 *in hac* causa; 1 Cor. xi 4 *Venit ad* causam, *quia et uiri etc.*; 1 Cor. xii 1 Causa *incipit de spiritalibus donis*; 2 Cor. viii 1 Causam *inchoat de collectis*; 2 Cor. viiii 2 *usque ad finem* causae; 1 Thess. iii 2 *In hac* causa *dumtaxat*; 1 Thess. iiii 11 *quam* causam *in secunda ad eosdem plenius exsequitur*; 2 Thess. iii 1 *notandum in quibus* causis... *poscat*; 1 Tim. ii 8 *de hac* causa...*motam fuisse quaestionem*; 1 Tim. v 23 *ut...doctrinae* causam...*curet*; Tit. i 8 *in* causa *luxuriae.*

cautela: 2 Cor. i 9 *in nostra prudentia* uel cautela; Eph. v 16 *uestra sapientia* uel cautela.

censeo: Rom. xiii 8 *omnis homo proximus* esse censendus est; 1 Cor. iii 2 *quid de illis* censendum est, *quibus...*[1]? 1 Cor. xiiii 3 *quicumque ergo haec habet, propheta* esse censendus est; Eph. v 27 *maculati ab ea alieni* esse censentur.

cohortor with personal object and **ad** followed by a noun indicating a good moral quality: Rom. arg. eos ad *pacem et* ad *concordiam* cohortatur; Rom. xii 4 eos ad *concordiam*[2] cohortatur; 1 Cor. vii 29 habentes *uxores* ad *continentiam* cohortatur; Eph. v 29 (eos) ad *continentiam* cohortatur. (So **hortor ad** Rom. xv 8; 2 Cor. i 6; Eph. vi 13; 1 Tim. iiii 2.)

commemoro, with accusative of person and sometimes of thing also, or with object clause, in the sense, 'I remind': Rom. vii 8; xv 15; 1 Cor. xi 23, 26; xv 11; Eph. ii 11; 1 Thess. ii 1. (Also in ordinary sense and construction, Rom. i 7; iii 2; xvi 24; 2 Cor. ii 4.)

commoneo Rom. i 7; viii 33—4; 1 Cor. iiii 17; vii 35; xi 26; 2 Cor. viiii 2, 3; Phil. iiii 2; 2 Thess. iii 6, 12; 1 Tim. v 1; 2 Tim. arg.; i 6, 15; iiii 5; Tit. arg.

[1] Cf. 2 Cor. xi 17 *quid de illis sentiendum est qui...?*

[2] Cf. Rom. xv 33.

concludo: Rom. iii 18 *in timore dei* conclusit; Rom. v 1 *qua ratione* conclusa; Rom. vii 25 *recapitulat, ut* concludat; Rom. viiii 19 *uestra propositio* concludetur; Rom. xi 36 *in ipso omnia* concluduntur; 1 Cor. vii 38 concludit *uirginum causam*; 2 Cor. vi 2 (*dies*) concluditur *nocte iudicii*; Gal. v 14 *legis...moralia...uno possunt sermone* concludi; Eph. vi 10 *generali epistulam exhortatione* concludit; 1 Tim. v 10 *breuiter universa* conclusit.

conparatio, in various phrases: **ad conparationem** Rom. viiii 20; 1 Cor. viii 12; 2 Cor. i 8; iiii 17; vi 10; xii 20; Eph. ii 21; Phil. iii 7; 2 Tim. i 11 *bis*: in conparatione (Augustine's favourite form) 2 Cor. iii 10; in conparationem 2 Cor. vi 2; iuxta conparationem Rom. vii 4; **per conparationem** Rom. vii 2; xii 4; 1 Cor. viiii 7; xii 12.

conprehendo ('I include') (see under **breuiter**) 1 Cor. i 31; x 15; xv 4; 2 Cor. i 1; Eph. iiii 19; v 3; Phil. iiii 1, 3; 1 Tim. iii 8, 16, etc.

conprobo (= probo, 'I prove') Rom. iii 9; 1 Cor. x 22; xi 14; 2 Cor. viii 23; Eph. i 15; 1 Thess. i 3; iii 12; 1 Tim. iii 5; v 20; 2 Tim. i 6.

consisto in c. abl. Rom. iiii 1; vii 23; viii 39; xv 13; 1 Cor. xi 22; Phil. iiii 18; 1 Thess. iii 8; 1 Tim. ii 2; Tit. ii 15.

consuetudo, in various phrases: Rom. vii 3 secundum *prioris sui uiri* consuetudinem; Rom. xvi 23 secundum consuetudinem *legis*; 1 Cor. i 22 ex consuetudine *prophetarum*; 1 Cor. iii 13 iuxta consuetudinem scripturarum; 1 Cor. v 5 *habet* consuetudinem scriptura; 1 Cor. vi 18 *illis* per consuetudinem leuissima uidebatur; 2 Cor. xi 28 *illa quae* per consuetudinem leuiora esse uidentur; 1 Cor. vii 10 secundum consuetudinem *Iudaeorum*; 1 Cor. viiii 6 *aput Iudaeos antiqua haec erat* consuetudo, *ut*...; 1 Cor. viiii 13 *aput Iudaeos* secundum consuetudinem *ueteris testamenti*; 1 Cor. xi 31 *putamus* consuetudinis *esse quod culpae est*; Gal. iiii 4 per *malam* consuetudinem; Gal. v 17 *carnalis* consuetudo *aduersus spiritale desiderium*; Eph. ii 3 *paternae traditionis* consuetudo; 2 Thess. iii 13 *boni operis* consuetudinem; Tit. i 8 secundum consuetudinem scripturarum.

contemno c. infin. Rom. ii 5; 2 Cor. iiii 4 (cf. *Thesaurus* s.v. col. 637).

contingo (3 sing. perf. tense, generally of misfortune): Rom. v 20; viiii 33; 1 Cor. i 16; vii 14.

contrarietas Col. i 20; 1 Tim. i 4.

contrarius (in adverbial phrases): **e contrario** prol. epist. Rom.; Rom. viii 14; xiiii 8; 1 Cor. iii 12; vi 8; viii 8; xiiii 19; xv 33; 2 Cor. iiii 13; viiii 6, 13; xiii 11; Gal. iii 3: **a contrario** Rom. v 14.

conuertor (depon.[1], in various senses): Rom. ii 17; iii 29; iiii 5; viii 22; viiii 4, 12, 17; x 19; xi 8, 10, 11; xii 20; 1 Cor. vi 11; 2 Cor. i 11; iii 6; Eph. arg.; Phil. iiii 22; 1 Thess. i 5, 8; 1 Tim. i 16; 2 Tim. iiii 13.

corrigo (intr.[2], of moral improvement): Rom. iii 26; 1 Cor. v 2; xiii 7; 2 Cor. ii 11, 13; vii 7; x 1; xiii 10; Gal. iii 4; Tit. iii 11; Philem. arg.

credo (in the passive, with personal subject and infinitive, in the true classical manner: often **credendus**): Arg. omn. epist. *ipsius magis esse* credenda *est*; Rom. i 1 *quod...fecisse* credendus *est*; Rom. i 8 *simpliciter eam fidem laudasse* credendus *est*; Rom. iii 28 *per fidem dixisse* credendus *est*; Rom. xii 15 *nec...flesse* credendus *est*; 1 Cor. vii 16 *semper ambigua in melius euenire* credenda *sunt*; 1 Cor. xiii 3 *magnis eam procul dubio rebus praetulisse* credendus *est*; 1 Cor. xv 35 *qui*...creditur *totum reddere*; Phil. iiii 21 *procul dubio uerum dixisse* credendus *est*; Philem. 2 *Appia uel soror* creditur *eius fuisse uel coniunx.*

denoto (with personal object): 1 Cor. xi 22; 1 Thess. iiii 12.

deputo (always[3] with accusative and dative): Rom. prol.; 2 Cor. i 23; Eph. i 2; 1 Thess. iiii 7; Col. ii 4; 1 Tim. v 6; vi 8.

deseruio (generally with **idolis** and such like[4]): Rom. prol. idola,...*quibus*...deseruistis; i 8 *ut omnium gentium* diis...deseruirent; Rom. viii 19 *corruptioni*...deseruire; Rom. viiii 21 *Istrahel ibi* idolis deseruierat; Col. iii 5 idolis...deseruire.

diaconissa: Rom. xvi 1 *etiam nunc* in orientalibus locis diaconissae mulieres *in suo sexu ministrare uidentur in baptismo*; 1 Tim. iii 11 *de his dicat, quas adhuc hodie* in oriente diaconissas *appellant*; 1 Tim. v 9 *tales*...diaconissas.

[1] Also reflexive Gal. iiii 9. See Linderbauer on Bened. *reg.* 2, 38.

[2] Also active, e.g. 2 Cor. vii 12 (in passive); Gal. vi 1; Phil. ii 12 (passive); 1 Thess. v 14; 2 Thess. ii 4; 1 Tim. arg.

[3] Except Rom. prol. where *in* c. abl. for the dative.

[4] In good sense, Rom. i 9; 1 Cor. xii 25; xv 2.

dialecticus: 1 Cor. i 22, 1 Tim. vi 21 *artis* dialecticae; 1 Cor. ii 4 dialectici *erant Corinthii*; 2 Thess. ii 2 *nec sermo* dialecticae *fallaciae seducat.*

digamus[1]: 1 Cor. vii 39; 1 Tim. iii 12[2].

dimico: Rom. xii 15; 2 Cor. vi 7; 2 Tim. ii 3; iiii 8.

distraho ('I sell'): Rom. xv 25 omnibus suis distractis *et ante* apostolorum pedes depositis; 2 Cor. i 12 *sapientia carnalis, quae mercede* distrahitur; Gal. ii 10 omnia sua distrahentes *ad* apostolorum pedes *pretia* deponebant. (Possibly *distraho* was in Pelagius's copy of Acts at iiii 34; but Wordsworth and White give no authority for this synonym of *uendo*, for which see Mayor, *Latin Hept.* p. 67.)

diuersitas: Rom. xi 5; 1 Cor. xv 39, 41, 42 *bis*; 2 Cor. v 18; Gal. iii 28; iiii 25; Eph. i 23; iiii 30; 1 Thess. v 14 *bis*; Col. iii 11; 1 Tim. vi 4. In the first, eighth(?) and ninth examples, **meritorum** is the dependent genitive.

diuersus: Rom. viiii 10, 17; xii 4; 1 Cor. xii 12; xv 2, 28 *bis*, 39, 42; Eph. i 10; ii 2; iii 6; iiii 7; Phil. ii 2; 1 Thess. iiii 11; 1 Tim. iii 5, etc.

doctor (a [Christian] teacher, sometimes probably the bishop[3]): Rom. xii 3; xv 27, 29; 1 Cor. i 2, 20; iii 10, 11, 12; iiii 6; vii 8; viiii 6; x 6; xi 19; 2 Cor. i 14; viiii 7; x 4; Eph. iiii 13; Phil. ii 2, 29; 2 Tim. ii 21; iii 3.

dono: Rom. xii 6 *donum* non *ex* nostro, sed *ex* donantis *pendet arbitrio*; 1 Cor. xii 11 *cum hoc* non *in* nostra, sed *in* donantis *sit positum potestate.*

duplex, dupliciter: adj. Rom. vii 25; 1 Cor. vi 6; vii 26; 2 Cor. i 17; viiii 12; Gal. v 16: adv. Rom. xi 28; 1 Cor. xi 29; Phil. iii 17; 1 Thess. v 13; Col. ii 13.

efficio, used in the passive, as a mere synonym of *fio*: e.g. Rom. vi 6, 13, 19; vii 15; viii 17; xii 11; xv 8, 16; 1 Cor. i 2; xi 25, 29; xii 13, 17; 2 Cor. iii 2; Gal. iii 27, 29; iiii 7; Eph. ii 4, 15; iiii 10, 16; v 14; vi 5; Phil. i 14; iiii 10; Col. ii 13; Tit. ii 5.

emendo (intransitive, of moral improvement, cf. *corrigo* above): 2 Cor. ii 3, 5; xiii 10; 2 Thess. iii 6, 14, 15; 1 Tim. i 20. (The

[1] See C. H. Turner's *Monumenta Iuris Antiquissima* t. II pp. 16 f.

[2] Here also *trigamus.*

[3] Cf. Rom. xii 3; 1 Cor. x 6.

active sense is frequently found, e.g. 1 Cor. vii 31 (in passive); 2 Cor. ii 3 (in passive); vii 12 (in passive).)

euidenter: e.g. 2 Cor. ii 11; Col. i 22; Philem. 6.

exhibeo, in reflexive construction (**me**, **se** cf. the Scripture of 2 Cor. vii 11, etc.): Rom. v 8; xi 14; xii 1; xv 24, 29; 1 Cor. vi 13; x 33; 2 Cor. viii 23; 1 Tim. iiii 12, etc.

existo, in combination with **causa**: Arg. omn. epist. *nouis* causis existentibus; Rom. vii 13 causa...existit; 2 Cor. i 17 *nulla maiore* causa existente; Eph. v 15 *incipiatis ei* causa *perditionis* existere; Eph. v 22 *nulla* existente causa. (Similarly with *occasio*: Gal. v 15 *dum alter alteri* occasio *perditionis* exsistit.)

exoro, not in the classical sense, 'I prevail on[1],' but as a mere synonym of *oro*: Rom. xv 30; Phil. i 4; iiii 7; 1 Thess. v 17; 2 Thess. iii 1; Philem. 3[2].

fiducialiter: 1 Thess. i 10; 1 Tim. iii 3; 2 Tim. ii 9; Tit. ii 13.

finio: Rom. xv 33; xvi 1; 1 Cor. vii 29; xiii 8; 2 Cor. iiii 18.

firmus, firmiter, firmo, used habitually of belief, faith: Rom. iiii 22 *tam perfecte et* firmiter credidit; 1 Cor. iii 11 *Iesum, cui* fide firmissima credidistis; 1 Cor. x 22 *hinc* fidem firmissimam *conprobari*; 1 Cor. xii 7 utilitatem] credentium, *ut* firmentur; 2 Cor. iiii 14 firmiter tenentes *hanc* fidem; Gal. i 13 *quam* firmiter tenuerit *Iudaismum*; Eph. arg. *Ephesii* crediderunt, *quibus* firmiter *stantibus...*; Eph. i 15 *quam* firmiter teneatis fidem *Iesu*; Eph. iii 2 firmiter retinetis *me...accepisse...*; Eph. iii 17 *ut in eius amore* firmiter *stetis*; 1 Thess. iii 6 firmiter *Christo* credentes tenetis fidem; Col. i 23 firmiter *futura* credatis.

forma ('pattern,' 'example' in conduct): Rom. v 12, 16; viii 33—4; 1 Cor. xv 22; 2 Cor. i 4; viii 8; Gal. iiii 3; v 14; (Phil. ii 5); 1 Tim. v 23, etc. (A few other examples have been given earlier in the chapter[3].)

genero (metaphorically, like *pario*): Rom. xiiii 17; 1 Cor. x 13, 23; 2 Cor. vi 6; Eph. iiii 18; Phil. ii 28; 1 Tim. v 11; vi 4; 2 Tim. i 10.

[1] Cf. R. Ogilvie, *Horae Latinae* (London, 1901) pp. 98, 226. On the opposite use, *oro* for *exoro*, see E. Löfstedt, *Philolog. Kommentar z. Peregr. Aetheriae* (Uppsala & Leipzig, 1911) p. 41.

[2] Cf. Tert. *resurr.* 63 p. 124 l. 22 Kr.

[3] p. 69.

gratias referre[1] (particularly in passive construction): Rom. xiiii 6 *bis*; 2 Cor. i 11; viiii 8; Phil. iiii 6, 18; 1 Thess. v 18; Col. ii 7; iii 17 *bis*, 23.

grauo (metaphorically), very often: e.g. 1 Cor. viiii 11; xi 11; xvi 2; 2 Cor. ii 10; Phil. i 17 (in Scripture 2 Cor. xii 13, etc.).

habeo. Besides the ordinary use of *habeo* with the infinitive (Rom. ii 26 *adferre*, Rom. v 7 *mori*, Phil. i 29 *uinci*), this author has instances of a vastly rarer use: Rom. iii 19 habent *unde* gloriari; Rom. xiii 1 habeant *quod* timere; 1 Cor. xi 2 *auctoritatem legis non* habet *quam* proferre; 2 Cor. viii 14 *non* habet *cui* dare. (Contrast the classical, Rom. v 4 habemus *ergo unde...gloriemur*; Rom. x 13 habet *unde...largiatur*; Rom. xiii 3 *bonus non* habet *quod* timeat, etc.) Colloquial in origin, the use is found in certain Old-Latin texts of Scripture and in authors later than these[2]. One or two examples from outside may be cited: Ps.-Aug. (Ambrosiaster) *Quaest. uet. et nou. test.* 112 §16 (p. 293 l. 9 ed. S.) *non* habet *unde reus* constitui; Hieron. *Tractatus De Psalmis* (Anecd. Mareds. III (2)) 61 l—2 *non* habebamus *ubi* requiescere[3]: Arnob.-Iun. *Comm. in Ps.* (Migne, *P.L.* LIII 526 A) habes *unde* uincere[4]. Further instances are quoted by Löfstedt[5].

hic. Adverbial phrases with *hic* are rather characteristic:—

ad hoc ('for this purpose') 1 Cor. i 21;

„ „ followed by **ut** Rom. i 1; iii 26; iiii 6; 1 Cor. x 27; xv 41; 2 Cor. v 2; Eph. ii 17; 2 Thess. ii 14; 1 Tim. ii 2.

ex hoc...quia Rom. v 5;

„ „ ...quo Gal. iiii 6;

„ „ ...ut Rom. xv 25;

„ „ (simply) Phil. i 17.

in hoc...quo 1 Cor. i 9; 2 Cor. vi 10;

„ „ ...quod 2 Cor. vii 13;

„ „ ...si Phil. iii 19;

„ „ ...ut 1 Cor. xi 3; (simply) Eph. i 14.

per hoc ipsum...quod 1 Cor. x 12;

„ „ (simply) 1 Cor. xi 26.

[1] Phrase also in Hier. *epist.* 22, 37 §1, Max.-Taur.

[2] See Ph. Thielmann in *Archiv f. lat. Lexikogr.* II (1885) pp. 63 f., III (1886) p. 532.

[3] A. S. Pease in *Journal of Biblical Literature* XXVI (1908) p. 118.

[4] G. Morin in *Revue Bénédictine* XXVI (1909) p. 427; *Études, Textes, Découvertes*, t. I (Maredsous et Paris, 1913) p. 378.

[5] *Philolog. Komm. z. Peregr. Aetheriae* p. 251.

idcirco—quia: Rom. iiii 18; viiii 33; xvi 20; 1 Cor. i 2; 2 Cor. iiii 13; 2 Tim. i 15, 18; iii 10. The reverse order: 1 Thess. iiii 14.

idcirco—ut: Rom. vii 8; viiii 17; 1 Cor. viiii 15; xv 11; 2 Cor. xi 33.

idcirco—ne: Gal. iiii 9.

ideo—quia: Rom. i 18; iii 4, 8; v 10, 12, 14; vi 19; x 19; xi 7; xiii 6, 8; xv 15, 24 *bis*; xvi 3; 1 Cor. viii 6; xi 21; xv 24, 48; xvi 9; 2 Cor. i 12; ii 14; iii 5; iiii 13, 15; vi 2; xi 11; xiii 13; Gal. i 10; ii 12; iii 13 *bis*; v 11; Eph. iiii 18; Phil. iii 4; 2 Thess. ii 16; 1 Tim. ii 15; 2 Tim. i 18; ii 3; Tit. i 1. [The reverse order of clauses is much rarer: Rom. vii 9; xvi 13; 1 Cor. viii 8; Col. iii 12]: ideo—quo Rom. xiiii 14.

ideo—ut: Rom. iiii 24; xii 17, 20; xvi 20; 1 Cor. x 16, 30; xi 26; xii 21; 2 Cor. i 2, 7, 24; ii 4, 5; Gal. iii 13; iiii 14; Phil. iii 10; Col. ii 4; 1 Tim. vi 17; 2 Tim. ii 10; iii 17; ideo—ne Rom. iii 13; 1 Cor. vi 10; x 11; 2 Cor. i 1; x 10; Gal. iii 20; 1 Tim. v 14.

imago contrasted with **ueritas**: Rom. ii 26 *uisibilia* imago *sint inuisibilium, et inuisibilia* ueritas *sint uisibilium*...imagine *non indiget* ueritas, imago *autem indiget* ueritate; 1 Cor. vii 31 *si talis est* imago, *ipsa* ueritas *qualis est!* Eph. ii 21 *ut multo maiorem munditiam et sanctitatem habeat* ueritas *quam* imago; Col. ii 16 imagine *opus non est* ueritate *praesente.* [*Figura* is similarly contrasted with *ueritas*; 1 Cor. v 8; vii 31; x 6.]

impedio with the dative, a rare construction, is found Rom. vii 2, and possibly 1 Thess. ii 16. (The ordinary accusative occurs at Rom. viii 31[1].)

impugno: Rom. v 15; xv 25; Eph. vi 13; Phil. arg. (cf. *impugnator* Rom. vii 12).

incautus: the acc. pl. *incautos* thrice ends a sentence; 2 Cor. ii 11 *ut sub specie iustitiae* fallat incautos; 2 Cor. xi 14 *ne forte... decipiat ac* fallat incautos; Eph. iiii 14 *a recto fidei cursu detorquet* incautos.

incorruptibilitas: Rom. i 4; Col. i 18.

indebitus, indebite: Rom. iii 24 *morti se ille* indebite *tradidit*; Rom. v 6 indebite *pro nobis mortuus est*; Rom. v 8 indebite *aliquid praestatur...quid tam* indebitum *quam ut sine peccato dominus*

[1] See also Rom. xv 32; 1 Cor. viiii 25.

pro seruis impiis moreretur? Rom. xii 20 *tuam* indebitam *misericordiam*; Gal. iii 13 indebito *maledicto eius nostrum debitum conpensatum est.*

indigeo is his favourite verb[1] to express the idea, 'I need,' and is used in various constructions: (c. gen.) 1 Cor. iiii 8; 2 Cor. vi 10: (c. abl.) Rom. ii 26 *bis*; xi 33, 34; xii 13; 1 Cor. xii 25; Gal. iii 25; vi 1: (c. infin.) Rom. xv 24; 1 Cor. v 10; Gal. i 18; 1 Thess. iiii 9; 2 Tim. i 6: (absol.) Rom. xii 8; 2 Cor. xii 10; Gal. vi 10; Eph. iiii 28; 1 Thess. iii 12: (c. acc.) Rom. i 11.

inebrio (metaphorically, perhaps under the influence of Hierem. xxxi (xxxviii) 24 (25)): Rom. vii 15 *quasi* inebriatus *consuetudine peccatorum ignoro quid facio*; 2 Cor. ii 17 *adulationis mollia uerba, quibus homines non tam* inebriati *ferueant quam delectati tepescant*; Eph. iiii 26 ira *non* inebriet mentem; 1 Thess. v 6 *et curae* inebriant mentem; Col. iii 8 ira *est quae* inebriat mentem. (In the literal sense, 1 Cor. xi 19.)

ingratus c. dat.[2]: Prol. epist. Rom. *semper* his omnibus (beneficiis) extitistis ingrati; 1 Cor. xi 26 *ut* beneficiis *eius non* exsistamus ingrati; Gal. i 4 *ostendit* beneficia *Christi,* quibus existebant ingrati; Gal. ii 21 *non debeo esse* illi ingratus, *qui me tantum dilexit, ut,* etc.; Eph. arg. *ut* tantis beneficiis *non sint* ingrati; Eph. i 2 *si* ei (gratiae) *non sitis* ingrati; Eph. ii 11 *ut non sint* ingrati beneficiis *largitoris*; Tit. ii 9 *ne* homini existatis ingrati. So in Fulgentius, etc. cf. Friebel, *Fulgentius* [Paderborn, 1911] pp. 19 f.

inpossibilitas (in the active sense, 'impotence'): Rom. iiii 20; Gal. iiii 24.

inremediabiliter: Rom. xi 11 *non penitus et* inremediabiliter *ceciderunt*; 2 Tim. ii 17 *ne per aures* inremediabiliter *uulnerent mentes.*

inrogo: Rom. viiii 2 *quidquid ei* inlatum[3] iniuriae *fuerit, Christo similiter* inrogari; 1 Cor. vi 8 *cum* inlatam (iniuriam)...

[1] *Egeo* also occurs, e.g. Rom. xii 4; 1 Cor. xii 24; 2 Cor. vi 10 *bis*; viii 8, etc.

[2] Pelagius appears rather to affect adjectives followed by the dative, e.g. Rom. xi 8 *incredulus uerbis*; 1 Cor. xv 36 *infidelis promissionibus*; 2 Cor. iv 1 *idoneus officio.* Tert. (after Verg.) uses *ingratus* with the genit., cf. Mayor on Tert. *Apol.* 40 p. 118 l. 22, Löfstedt, *Krit. Bemerkungen zu Tert. Apol.* (Lund, 1918) pp. 92 ff.

[3] The classical phrase *inferre iniuriam* occurs in Rom. xii 10 and elsewhere, as well as in the above three passages.

patienter sustinere *deberetis, uos e contrario non solum non suffertis, sed etiam non facientibus* inrogatis; Gal. v 22 inlatas iniurias sustinere patienter...*nulli* iniuriam inrogare.

insensibilis: Rom. i 16 insensibile *aurum* (as used for images of gods); 1 Cor. x 20 idolum insensibile; Eph. ii 12 idola insensibilia.

is in various adverbial expressions[1]: **eo quod** Arg. omn. epist. Rom. (i 3); ii 26; iii 11; iiii 13; viii 31; viiii 2, 20; 1 Cor. ii 1; vi 5; x 27; 2 Cor. i 12; vii 9; xi 30; Eph. i 3; Phil. ii 26: **pro eo quod** Rom. i 21; 2 Cor. i 11; 1 Tim. ii 1: **ex eo quod** Rom. i 32; iiii 2; Eph. i 1: **in eo quo** Rom. viiii 10; 1 Cor. x 1; in eo quod Phil. i 9: ad id quod 1 Cor. xii 18; 2 Thess. i 11; (ad quod 1 Cor. xii 14): ab eo quod 1 Cor. xv 24[2].

iubeo c. dat. Rom. v 14; 1 Cor. i 13.

laesio: 1 Cor. xvi 11 *animi* laesionem; 2 Cor. vi 4 *omnis* laesio *tribulatio est.*

legalis: Rom. viii 33—4 *mandata*; 1 Cor. vii 18 *opera*; 1 Cor. viiii 21 *doctrinæ.*

libertas arbitrii, the two words being separated; Rom. xi 8 *ne* libertas *scilicet tollatur* arbitrii; 1 Cor. iii 23 *ad* libertatem *referre* arbitrii. Cf. 1 Cor. xv 10 *ut* liberum *seruaret* arbitrium.

ligo, participle **ligatus**, metaphorically, of persons: 1 Cor. vii 15, 27 (*bis*); Eph. iii 1; (iiii 5).

littera, in the expression **lex litterae**, meaning the written Law as contained in the Old Testament[3]: Rom. iii 20, 21; vii 6, 8; 1 Cor. viiii 21; Gal. ii 19.

locus, in abl., contrasted with some other relation[4]: 2 Cor. vi 17 exite...separamini]. *Actu uel conuersatione uel familiaritate,* non loco; Eph. v 31 relinquet homo patrem et matrem suam]. *Amore, et si* non loco.

[1] It may be noted that Pelagius uses *hic, ille* and *is* alike, as antecedents to *qui.*

[2] In scripture passages we find *eo quod* (2 Cor. v 4), *ex eo quod* (2 Cor. viii 11). On this type of phrase see *Year's Work in Classical Studies for 1916* pp. 44 f.

[3] The only instance of this phrase known to me, outside Pelag., was Hieron. *in Hierem.* vi 26 § 4 (C.S.E.L. LIX p. 404 ll. 25 f.) legem litterae *lege spiritus commutatam*: Dr Alfred J. Smith observes it also in Orig.-Ruf. *in Rom.*, as his list of examples in *Journ. Theol. Stud.* vol. XX (1918—19) pp. 133 f. shows; and J. P. Naish in Gaudentius.

[4] Cf. **tempore** (below), similarly used.

maculo (metaph.): Rom. xv 17; 1 Cor. iiii 4; viiii 12; Eph. v 27; 1 Tim. vi 14.

mensura: Rom. i 30 *qui effertur super* mensuram *suam*; 2 Cor. x 12 (cf. scripture text of v. 13) *non excedimus* mensurae *nostrae terminos*; 1 Tim. iii 3 *qui omnia faciat cum* mensura.

merces (much commoner than *praemium*[1], and in most passages used of the future, heavenly reward): Rom. ii 7; iiii 4; viii 28; xii 1; xiii 4; xiiii 5; 1 Cor. iii 8, 19; vii 7; xv 31; 2 Cor. i 12; viii 17; viiii 12; x 15; Gal. v 5; vi 9; Eph. vi 7, 8; Phil. i 20, 28; ii 14; iiii 14; 1 Thess. ii 2; 1 Tim. iiii 8; 2 Tim. ii 6; Tit. ii 9; Philem. 14.

mereor c. infin.[2] Rom. viii 14, 17 *bis*; x 19; xii 1; 1 Cor. vi 14; vii 5; viiii 23; xv 22; 2 Cor. v 2, 4; Gal. iiii 20; 1 Thess. iiii 3 (but *mereo*, 1 Cor. ii 10; Gal. i 10; 1 Tim. vi 2, etc.).

monstruosus: 2 Cor. xii 21 *inpudicitia*...quasi monstruosa *turpitudo*; 1 Tim. iiii 5 monstruosa nescio qua *praedicatio*.

moralis: 1 Cor. xiiii 6 *uos* moralibus *doceam* institutis; Gal. iiii 24 moralia *praecepta*...moralibus *monitis*; Gal. v 5 moralis *iustitiae*: Gal. v 7 moralibus *disciplinis*; Gal. v 14 *legis ipsa* moralia; Eph. arg. moralia...instituta; Eph. ii 15 moralia *sola decernens*; Eph. iii 21 moralia...*tradere* instituta.

munio beginning the sentence: 2 Cor. x 4 Muniunt *et circumdant doctrinam suam falsi doctores astutia argumentisque, quae aries apostolicus destruit*...; Eph. vi 14 Munit *non solum pectoris conscientiam*,....

nec non et is much rarer in this author than in some other late prose authors. I have noted only the following examples: 1 Cor. viii 1; Eph. vi 14; 1 Tim. vi 17.

necesse est seems always to take **ut** with the subjunctive, e.g. Gal. v 3.

nitor c. infin. Rom. v 15; 1 Cor. vii 34; xiii 3; Gal. i 7; iiii 29; 1 Thess. iiii 6; Col. iii 10; 1 Tim. i 10; (c. abl. 1 Cor. viii 1).

nobilitas in certain phrases: 1 Cor. iiii 10 *uos uobis etiam* nobilitatem terreni[3] generis *uindicatis*; 2 Cor. xi 18 *in* nobilitate

[1] Which occurs, e.g. 1 Cor. vii 26, 29, 40; 2 Cor. vi 10; Phil. ii 14, 18; iii 15; 1 Tim. iii 13.

[2] See *Study of Ambrosiaster* p. 118, and add Tert. *Apol.* 33, *Orat.* 16, etc. Aug.

[3] Cf. under **terrenus** below.

terreni generis *gloriari carnale est*; 2 Cor. xi 21 *si filii dei de* terrena nobilitate *se iactent*; Eph. iiii 5 *nolite uobis de* terrena nobilitate *aliquid adrogare, ne ueram gloriam amittatis.*

nomino greatly predominates over *nuncupo*[1], *uoco*[2]: Rom. i 8, 9, 13; ii 10; vii 8; viii 27, 39; xvi 5, 23; 1 Cor. i 2; iii 10; x 16; xi 10; xii 6, 28; xv 50, 51; xvi 19; 2 Cor. i 1; vi 15; xi 3; xiii 13; Gal. i 10; Eph. ii 14; iii 1; v 3; 2 Thess. ii 16 *bis*; Col. i 23; iii 5 *bis*, 12; 1 Tim. ii 5; Tit. i 7, 8.

noui = scio[3]: Rom. i 18, 27; ii 1; iiii 19; v 5; viii 25; xv 15, 30; 1 Cor. i 11; vi 5; vii 7, 38; viii 8; x 27; xiii 2; 2 Cor. i 13; iii 4; v 11; viiii 5; xi 11; Gal. ii 14; Eph. i 17; iii 18; Phil. i 25; ii 22, 28; iiii 5, 8; 1 Tim. iii 7; 2 Tim. i 8; ii 18; iii 9; iiii 8.

nullus in the phrase **in nullo** = nulla in re[4]: Rom. vi 20; 1 Cor. iiii 8; xi 27; 2 Cor. ii 9; Gal. ii 8; 1 Tim. iii 11.

obiectio: Rom. viiii 14 *quibus exemplis per breues* obiectiones *respondens ostendit ita intellegi non debere*; Rom. x 14 *de gentibus* obiectio *Iudaeorum*; Eph. v 31 obiectio *carnaliter amare uolentium*; 1 Tim. ii 4 *illud hoc loco soluitur de induratione Pharaonis et cetera huiusce modi* obiectio *quaestionum.*

obliuio, in the phrase **in obliuionem ire**: Rom. iii 20 in obliuionem ierat lex naturae; Rom. vii 8 *paene* lex in obliuionem ierat naturalis; 1 Cor. x 6 *ut*...in obliuionem *nobis* eant *Aegypti uoluptates.*

occasio, generally of the opportunity to do evil[5]: Rom. vi 18 *non solum peccata, sed etiam* occasiones *auferri docuit* delictorum; 1 Cor. vi 12 *cum peccata non sint,* occasiones *possunt capere* delictorum; 1 Cor. viiii 12 *aduersariis* occasione *accepta deuorantibus*; 1 Cor. x 23 *per se non habent peccatum, sed non semper expediunt, quia* occasionem *non numquam generant* delinquendi; 1 Cor. x 30 *ut*...occasionem *demus infidelibus blasphemandi*; 2 Cor. xi 12 *ideo tollit* occasionem *apostolus, ut*...; Gal. v 15 *alter alteri* occasio

[1] Nowhere found, I believe; but *appello* occurs: Rom. i 14, 29; ii 10; iii 12, 19; vii 8; viii 2, 5, 6; xi 6; xiii 6, 7; xvi 3; 1 Cor. iii 3; viiii 21; xv 26, 48; 2 Cor. iii 7; vi 8; Gal. iiii 3, 29; Eph. arg.; vi 12; Col. iii 5; iiii 1; 1 Tim. i 4, 8; iii 11; 2 Tim. ii 8.

[2] Rom. viii 3 *nomine uoco.*

[3] *Scio*, e.g. 1 Cor. xii 28. On *scio*=*noui*, see Mayor on Tert. *Apol.* c. 5 p. 175 ll. 24 ff.

[4] Mayor in *Journ. Philol.* xxii (1894) p. 195.

[5] To do good, 2 Cor. ii 13.

perditionis exsistit; 2 Thess. iii 9 *necui* occasionem *auaritiae uel otii...praeberemus*; 1 Tim. i 9 *qui didicerunt etiam* occasiones *fugere* delictorum; 1 Tim. ii 9 *non debent* occasionem *dare concupiscentiae*; 1 Tim. v 4 *ne eis ipsa* occasionem *det saeculo seruiendi.*

opto (in present tense[1]): Rom. i 7 *ut ea* optet *in nobis integra permanere*; Rom. vii 19 *etiam cum non* optat, *incurrit*; Rom. xii 18 optantes...*conuersionem eorum...*; Rom. xv 25 *quibus oblationem suam esse* optat *acceptam*; Gal. vi 18 optat ut *gratia cum eis domini, non legis opera comitentur*; Eph. i 17 optat ut *agnoscant deum*; 1 Thess. iii 10 *quis, cum famam compererit bonorum, eos uidere non* optet? 1 Tim. v 15 *ne eum putaremus* optare; 2 Tim. i 4 *tristitiam...*, *quam tua* opto *praesentia releuari.*

paganus: Rom. i 16; 1 Cor. xv 2; Gal. vi 10; Eph. vi 9; Phil. i 1; Col. iiii 6.

parco, used somewhat baldly, with the dative: Rom. ii 2; 1 Cor. x 1, 11 *bis*; Eph. v 6 *bis*; 1 Thess. ii 15; 1 Tim. v 20.

pasco: Rom. xiiii 4 *tres pueros leguminibus* pastos; 1 Cor. x 27 *non diuites* pascendos *esse, sed debiles*; 1 Tim. iiii 8 *ipsa uidua...* pasta *est.*

passibilis: 1 Cor. ii 8 *bis*; Eph. iiii 30.

perficio, with personal object, e.g. Eph. iiii 12; very frequently in the participle **perfectus**: Rom. v 4, 5; vi 2, 14; 1 Cor. i 10; ii 8; vii 7; xiii 2, 3, 9; xv 45; 2 Cor. i 4; ii 8, 9; iii 7, 8; v 8, 9, 16; vii 1; viii 14, 15; Gal. iii 11, 24, 25; v 5; Eph. i 23; Phil. ii 8; iiii 19; 1 Thess. arg.; i 7; iiii 4, 9, etc.: occasionally (illogically) the comparative **perfectior** is found: Arg. omn. epist.; Rom. xiii 11; 1 Cor. vii 38; xi 17; Phil. iiii 1. The adverb **perfecte** also occurs, Rom. iiii 22, 24; 1 Cor. xi 24; xiii 12; 2 Cor. ii 3; viiii 13; Eph. i 17; Phil. iii 10; 1 Thess. iii 2; 2 Tim. ii 4; Tit. ii 12, and the substantive **perfectio**, 2 Cor. viiii 12; Eph. iiii 12, etc.

persona (in non-theological sense): Rom. iii 2 *ex cuius* persona *respondetur*; Rom. vii 7 in persona *eius hominis* loquitur, *qui...*; Rom. vii 25 *unde probatur quia* ex *alterius* persona loquatur *apostolus, non in sua*; Rom. viii 30 *discretio non in* personis, *sed in tempore est*; Rom. viiii 20 *quibusdam uidetur et hoc adhuc* ex *ipsorum* persona dicere, *quia...*; Rom. viiii 26 *eos, qui haec non* ex *apostoli, sed* ex *Iudaeorum* persona dici *putant*; Rom. viiii 30

[1] The future occurs Eph. vi 5; perf. subj. Phil. iii 18.

si superiora ex persona *apostoli* dicuntur; Rom. xi 20 *nec adtendentes causam uel* personas; 1 Cor. xv 35 *ipse sibi* ex *contradicentium* persona *proponit*; 1 Cor. xv 55 *propheta* ex persona *iustorum* loquitur; 2 Cor. ii 10 *ego dono, non* in *mea* persona, *sed Christi, qui dixit...*; 2 Cor. iiii 6 in persona *Christi nos homines scientia luminamus*; 2 Cor. xii 2 *de se humilitatis causa* in *alterius* persona loquatur; Gal. i 8 *breuiter omni uoluit praeiudicare* personae; Gal. ii 6 *nec* persona (*praeiudicat*) *labori*; Eph. iiii 19 *in libro Sapientiae* dicitur ex persona *eorum, qui...*; 2 Tim. iiii 8 *non* personis *meritum, sed labori debetur.*

portendo: Rom. i 4; 1 Cor. xi 25; 2 Cor. iii 3.

postmodum (never *postmodo*): 1 Cor. x 4; 2 Cor. iii 3.

praeiudico: c. dat. Rom. viiii 6, 12; Gal. i 8; ii 6; 1 Tim. i 15; v 21: absol. Col. iii 11.

praeposterus: 2 Cor. viii 3: **praepostero** (verb) Rom. ii 24.

praesens. The adverbial phrase **in praesenti** occurs frequently, *in praesentia* once[1] only, 2 Cor. x 7: neither *in praesens*, nor Jerome's favourite, *in praesentiarum*, occurs. The examples of *in praesenti* are:—Rom. i 32; ii 4 *bis*; v 13; vi 22 *bis*; vii 9; viii 6, 39; xi 34; xii 6; 1 Cor. xiii 12, 13; xv 2 *bis*, 19; 2 Cor. i 4; vi 4; vii 7; xiii 4; Gal. vi 9; Phil. iiii 1; 1 Thess. ii 2; iii 12; Col. i 10; ii 17; iii 4; 1 Tim. iiii 8, 10; Tit. i 5.

praeualeo: absol. Rom. v 15; 2 Cor. xi 16; xi 33; Gal. iii 9; c. infin. Eph. iii 8; Phil. i 10; Col. iiii 2; c. dat. Rom. xvi 20; 2 Cor. xi 30.

principor: 1 Cor. xv 24 *nobis se sequentibus* principantur; Eph. iii 10 *qui rebus caelestibus*...principantur.

prior: Rom. i 4 *ut* prior *omnibus...resurgeret*; 1 Cor. xv 3 *uel a lege uel a* prioribus; Eph. i 12 *nos apostoli uel Iudaei, qui* priores *credidimus in Christo*; Eph. iii 5 *sciebant quidem prophetae* priores *gentes esse uocandas*; 2 Thess. i 11 priores *inuitati non erant digni*; 1 Tim. ii 14 *posteriores in factura sunt et* priores *in culpa*; 2 Tim. i 5 *Quia* prior *credidit.*

profectus (subst.)[2] Rom. i 8; xv 14; xvi 13; 1 Cor. i 4; ii 5; iiii 14; x 27, 29, 33 *bis*; xiii 11; xiiii 6, 19; xvi 14, 17; 2 Cor. vi

[1] Gal. iiii 18 is, of course, different.

[2] See the passages indicated earlier in this chapter, p. 70: Dr Alfred J. Smith shows that both *proficio* and *profectus* occur frequently in Origen-Rufinus *in Rom.* (see *Journ. Theol. Stud.* vol. xx (1918—19) p. 148 n.).

11 *bis*; vii 4, 9, 13, 14; viii 24; Gal. ii 11; iiii 21; Phil. ii 17; iii 13; 1 Thess. i 5; ii 20; iiii 1; 2 Thess. iii 1; 1 Tim. iiii 15[1]; Tit. i 10.

proficio is, as in Ambrosiaster[2], very frequent: (*a*) absol. Rom. xv 29; 1 Cor. i 19; v 10; xi 17; xiiii 5; xv 31; 2 Cor. ii 5; iii 7; vi 1; vii 7; Gal. iiii 11, 17; v 12; vi 4; Eph. i 10; iiii 2, 16; vi 21; Phil. arg.; iii 13; 1 Thess. arg.; i 7; ii 1, 8, 12; iii 9; Col. iii 23; 1 Tim. iiii 12; v 1; (*b*) c. **ad (in)** et acc. (in bad sense): Rom. iii 26; 1 Cor. xi 17; xvi 11; Eph. iiii 28; Phil. i 10; 1 Tim. vi 1; (*c*) c. **ad (in)** et acc. (in good sense): Rom. vii 4, 10; xi 15; xiii 4; xv 4, (29); 1 Cor. xiii 9; 2 Cor. iii 18; iiii 17; Gal. i 7; iii 10; Eph. iiii 28; vi 5; Phil. i 10; 1 Tim. iiii 8, 15; (*d*) c. dat.: Rom. xiii 4; 1 Cor. xiiii 10, 19; Col. iiii 3; 1 Tim. ii 2; (*e*) c. *contra*: Eph. iii 9; (*f*) c. *de*: Tit. iii 9.

propono: Rom. vii 15; viiii 14, 17, 30; xv 2; 1 Cor. viii 1; x 1; xiiii 6; xv 2, 35 *bis*; 2 Cor. arg.; v 16; vi 14; viii 19; 2 Tim. i 9; Tit. i 2; iii 3: the usual object is **exemplum.**

proprie: Rom. ii 22; 1 Cor. i 2; iii 3, 18; viiii 10; xii 6; 2 Cor. ii 15; vi 16; Eph. vi 2; Phil. iii 9, 11 (?); 1 Tim. ii 15; iiii 6; vi 16, etc.

prouoco[3]: Rom. i 8; xii 15; xiiii 15; xv 14, 27, 29; 1 Cor. i 4; vi 6; viiii 2, 21; x 33; xi 2; 2 Cor. vi 11 *bis*; vii 4; viii 1, 22; xiii 4; Gal. v 26; Phil. iii 13; iiii 18; Col. iiii 5; 1 Thess. arg.; 1 Tim. iii 1, 2; 2 Tim. i 16; iiii 6; Tit. iii 2.

pulchre: Rom. i 29 pulchre *homicidium inuidiae sociauit*; Rom. iii 29 pulchre *modum seruauit in uerbis*; Rom. xv 33 pulchre *in pace finiuit*; 1 Cor. x 4 pulchre *dixit*: 'consequenti petra'; 1 Thess. i 9 pulchre *ad deum uerum et uiuum a falsis dis et mortuis conuersi esse dicuntur.*

puto (in passive forms): e.g. Rom. ii 4 putatur *res humanas minime curare*; Rom. v 13 *ita* putabatur *esse peccatum*; Rom. viiii 10 *Rebecca* putatur *prima geminos edidisse*; 1 Cor. i 25 *quod stultum* putatur *dei*; 1 Cor. xv 6 *ne*...putarentur *esse mentiti*; 2 Cor. vi 3 *ne*...*nostrum uitium* putetur *esse*; 2 Cor. xii 20

[1] In the scripture text of this verse the word occurs.

[2] *Study of Ambrosiaster* pp. 129—132. The 'good' sense with *ad* (*in*) is found also in Tert. Ambr. Aug. Vincent.-Lirin.

[3] See earlier in the chapter, p. 70.

ista nec putantur *esse peccata*; 1 Cor. xv 31 *non statim per puerum iurasse recte* putabor.

quale est, exclamatory: 1 Cor. vii 33 quale est *uxori magis uelle placere quam domino!* Eph. v 22 quale est *ut nouae uitae praedicator, nulla exsistente causa, hoc doceret quod naturaliter possidebant*[1]*!*

qualitas: Rom. iiii 25 *in ea* qualitate, *qua mortuus est, necessario resurgens apparuit*; Rom. xi 24 *radix* (*solet*) *ramorum* (*uim*) *in suam uertere* qualitatem; 2 Cor. xi 20 *Iudaica superbia...de generis* qualitate; Gal. iiii 3 (*elementa*) *fuerant eorum infirmitati necessaria* pro temporis qualitate; Gal. iiii 25 *de* qualitatibus *locorum uult intellegi diuersitatem testamentorum*; Eph. iiii 29 qualitatem *loquendi monstrauit*; Phil. iii 7 *utrumque* (i.e. *aurum, aeramentum*) pro temporis qualitate *necessarium*; 1 Thess. i 9 *et nostrae constantiae et uestrae conuersionis omnibus nota est* qualitas; 1 Tim. i 8 (*lex bona*) *ut a deo promulgata* pro temporis qualitate; 1 Tim. iii 13 qualitatem *ministerii praemium promereri.*

quanto magis exclamatory, occurs with a frequency usual in this period: e.g. Rom. i 20; ii 2; v 4, 9, 10; xi 4, 12; xv 7; xvi 19; 1 Cor. i 12; iii 5; vi 20; vii 31; viiii 12; x 11; xi 17, 27, 28; xiii 2; xiiii 7; 2 Cor. iii 3, 11; viii 10; viiii 4; xi 5; xiii 3; 1 Thess. iiii 16; Col. iii 8, 13; 1 Tim. iii 2; v 19; vi 2; 2 Tim. iiii 15. (*quanto minus* Rom. x 16; xi 21 etc.)

quantuslibet: 2 Cor. iiii 17; *quantumlibet* (adv.) Col. ii 19.

quantumuis c. subj.: Gal. iiii 30; Eph. v 6.

quasi si: Rom. v 20; viii 3; 2 Cor. vii 9; 2 Thess. i 6.

quisque = *quisquis*, as fairly frequently in late authors: Rom. xiii 10; 1 Cor. i 1; v 5; xi 25; 1 Thess. iiii 6; 2 Tim. iii 7.

non quo, introducing a rejected reason or view in the subjunctive, as in the best classical Latin[2]: Rom. xiiii 14; 1 Cor. vii 13; xii 23; 2 Cor. i 24; Gal. v 16; 2 Tim. iiii 17; where a second clause is added in contrast, it is generally in the form of a principal clause introduced by **sed**, but there is one example of the full-blown classical phrase **non quo...sed quia**, 1 Cor. i 21.

[1] Also relative, Rom. v 4; viiii 17 *tale est...*, *quale si*(*quis*).... For the exclamatory use, see Tert. *de fug. in persec.* 5, with Oehler's note, and Hoppe, *Syntax u. Stil des Tertullian* (Leipz. 1903) pp. 68, 82.

[2] Jerome and Augustine also preserve this use.

quoad usque: 1 Cor. xv 32; Col. i 24.

rationabilis: Rom. xvi 20; 1 Cor. viiii 21; Eph. i 11; Phil. ii 15; Col. i 23; **rationabiliter**: Rom. xii 1; 1 Cor. xii 8; Eph. vi 20; Col. iii 16; 1 Tim. iiii 6.

reddo uicem[1]: Rom. xii 17, 21; 1 Cor. iii 18; iiii 10 *bis*; Eph. iiii 2, 31; 1 Thess. v 15 *bis*; Col. iii 15; Tit. iii 2; (*rependere uicem* 2 Cor. v 14[2]).

replico: Rom. prol. *sed quid antiqua* replicamus...? 1 Cor. viiii 1 *suam illis* replicat *formam, quod etiam licita contempserit*; Eph. ii 1 *incipit collata beneficia* replicare.

ritu: Rom. v 12 *qui humano, non caelesti* ritu uiuebant; xiiii 14 *qui adhuc* ritu *Iudaico aliquid...arbitratur inmundum*; 1 Cor. ii 14 *quia animalium* ritu *uersatur*; 1 Cor. vii 39 *tantum ut infideli uel infidelium* ritu *non nubat*; 1 Cor. xv 47 *non naturae fragilis* ritu, *sed diuinae maiestatis nutu et conceptus est et enixus*; Eph. iiii 21 *ut...gentili* ritu uiuatis.

saepe is entirely absent, I think, as from many other late authors, being replaced by *frequenter*, etc.

sane occurs with frequency, sometimes as the first word of its clause, far oftener as the second: (*a*) in the first place: Rom. iii 30; 1 Cor. xii 8; 2 Cor. vii 7; Gal. vi 1; Eph. iii 1; (*b*) in the second place: Arg. omn. epist.; Rom. ii 26; iii 19, 24; vi 19; viii 3, 13; xii 8; xv 30; 1 Cor. ii 9; x 27; xi 27, 31; xiii 2, 3; xiiii 19; xv 28; 2 Cor. xi 13; Eph. ii 2; vi 5; Col. i 23; 1 Tim. ii 8; 2 Tim. iiii 7.

satio (verb): Rom. xv 24; 1 Tim. vi 9.

scilicet is an extremely favourite particle, *uidelicet* being very rare; the former occurs: Rom. vi 12; vii 17, 23; viiii 8; xi 26; xii 18; xiiii 20; xvi 15; 1 Cor. i 2, 30; ii 8; iii 21; vii 3; viiii 12; xi 8, 29; xv 8, 24, 25, 28; 2 Cor. i 17; ii 13; iii 5, 9; Gal. i 1; iii 21; iiii 24, 28; Eph. iii 18; iiii 22, 24; Phil. ii 6, 11; iii 3, 15; 1 Thess. ii 12; 2 Thess. ii 3; iii 11; Col. i 10, 23; iii 15, 16; iiii 6; 1 Tim. ii 14; iii 8; iiii 2; vi 13; 2 Tim. i 6, 9, 10; iii 2; iiii 5; Tit. i 2, 3, 7, 14, etc.

sector (usually metaphorically, with an accusative indicating

[1] See *Study of Ambrosiaster* pp. 146 f.: occurs in Tert. *pat.* 8; *carn. resurr.* 8; Hier. *epist.* 17, 1; Aug. *cat. rud.* 4 §7; Marcellin. ap. Aug. *ep.* 136, 1.

[2] Add to the passages in *Study of Ambrosiaster* p. 146, n. 2, Ambr. *expos. ps. cxviii* 14, 28, 1; 15, 15, 1.

the object of pursuit or desire): Rom. x 2; 1 Cor. vii 38; xii 31; xiiii 12, 39; 2 Cor. xi 12; Phil. iii 15; Col. iii 3; 1 Tim. iii 8; Tit. i 7.

secundum (preposition with accusative, far commoner than *iuxta*[1], which is very rare in this author): (*a*) with nouns: *historiam* Rom. x 8; 1 Cor. i 2; *legem* (Rom. ii 29); 1 Cor. vii 39; 2 Cor. xiii 1; Col. iii 18; with other nouns: Rom. iii 24; vii 3; viii 26; xiii 12; 1 Cor. i 23; iii 10, (23); vi 20; vii 3, 16; xi 3 *bis*, 12, 25; xii 2, 13; xv 24 *ter*, 2 Cor. i 17; v 19 *ter*; vii 9; viiii 7; xi 6; Gal. i 4; iiii 23; Eph. vi 1; Phil. i 20; ii 5 *quater*, 22; iii 5; 2 Thess. ii 3; Col. i 15 *bis*; ii 7; 2 Tim. i 13; Tit. i 8; iii 5; Philem. 16 etc.; (*b*) with pronouns: **quod**; Rom. i 8; ii 13, 16; iiii 3, 15; 1 Cor. xi 18; Phil. ii 5; Col. ii 23; 1 Tim. i 18; 2 Tim. ii 8, 24; *illud* 1 Cor. v 3; Gal. iii 4; Phil. iiii 5; *hoc* Rom. ii 16; Gal. i 1; *eos* Rom. viiii 21, 26; *illum* 2 Cor. v 8; *nos* 2 Cor. v 8.

sensus: especially in the phrase **hoc habet sensus**, but also in other phrases; e.g. Rom. viiii 28 *historia* hoc habet sensus; 1 Cor. i 19 hoc habet sensus *humanus*, ut...; 1 Cor. iii 1 hoc *solum* habere sensum *domini, quod*...; 2 Cor. i 11; iiii 15 hoc habet sensus, ut; in other connexions, e.g. Rom. viiii 29; 1 Cor. i 19; 2 Cor. viiii 5; proprio sensu, 1 Cor. viiii 8. In the plural, 1 Cor. vi 1.

similo intr. 'I am like': Col. iii 10, 15. (Rönsch, *Semas. Beitr.* III p. 76.)

non solum—sed etiam is almost invariable for 'not only'—'but also.' Once or twice we find *non solum—sed et.*

solum modo, 2 Cor. vii 12; 1 Tim. ii 5, 8, besides the classical *tantum modo*, which occurs e.g. Rom. xi 3; xv 24; Phil. ii 5.

subauditur (never *subintellegitur*): Rom. i 13; iii 27; v 18; (subaudias Rom. v 13); vii 4; x 19; 1 Cor. xi 17; 1 Tim. v 10.

subdolus, subdole: Rom. xvi 16 *non ficto uel* subdolo *osculo*; 2 Cor. i 12 *non* subdole *uel astute docentes*; 2 Cor. iiii 3 *non-credentes uel* subdoli; 2 Cor. xi 13 subdoli] subdolus *est, qui aliud fingit, cum aliud agit.*

su(b)scriptio (='postscript')[2]: 1 Cor. xvi 23; Gal. vi 18.

superfluus, superflue (never *superfluo*): adj. 1 Cor. viiii 20; xiv 7; xv 2; Gal. v 26; Tit. i 11; iii 9; adv. 1 Cor. vii 18; xv 2; Gal. ii 21; 1 Tim. vi 10.

taliter: Rom. iii 6; viiii 4; 2 Cor. ii 3; Gal. arg.; iiii 15, 24; Eph. vi 9.

[1] It occurs e.g. 2 Cor. v 19; vi 2; Col. i 15. [2] The verb *suscribo*, 2 Thess. iii 18.

tam...quam: Rom. ii 12; iii 20; iiii 24; xv 25, 30; 1 Cor. i 5; vii 14; viiii 21; xv 43; 2 Cor. ii 16, 17; vi 3; viii 23; viiii 9; x 5, 7; xi 13; Gal. iiii 26; v 26; Eph. ii 14; iiii 7; v 22; Phil. iiii 21; 1 Thess. i 1; iiii 15; Col. i 18; ii 23; 1 Tim. i 4; iii 2, 6; iiii 5; v 4, 7; 2 Tim. iii 8.

tango, exactly as in Ambrosiaster[1], whether the word bears the mild meaning 'allude to,' or the stronger meaning 'attack': Rom. i 16 *simul et illos haereticos* tangit; Rom. xv 5 *ut ipsos* tangat, *qui talia exercebant*; Rom. xv 20 *hic et* pseudo-apostolos tangit; 1 Cor. i 12 *sub nomine apostolorum* pseudo-apostolos tangit; 2 Cor. ii 17 pseudo-apostolos tangit; 1 Tim. v 6 *nostri temporis uiduas* tangit; 1 Tim. vi 17 *principalem eorum* tetigit *morbum*. (Cf. *taxo*, below.)

tantum ut: Rom. xiiii 9; 1 Cor. vii 39; 2 Cor. xiii 7; 1 Thess. v 22[2]. **tantum ne**: 1 Cor. vi 11; x 25; Gal. v 13[3].

taxo, taxatio: Rom. i 16 *hoc ad* taxationem *suptiliter pertinet paganorum*; Col. ii 11 *hic iam pseudo-apostolos* taxat. (Cf. *tango*, above.)

tempus, in the abl. **tempore**, contrasted with another category: cf. Rom. ii 11 'primum' *credulitatis* tempore, non honore; 1 Cor. xv 9 'minimus' tempore, non labore (contrast 1 Cor. xv 23 temporis *uel* honoris); Eph. iii 8 'minimum' tempore, non labore; Col. i 15 'primogenitus,'...non tempore, *sed* honore[4].

terrenus[5] (greatly preferred to *terrestris*, and opposite to *caelestis*): Rom. vi 6; 2 Cor. vi 10; viii 2; Eph. i 3; ii 3; Phil. ii 1; 1 Thess. v 12; Col. i 20; iii 1; 1 Tim. iii 8; 2 Tim. ii 10; Tit. i 7.

tolerantia (a favourite word of Augustine): 2 Cor. i 6; Phil. i 7; iiii 9; 1 Thess. i 3, 5; Col. iiii 18.

tolero: Rom. viii 18, 36; (xv 4); 1 Cor. viiii 12; Gal. iii 4; Tit. iii 3.

tollo c. acc. et dat. Rom. ii 14; xi 2, 33; xiii 10 (*tulerit*); xv 9; 1 Cor. xiii 3; Gal. ii 14; Phil. iii 13; 1 Tim. iiii 2.

[1] Cf. *Study*, p. 143.

[2] Also in the scripture of 2 Cor. iiii 13; Gal. vi 12.

[3] And the scripture of Gal. v 13.

[4] For the type of note, cf. Rom. xvi 13 *aetate, non partu*; cf. also 1 Cor. vii 3; 2 Cor. vi 17; Eph. v 31.

[5] See also under **nobilitas** above.

tracto (*a*) c. obj.: Eph. v 4; (*b*) c. *de*: Rom. xiii 8; 1 Cor. vi 12; xiii 3; xv 24; 2 Cor. viiii 2; 1 Tim. ii 15.

transitorie (a great favourite with Augustine): 2 Cor. viiii 5; 1 Thess. ii 2.

triplex (cf. *duplex* above) 2 Cor. vii 7; 1 Thess. iii 9.

tunc apodotic: (*a*) **tunc—si** Rom. iii 24; xii 11; xv 32; 1 Cor. viiii 17; 2 Cor. ii 3; vii 1; Eph. i 2; Phil. iiii 9; Col. i 23; 1 Tim. iiii 15; (*b*) **tunc...quando (quando...tunc)**: 2 Cor. viii 2; Eph. i 23; 1 Thess. v 3; Tit. i 3.

typus: Rom. ii 26; 1 Cor. x 2; Gal. iiii 24.

ualeo c. infin. Rom. viii 36, 39; x 8; 1 Cor. i 24; 2 Cor. xiii 3; Gal. ii 17; Eph. iii 4, 18; vi 17; Phil. i 20; 1 Tim. i 13; 2 Tim. iiii 5; (otherwise used, 2 Cor. x 4).

uere. Pelagius very much affects the use of this word: Rom. xv 1, 6, 12; 1 Cor. i 7, 10, 21; iiii 5; vii 15; viii 2; x 6; xi 10; xii 23; xv 2, 14; 2 Cor. i 19; iii 3, 6; vi 7; xi 1, 33; Gal. arg.; iii 1; iiii 19; Eph. ii 7; iiii 21 *quater*; Phil. iii 10; iiii 21; 1 Thess. i 6; 2 Tim. ii 9.

uindico, especially with **in** and the ablative[1]; Rom. iii 4 *bis*, 5; xi 22; 2 Cor. i 23; xiii 3, as well as in the classical construction *in* and the accusative; Rom. vi 16; 2 Cor. xiii 4; with *cum* and abl., 2 Cor. ii 10; and absol., 2 Cor. xii 19, 20; xiii 7.

usque[2] **dum** 2 Cor. iii 13; Gal. iii 19; **usque quo** Rom. xi 8; 1 Cor. iiii 19.

ut, quo modo..., ita (et): this collocation: Rom. i 17; vi 4; 1 Cor. xvi 24; Eph. i 3. He uses also *ut, sicut..., ita et* 2 Cor. viii 8.

uterque: the plur. **utrique** employed less exactly in the sense of *uterque*, a usage, which, according to one family of MSS, is found once even in Caesar[3]. The examples here are:—Rom. i 29; v 4; 1 Cor. xv 45; xvi 22; 2 Cor. vii 1; viiii 2; Gal. v 14; Phil. i 23. But though the author makes these slips[4], he knows the correct uses of the singular and plural quite well: e.g. *sing.* Rom. x 5; xiii 9; 1 Cor. viii 6 *bis*; 2 Cor. iiii 18; vi 8; vii 11; xii 2; Gal. iii 13; Eph. ii 14; v 24; Phil. ii 13; iii 7; 1 Tim. vi 16; *plur.* 2 Cor. ii 15; viii 14; Gal. v 19.

[1] So *uindicta in* 2 Cor. ii 15. In 2 Cor. iiii 4 *uindicare* has also an object.

[2] See *quoad usque* above.

[3] So *quique* = *quisque* 1 Tim. iii 1.

[4] Cf. Aug. *ep.* 126, 11.

utor libertate: cf. Rom. xiii 1 ita debere libertate *Christiana* uti, ut...; Rom. xiiii 16 *non ea* (libertate) ita debemus uti, ut...; 1 Cor. viiii 19 *cum possim* uti libertate mea; 1 Cor. x 29 ita utor libertate mea, ut; 2 Cor. i 24 *ne ipsa* libertate usi *fueritis in peius.*

Supplementary Note

While finally revising this chapter I noticed some other examples that might have been adduced in support of my argument. I add them here without references:

The following words or phrases introduce notes: *Hoc* (*totum*) *agit ut*, *Increpat*, *Modo*, *Plus*, *Praeuenit.*

A second quotation from the same author or book of scripture is introduced by *et iterum.*

The genitive singular of present participles like *confirmantis* is rather frequently employed.

It is not infrequently mentioned that some quality belongs *et mentis et corporis.*

The use of the following words, senses or constructions is also characteristic: *compello*, *confirmo*, *copulo*, *definio* (especially *definiuit*), *deprecor* (=*precor*), *dominor* (c. dat.), *duco* ('I think'), *expeto*, *fons* (metaph.), *gula* (metaph.), *inhaereo* (c. dat.), *permaneo*, *praecipio* (c. acc. et inf.), *putor* (c. gen., 'I am thought guilty of'), *suffragor.*

The Authenticity of the Prologue and Arguments

That the prologue and arguments are by the same author as the expositions themselves, will not be questioned by any one who has read through this chapter carefully. Those who desire to test the matter by itself for themselves, would perhaps find it simplest, in reading the prologue and arguments, to select any striking words or expressions, and then consult the preceding lists. The authenticity of prologue, arguments and expositions hangs together.

CHAPTER IV

THE BIBLICAL TEXTS USED BY PELAGIUS

Introductory

In this chapter an attempt will be made to describe the textual character of the Bible habitually used by Pelagius. An index of passages quoted shows his intimate acquaintance with scripture in every part; very few books of the Bible are left unquoted or unreferred to. It is true that from most parts of scripture the quotations are short, but even these may be instructive. To set over against this general brevity of quotation, also, we have received through him a complete, or almost complete, text of the Epistles of St Paul in Latin, and if we can only fix this text amidst the varying testimony of the MSS at our disposal, it will be no small gain to have in front of us what is substantially a Latin codex of the *Corpus Paulinum*, belonging to the latter part of the fourth, or the very beginning of the fifth century. Except for the still earlier codex which can be reconstructed from the Ambrosiaster commentary, we have nothing to compare with this in age till we come down to the famous *Codex Fuldensis* of Bp Victor of Capua, written in the middle of the sixth century.

The proper method to pursue in studying Latin Biblical texts, is to examine the extent of their divergence from the Vulgate. At first sight this may seem an easy matter, and so it is if by the Vulgate we mean the Sixto-Clementine Vulgate. But the labours of scholars during the past two centuries have made it clear that we can improve upon the Sixto-Clementine edition, though it is by no means a careless piece of work even from the textual point of view. If, however, we mean by the Vulgate the revision of the Old-Latin New Testament and the translation of the Old Testament as they respectively left the hands of St Jerome, we are face to face with considerable difficulties.

It is no very hard matter to identify a Vulgate Old Testament or the Vulgate Gospels. In the former case the fact that it was

translated directly from the Hebrew marks it off from all earlier translations, quite apart from the presence of the prefaces by Jerome himself with which various parts are equipped; in the latter case the presence of the famous *Nouum opus facere me cogis* preface is a sufficient sign of what is Vulgate, what is not. But when we come to the Pauline epistles or other parts of the New Testament than the Gospels, how are we to say what is Vulgate and what is not? St Jerome thrice says that he revised the (whole of the) New Testament[1]; but if he did, his revision appears to have been perfunctory, and he evidently did not take the trouble to write prefaces to the Acts, Apocalypse, Catholic Epistles, or Pauline Epistles. And if he did indeed revise the whole, what proof have we that the text in the Sixto-Clementine edition, or even in the Wordsworth-White edition of *Acts* and *Romans*, has ever really passed through the hands of Jerome? May not his revision have perished altogether? He does not seem to have felt much interest in this New Testament textual work, or to have taken any steps to secure that it should be perpetuated. It began under compulsion of Pope Damasus, and Jerome's way of quoting the New Testament subsequent to the supposed date of his revision, appears absolutely to ignore his own work. The matter is yet further complicated by the fact that nearly every codex of the Pauline Epistles in the Vulgate text is provided with a prologue which is the work not of Jerome, but of Pelagius himself!

As some basis of investigation is absolutely necessary, it will be assumed in this book that the text published in the *Editio Minor* of Wordsworth and White's Vulgate New Testament[2] is really what we understand by the Vulgate, in the purest form at present attainable. The earliest fixed date at which the whole of the Vulgate New Testament is known to have existed, is the first half of the sixth century, the age of Cassiodorus[3]. Cassiodorus possessed a complete Old-Latin Bible and a complete Vulgate Bible. It was not till the ninth century, however, that the

[1] See *De Vir. Inl.* 135; *epist.* 71 § 5 (C.S.E.L. LV p. 6 l. 10); *epist.* 112 § 20 (C.S.E.L. LV p. 391 ll. 3—4).

[2] Oxonii 1911 (published Jan. 17, 1912).

[3] The genuine Augustinian *Speculum* provides a Vulgate text, and I believe that this work may be in the state Augustine left it, but some scholars still think that, in the form in which Augustine issued it, it was still partly Old-Latin.

Vulgate gained complete ascendancy. Down to that date pure Old-Latin, pure Vulgate, and mixed texts were in circulation. Wordsworth and White's text may be taken to represent the form which the Vulgate New Testament text had in the sixth century.

The presence of the Pelagian prologue in nearly all Vulgate MSS of the Epistles of St Paul is a sufficient proof that the Vulgate of these Epistles and the Pelagian commentary have in part a common history. How far the fact of that common history is due to the attribution of the commentary to Jerome in certain of its manuscripts, may be partially decided by the investigation that is to follow. But whatever may be the verdict of scholars as to the correctness of my view on the question of the text used by Pelagius himself, there will be furnished in these volumes such a body of entirely fresh evidence on the history of the Latin text of the Epistles of St Paul in the period between A.D. 400 and 800 as no other investigator has ever been privileged to publish, and I shall be well content if other scholars, using the evidence with which I provide them, are able to attain to truths hidden from myself in spite of all my strenuous endeavours to grasp them.

It is a working hypothesis[1] with investigators of the Biblical texts employed by ancient Christian writers, that if certain manuscripts of these authors' works offer the Biblical quotations in a text of normal character, such as the Constantinopolitan text in the case of Greek quotations and the Vulgate text in the case of Latin quotations, while other manuscripts give the quotations in an earlier form of text, the latter manuscripts are rather to be followed by the editor. I doubt if any one will be found to maintain the contrary: for it is hardly to be conceived that any scribe would put himself to the trouble of altering Biblical quotations, which were before his eyes in a normal type of text, back into an earlier type, for which for some reason he had a predilection. Similarly, if there are two manuscripts or two families of manuscripts, one of which more nearly approaches the normal in the character of its Biblical quotations than the other, the latter is the manuscript or family to be followed by the editor in constituting the text.

[1] Cf. the writer's *Text and Canon of the New Testament* (London, 1913) pp. 17, 85 f., as well as many other works.

§ 1. The Text of the Pauline Epistles

The investigation detailed in the second chapter resulted in the conclusion that two manuscripts alone present the Pelagian commentary in its original form, **A** Codex Augiensis CXIX (saec. VIII—IX) at Karlsruhe and **B** Balliol College MS 157 (saec. XV med.) at Oxford. We must start with the assumption that they also preserve the Pauline text in the form approved by Pelagius. We shall see, however, that these two manuscripts are far from showing the same exact agreement in Biblical text that they show in the part which is exposition. They share many non-Vulgate readings, but each on occasion supports the Vulgate reading against the other, and if we follow the rules stated above, we shall by their joint aid have to constitute a text that is as far removed from the Vulgate as possible. In other words, wherever one of these manuscripts reads with the Vulgate, the other against, we must at that point follow the latter, whichever of the two it may be. We shall of course have the weight of other manuscripts to help us, and may sometimes find that neither **A** nor **B** is right, but that we must follow some other MS whose text explains the aberrations of both. But before proceeding to the investigation proper, we can get some preliminary light on our problem from other considerations.

We shall discover in the course of this chapter that the quotations from every other part of the Bible than the Pauline Epistles are made according to an Old-Latin text. Nay more; the quotations from the Pauline Epistles themselves made in the course of the notes, apart from the lemmata altogether, and therefore much less exposed to alteration on the part of scribes, are also in the vast majority of cases made from an Old-Latin text, and in the few cases where they are not, there was perhaps no room for variation. I am of course not blind to the fact that a writer might employ more than one type of text, might, in fact, employ one type consistently for lemmata, and yet refer consciously or unconsciously to a different type in his notes. It is probable, for example, that Origen did so in some of his commentaries. It was also quite possible for a writer to employ a Vulgate text for one section of scripture, and a non-Vulgate text for another. Augustine, for instance, after about A.D. 400, uses the Vulgate of the Gospels when he seeks to quote *diserte* from the

Gospels, while he employs an Old-Latin text for the rest of the New Testament, and even for the Gospels (in this case akin to *e*)[1] when he is quoting from memory. Jerome, also, used his own Vulgate in commenting, for example, on Jeremiah, but for a number of Biblical books he consistently employs an Old-Latin text. The possibility that Pelagius used the Vulgate, or something very like it, for the lemmata, cannot at this stage be denied. Yet the presumption appears to be against this.

The parallel case of Ambrosiaster is instructive. No one doubts that this author employed an Old-Latin text for the lemmata of the Epistles, and yet in certain MSS, as Father Brewer informs me, the Vulgate text has been substituted throughout in the lemmata. The analogy of this case strongly favours the view that the great value of both commentaries, Ambrosiaster and Pelagius, created the demand for editions of these in which the Vulgate, with its growing influence and importance, was substituted for the text which the author employed. There can be no doubt that both Ambrosiaster and Pelagius arranged their work consistently throughout in the order:—(*a*) clause or clauses of text, (*b*) comment thereon[2]. At a later date, in the case of Pelagius at least, it became a practice to copy the whole commentary in the form of interlinear glosses, into a text of the Epistles already completely written, the Pelagian lemmata being either partially or entirely ignored. It is time, however, to pass from general considerations to a detailed examination of the question. And this we shall do under four heads: (*a*) occasional references to *variae lectiones* by Pelagius himself; (*b*) quotations from the Epistles made in the body of the notes; (*c*) the light thrown by the comments on the character of the text which lay before the author; (*d*) the testimony of the Vatican fragments and the interpolation in Ambrosiaster.

(*a*) *Occasional references to* variae lectiones *by Pelagius himself*

Rom. xii 13. He clearly prefers *necessitatibus*, though he refers to *memoriis* as a variant. Now *necessitatibus* is the Vulgate reading, with almost no Old-Latin support; *memoriis* is the Old-Latin reading,

[1] Cf. *J.T.S.* vol. XII (1910—11) pp. 154 f.

[2] This is proved for Pelagius in chap. ii p. 50.

supported by the one, but very important Vulgate codex, Amiatinus, which is however not backed up by Cassiodorus here.

1 Cor. x 22. He comments on *An aemulamur* (*adūlamur*) *dominum?* He mentions a variant occurring in other manuscripts: *Ipsi me zelauerunt in non deo.* As no other Latin authority is known for this latter reading at this point, I think it probable that Pelagius is referring to the Old-Latin text of Deut. xxxii 21, from which verse this Pauline extract comes (*αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεῷ*).

2 Thess. ii 3. Here *discessio* was in his lemma, but he notes the variant *refuga*. *Discessio* is the Vulgate reading, definitely approved by Jerome himself (*epist.* 119 § 7 = C.S.E.L. LV p. 455 l. 12; also *epist.* 121 § 11 = C.S.E.L. LVI p. 53 l. 12): *refuga* is the most prevalent of various Old-Latin renderings of *ἀποστασία*[1].

Col. iii. 15. While reading *grati* with all other known authorities, he says that some copies have *gratia*. To the best of my knowledge, no other authority for *gratia* has turned up.

Such are all the definite references to various readings in Pelagius. So far as they go, they are not unfavourable to the view that the Vulgate was the basis of his comments.

(*b*) *Quotations from the Epistles made in the body of the notes*

As is hinted above, these appear to come from an Old-Latin source, but they must be studied in some detail. The method here followed is to compare each quotation with the Vulgate form, and to set down the word or words which show a real difference from the Vulgate. Then we search for other authorities in support of those readings. These where they are forthcoming, are arranged in three classes, first, manuscripts which rank as Vulgate MSS, described by the capital letters used by Wordsworth and White to indicate them; second, Old-Latin MSS, described by the usual minuscule letters; third, the names of Latin writers who quote according to that form, the names of these writers being indicated by the same abbreviations as are employed in the *Novum Testamentum Graece* (Oxonii, 1910, 1913, 1918) pp. xvii—xxii. An apology is due for any defects which may be noted in the enumeration of these authorities. The whole body of the authorities not

[1] See now the new fragments from Africa, published by Monsieur H. Omont, *Comptes rendus des séances de l'Acad. des Inscr. et Belles-Lettres*, 1918, pp. 241—250; cf. P. Alfaric in *Rev. d. Hist. et de Litt. relig.* VI (1920) pp. 62—98.

being accessible to me, it is proper to say that I have used Wordsworth and White's *Romans*; Nestle's *Novum Testamentum Latine* (Stuttgart, 1906); Wordsworth and White's *Novum Testamentum Latine: editio minor*; Dr Gwynn's *Liber Ardmachanus*; Buchanan's *Sacred Latin Texts: Nos* 1 *and* 2 (London; 1912, 1914); Tischendorf's *Codex Claromontanus*; Reichardt's *Codex Bœrnerianus* (Leipzig, 1909); Weihrich's *Speculum* (m); and Sabatier's great compilation, controlled in part by modern critical editions in the Vienna series, Rönsch's *Das Neue Testament Tertullian's*, Hans von Soden's *Das Lateinische Neue Testament in Afrika zur Zeit Cyprians*, personal study of Victorinus's text in Migne *P.L.* VIII, *The Study of Ambrosiaster*, Swete's *Theodore of Mopsuestia*, and the Toledan Lectionary (*Liber Comicus*[1]) etc. Where no authority is added, it means that I have found none.

Rom. ii 1 qui (*pro* in quo).
alium iudicas.
D (m) Aug.

v 20 peccatum (*alt.*).
DF*L.
d g.
Iren.$^{lat.}$ Orig.$^{lat.}$ Ambst. Tycon. Hier. Aug.

vi 3 *om.* Iesu.
Tert. Ambr. Orig.$^{lat.}$

vii 12 ∾ iustum et sanctum.

viii 3 legi BDKUVWZ^{c} vg$^{clem.}$
c d* g.
Orig.$^{lat.}$ Aug. Vigil.

viiii 6 qui] + sunt.
Orig. Tycon. Ambst. Aug.

x 12 deus.

xi 23 inseruntur (?) Hil.$^{cod.}$

xiii 10 caritas (½) (*pro alt.* dilectio) MZ$^{post.}$ (m) Ambr. Aug.

xvi 17 obseruate (d* g m).

„ 18 deseruiunt[2].

1 Cor. i 23, 24 *om.* quidem Ambr. ½ Leo.
uero (*alt.*) t.
om. Iudaeis atque Graecis.

[1] Published by Dom Morin as *Anecdota Maredsolana* vol. I (Mareds. 1893).

[2] A favourite word of Pelagius: see chap. iii s.v.

1 Cor. ii 16 domini (*pro* Christi) D g r Ambst.
iii 3 homines (*pro* carnales).
v 4 cum (*pro* et).
om. cum uirtute domini Iesu.
8 et *alt.*] + in.
vii 7 ∾ esse omnes homines.
om. ipsum.
40 enim (*pro alt.* autem) ½ D Ambst. Ambr. Vigil.
om. quod ⅔ d g Tert. Ambst. (Greg. Illib.) Ambr. Aug. (Vigil.).
viiii 24 ut] + omnes ADO Ps. Cypr. Ambr.
x 32 Graecis d g Hil. Ambst. Aug.
33 ∾ omnibus per omnia DO.
d g ½.
Tert. Cypr. Pacian. Ambst. Hier. Aug.
xi 32 ne (*pro* ut non) d Ambst. ½ Aug. Gaudent.
xiii 2 habeam (*pro tert.* habuero) DO.
d g m t.
Cypr. Opt. Pacian. Ambst. Ambr. Aug.
mihi prodest (*pro* sum) D Ambr.
xiiii 14 orauero ⅔ D (d *uacat*) g Ambst. Aug.
16 benedicas (d *uacat*).
25 occulta] + etiam vg$^{six.}$ d Ambr.
tunc (*pro* ita) D d Ambst.
∾ deus uere.
∾ est in uobis Ambr.
xv 31 per (*pro* propter) D^{1}Z^{2} vg$^{clem.}$ d Ambr. Aug.
49 terreni] + ita Ambst. ½.
om. et Hil. Instant.
2 Cor. v 15 illi (*pro* ei).
vii 11 castos d g½ r Ambst.
xi 1 sustinete (*pro* utinam sustineretis).
2 zelo (zelans) g½ Ambst. Hier. Rufin. Aug.
zelo (*noun*) g Ambst. Hier. Rufin. Aug.
23 seditionibus.
xiii 3 Christi DF^{2}OZ$^{corr.}$ g Ambst. (?) Faustin. Aug. (*non semper*).

[1] Gwynn's resolution of the symbol seems wrong here.

Gal. ii 4 ∾ nostram explorare subintroierant (-unt) libertatem.

iii 27 ∾ baptizati sumus in Christo.
induimus.

v 11 *om.* adhuc (1°) D d g Victorin. Ambst. Hier.

21 sicut] + et vg$^{codd.}$ d g t Iren.$^{lat.}$ Ambst. Hier. Theod.-Mops.$^{lat.}$

vi 1 praeuentus m Hil. Pacian. ½ Hier. ⅓ Arnob.-Iun.

2 inuicem (*pro* alter alterius) D
g½.
Tert. Pacian. Ambst. Aug. (*non semper*) Theod.-Mops.$^{lat.}$
onera] + uestra D
Tert. Pacian. Ambst. Hier. Aug. (*non semp.*) Theod.-Mops.$^{lat.}$

7 deridetur D
g½ m.
Tert. Cypr. Victorin. Ambst.

10 quod bonum est (*pro* bonum) D Cypr. Theod.-Mops.$^{lat.}$

12 qui Aug.
∾ in carne placere.
minime (*pro* non).

Eph. ii 5 mortui] + in Theod.-Mops.[1]

v 8 fuistis Tert. ½ Ambst. Aug. *Promiss.*
aliquando *om.* $\mathbf{B}H_2$, but $\mathbf{A}H_1$ have it. Perhaps the omission is an accident.

27 sine macula Victorin. Macrob.-Don.

vi 6 quasi (*pro* ut) g Cypr.

Phil. i 1 diaconis D r.

23 cupio Tert. Victorin. Ambr. Hier. Aug. (*non semp.*)
∾ esse cum Christo D vg$^{clem.}$
(Tert.) Victorin. Aug. Cassiod.

ii 3 alter alterutrum maiorem aestimantes.
cf. alterutrum existimantes maiores D
inuicem existimantes superiores (uel maiores) g.

7, 8 ∾ exinaniuit se ipsum.

Phil. ii 8 se (*pro* semet) d g m $t^{\frac{2}{3}}$.
Cypr. (Nouat. Hil. Lucif. Foebad.) Victorin. Faustin. (Ambr.) Aug. Theod.-Mops.[lat.]
iii 12 si] + quo modo $vg^{clem.}$ Victorin. Macrob.-Don. Aug.
17 **cognoscite** cf. et cognoscite et seruate D (a doublet) ut.
21 transformabit (-uit) $g\frac{1}{2}$ Cypr. Hil.
conforme D.
$g\frac{1}{2}$ m.
Hil. (*non semper*) Ambst. Iren.[lat.] Ambr. Hier. Aug. *Promiss.* Fulg. Theod.-Mops.[lat.]

1 Thess. ii 5, 6 ∾ fuimus in sermone adulationis aliquando.
cf. Gildas.
nec (*pro alt.* neque).
14 et uos (*pro* uos enim).
∾ fratres imitatores facti estis D Ambst.
om. in Christo Iesu.
eadem enim (*pro* quia enim).
om. et.
quae (*pro* sicut).
illi (*pro* ipsi).

2 Thess. i 2 *om.* nostro d.
6 ∾ his qui uos tribulant tribulationem.
Vigil. ½ (cf. d Iren.[lat.] ½ eis qui tribulant uos tribulationem, g eis tribulantibus uos tribulationem, Theod.-Mops.[lat.] his qui tribulant uos retribulationem).
ii 11 mittet CDGHOVZ[2] $vg^{clem.}$
d g.
Cypr. Iren.[lat.] ½ Ambst. Hier. Aug. *Promiss.*
spiritum (*pro* operationem).
12 quia (*pro* qui) (cf. O quod).

Col. ii 5 corpus (½) (*uacat* g).
om. sum (*uacat* g).
praesens (*pro* uobiscum sum) (*uacat* g).
iii 3 absconsa d Hil.
apud deum.

Col. iii 11 Iudaeus et Graecus D Macrob.-Don. Faust. Ambr. Aug. (cf. d g Ambst. Hier. Grecus et Iudaeus).

iiii 17 *om.* in domino m.

1 Tim. i 9 data (*pro* posita) Greg.-Illib. $\frac{2}{2}$.

2 Tim. ii 12 sustinemus AHOVZ.
g.
Ambst. Ambr. $\frac{1}{2}$ Theod.-Mops.$^{lat.}$
(cf. toleramus D Cypr., toleremus d, sufferimus Tert.).

Tit. i 16 ∾ deum confitentur se nosse d g $\frac{1}{2}$.
(Ambst. Theod.-Mops.$^{lat.}$)

iii 8 credentes (*pro* qui credunt).
om. deo.

We may fairly conclude that passages in the above list where no other authority for the Pelagian readings can be adduced, are quotations from memory or paraphrases, and may therefore be left out of account. An examination of the others leaves no room for doubt that there is a special kinship between the copy of the Epistles used by Pelagius and D (*Book of Armagh*), in cases where the latter MS diverges from the Vulgate. A reference to Pelagius's note on the passage will show that the quotation from Phil. iii 17 is particularly significant. In the remaining passages above where Pelagius's quotation does not go with D, it goes with some copy of the Old-Latin; particularly of the European Old-Latin. It is often found in company with d and g, and where d and g diverge, rather oftener with g than with d. Now D is a composite text, partly Old-Latin and partly Vulgate[1]. It would seem therefore that the copy in Pelagius's hands was an Old-Latin text, representing throughout in absolute purity the particular Old-Latin element which only partially survives in D. We shall see later that this conclusion is confirmed. Dr Gwynn appears to regard the basis of D as Vulgate, and the Old-Latin elements as intrusions. May it not rather be that, as the basis of the Vulgate itself is Old-Latin, the basis of D is also Old-Latin, and the Vulgate elements are superimposed on its original from a copy of the Vulgate?

[1] See S. Berger, *Histoire de la Vulgate* (Paris, 1893) pp. 31 ff.

(c) *The light thrown by the comments on the character of the text which lay before the author*

The conclusions of such a paragraph as this must be received with some reserve. Pelagius, as we saw above[1], was acquainted with various readings, and it is not at all impossible that he may have consciously or unconsciously employed in a note a synonym of some word in the text, which synonym may or may not have really been in the biblical text on which he intended to comment. Yet some of the results of this paragraph seem indisputable.

Rom. xi 11. The comment on this verse, *Usque adeo illos* DILEXIT, etc. seems to indicate that he read in the text *dilecto*, not *delicto*. It may be remarked that there is no reference to a *delictum* in the note. *Dilecto* happens to be the reading of the first hand of Amiatinus. If my inference be unjustified, possibly Pelagius connected *delictum* etymologically with *diligo*: no one who knows anything of ancient etymology will doubt such a possibility.

Rom. xi 17. The note, RADICIS *patrum*, PINGVEDINIS *Christi* makes it almost certain that these words occurred in the same order in the lemma. As there is no authority for the order *pinguedinis... radicis* in the lemma except **A**, this is clearly a freakish error of **A**.

Rom. xi 32. The note has *quos inuenit* IN INCREDVLITATE. This suggests that we ought to read the same in the lemma, with a number of Vulgate MSS and Old-Latin authorities, but we cannot be certain on the point.

Rom. xii 2. The note is QVOD BONVM *sit et melius et optimum*. This suggests that we ought to read in the text *Quod bonum* [*est*] *et beneplacitum et* [*quod*] *perfectum* [*est*] with DO* d* g gue m Ambst. Orig.$^{lat.}$ Aug., and in fact our **AB** also.

Rom. xii 17. The note *ut non deo sed solis* HOMINIBVS *placere desideres* favours the idea that we ought to leave out *omnibus* in the lemma, as is done by **A** (def. **B**) in combination with DT d g gue m t Ps.-Cypr. Lucif. and some Greek authorities.

Rom. xiii 9. The note RECAPITVLATVR *omnis iustitia in proximi dilectione*, tempts one to read *recapitulatur* in the lemma, with g Hier. Orig.$^{lat.}$ Aug., but no Pelagian MS (def. **B**). It is possible that Pelagius took the word from Origen-Rufinus, which Dr Smith has proved that he used[2].

[1] Section (*a*).

[2] See *J.T.S.* vol. xx (1918—19) pp. 127 ff.: also below, pp. 188 ff.

Rom. xiii 12. The note *arma lucis, hoc est luminis opera,* INDVAMVS, suggests that we ought to read in the lemma *induamus arma lucis* with DFL* d g t Cypr. Orig.$^{lat.}$ Aug. Gildas etc.

Rom. xv 4. The note *ut per exempla patientiae et consolationis eorum quae scripta sunt, speremus* CONSOLATIONEM *et in praesentibus temptationibus* etc. seems to favour **A** in reading in the lemma *spem habeamus consolationis* with L^{2}, the Greek B and Clem.-Alex.

Rom. xv 16. The note SERVIENS *in euangelio; hoc est, reuocans ei seruos quosdam fugitiuos* favours the view that the lemma should read *ut sim seruiens* etc. with **AB**D d* g.

1 Cor. i 10. The note *si unum* SENTIATIS *et proferatis* rather favours the reading of the lemma thus: *in eodem sensu et in eadem sententia,* with **A**CDG^{1}O(Z) vg$^{clem.}$ Cypr. Hil. Aug. etc.

1 Cor. ii 3. The note *neque enim alio modo* DEVM *conuenerat praedicari* suggests that we should read in ii 1 *dei* (not *Christi*) with **A** (*om.* **B** altogether) d g r Ambst. Ambr. Hier. Aug. *Christi* seems in fact to be a real Vulgate reading.

1 Cor. viiii 5. The note *Non dixit* MVLIERES *'ducendi'... sed 'circumducendi,'* favours the reading *mulieres* in the lemma, with **A**. The other Pelagian MSS go wrong in giving *sororem mulierem* (= vg), but *mulieres* is supported by D g Tert. Hil. Hier.$^{codd.}$.

1 Cor. x 13. The note *Non uobis* VENIT *extrinsecus ista temptatio,* suggests that we ought to read *adprehendit* in the lemma with **A** d.

1 Cor. xi 10. The note *Velamen signum* POTESTATIS *esse declarat* suggests that we ought to read *potestatem* in the lemma, and in fact **AB** and nearly all the other Pelagian MSS do so: *potestatem* is also read by vg including DOZ, d g Tert. In fact Iren.$^{lat.}$. Hier. vg$^{six.}$. Aug. seem to stand alone in reading *uelamen.*

1 Cor. xi 34. The note AD *iudicium conueniebant* suggests that we ought to read in the lemma *ad iudicium conueniatis* with Ps. Hier. MSS (*def.* **B**), D d g Cypr.(?)[1] Aug.

1 Cor. xv 11. From the comment *et nos sic* PRAEDICAVIMVS *et uos similiter credidistis,* there is some probability that the lemma should read *sic praedicauimus et sic credidistis,* though **AB** Ps.-Hier. read *praedicamus.* In favour of *praedicauimus* are FO vg$^{six.}$. This, however, is a very doubtful case.

[1] Hartel gives L as reading *ad*; my report from a study of a photograph of L gives no prep.; von Soden reads *in.*

1 Cor. xvi 1. The comment *per singulas* ECCLESIAS favours *ecclesiis* in the lemma, and not *ecclesiae*, as is read by **B** Ambst.$^{codd.}$, and yet we cannot be quite certain.

2 Cor. i 4. The note on this verse, *non est minus* TRIBVLATIONE *solacium*, perhaps favours the reading of *tribulatione* in the lemma, though the synonym *pressura* is read there by **B** with D Ambst.

2 Cor. i 24. The note *credendo Christo* STARE COEPISTIS seems on the whole to favour the reading of *stetistis* in the lemma with **A**, one or two Ps.-Hier. MSS, (A)Z and seemingly other good Vulgate MSS.

2 Cor. vi 1. The note *gratiam dei* RECIPIT seems to favour the reading of *recipiatis* in the lemma with vg DOZ Ambst., but that this view is at least doubtful is suggested by the fact that **A** and one Ps.-Hier. MS read *excipiatis*, which is the reading of d.

2 Cor. vi 9 is a somewhat doubtful case. The true text of the comment would seem to be: IGNORATI *a perfidis et ingratis et* COGNITI [*a*] *fidelibus atque iustis*. This points to *ignorati* rather than *ignoti* in the lemma, where **A** has *sicut qui ignorati et cogniti*, with no authority known to me[1]. **A**'s reading would appear to be a revision of the reading of **B**, *ut qui ignoramur et cognoscimur*, which is supported by D[2] d g (Ambst.) Aug., and is no doubt right.

2 Cor. vi 9 (again). The note is a quotation from Prou. xvii 6, beginning with the words CASTIGANS CASTIGAVIT *me dominus*, which suggests that *castigati* was in the lemma (= vg Paul.-Nol.); but the agreement of **AB**D d g t Ambst. in reading *temptati* is difficult to get over, and we may explain the note by a knowledge of the other reading.

2 Cor. vii 4. At first sight the note *multam mihi* FIDVCIAM *dedistis loquendi* seems to favour the reading of *fiducia* in the lemma with vg, but *fiducia loquendi* corresponds so well to the *libertas* of **B**, supported as it is by Sedulius Scottus, that I have no doubt the latter was the Pelagian reading.

2 Cor. viiii 13. The comment uses the word MAGNIFICANTES twice here, which rather suggests that *magnificantes* was the word in the lemma. This supposition is confirmed by the fact that **B** reads *magnificantes* in the lemma with D d g Ambst.[3]

[1] But it should be noted that the first hand of t read *ut qui ignorati et cogniti*.

[2] *ignoremur* actually in D.

[3] See below on this rendering of δοξάζω.

Gal. ii 5. The comment shows clearly that the negative was absent from the text used by Pelagius, and this conclusion is confirmed by the fact that the negative is absent from **A** d with Tert. Iren.$^{lat.}$ Victorin. Ambst.$^{\frac{3}{5}}$, as well as other authorities enumerated in my critical apparatus to the Greek New Testament.

Eph. ii 17. The comment here contains the expression *ad hoc* VENIT, which suggests that we ought to read *et ueniens euangelizauit* in the lemma, with vg DOZ d g (Cypr.) Hil. Ambst. Hier. Aug., Theod.-Mops.$^{lat.}$ in spite of the fact that **A** and one family of Ps.-Hier. MSS omit *ueniens*.

Eph. ii 22. The comment has HABITACVLVM *dei spiritale*, which confirms the reading *habitaculum* for the lemma, given by vg DOZ g Ambst. Hier. Aug. Theod.-Mops.$^{lat.}$, and all the Pelagian MSS[1].

Eph. iiii 24. The presence in the comment of the words ET SANCTITATE VERITATIS proves that these words occurred also in the lemma, supported as they are by **A** and one Ps.-Hier. MS, with vg OZ; in spite of the fact that the words are omitted by **B** and one family of Ps.-Hier. MSS. But the true reading in the lemma seems to have been *et sanctitate et ueritate*, supported as it is by the other family of Ps.-Hier. MSS, with D d g m Cypr. Hil. (Lucif. Ambr.) Theod.-Mops.$^{lat.}$; and lest it should be argued that the note confirms the form first mentioned, attention must be called to the fact that **B** reads the comment as ET SANCTITATE ET VERITATE. The omission of this phrase in the lemma of **B** must therefore be due to accident.

Phil. i 8 has in the comment *ita uos* DESIDERO, which suggests that we ought to follow **B** in reading the lemma thus: *quem ad modum desiderem*, as Ambst. Sedul.-Scott.; cf. D *dissiderauerim*, g$^{\frac{1}{2}}$ Theod.-Mops.$^{lat.}$ *desidero*.

Phil. iii 13. The comment has *ad* PRIORA *festino*: we are thus encouraged to read in the lemma *quae sunt* [*in*] *priora*, as is indeed read by all the Pelagian MSS. The *in* is present in **A** and one family of Ps.-Hier. MSS, while the others omit it. The outside authorities are: (*a*) for the *in*: OZ Tert. Hil. Hier. Aug. *Promiss.*; (*b*) for the omission of *in*: vg D g Ambr. *In priore* is read by vg$^{codd.}$ d.

[1] *Tabernaculum* must in fact be due to the first editor of Pseudo-Jerome himself (Erasmus t. ix, 1516).

Phil. iiii 15. The comment PROFECTVS SVM favours the same reading in the lemma with all the Pelagian MSS except **B**, also with vg DOZ d g (r) Ambst. Aug. as against **B**'s *exiui*. Yet the very uniqueness of *exiui* (= *exii* Theod.-Mops.[lat.]) is tempting.

Phil. iiii 17. The comment *abundans fructus* ORATIONIS *est* points to the necessity for *orationem uestram* in the lemma, as is in fact read by **A** and all Ps.-Hier. MSS, A^1Z. But **B** reads *uerbo uestro* with d, and this, as it gives the same sense as the other, may be in fact the true lemma.

1 Thess. i 6. The note *in passionibus uerbum* SVSCIPIENTES suggests that we ought to read in the lemma *suscipientes uerbum* etc. with $\mathbf{B}^1$ Ambst. Theod.-Mops.[lat.] Were it not for the support of Ambst. and Theod.-Mops.[lat.], one might be tempted to regard the reading of **B** as an accidental assimilation to the preceding *suscipientes*.

1 Thess. i 9. The note has *deum* VERVM ET VIVVM in **A** and one family of Ps.-Hier. MSS, *deum* VIVVM ET VERVM in **B** and the other family of Ps.-Hier. MSS. But **A** and the same family of Ps.-Hier. MSS as agreed with it before, give *uero et uiuo* in the lemma, while **B** and its related Ps.-Hier. family of MSS give *uiuo et uero* in the lemma. Each MS and family is therefore consistent with its lemma. Outside we have no support for *uero et uiuo* except the Verona MS (Paris 653), but this seems enough to justify the inversion of the familiar order.

1 Thess. iii 2. The note has ADIVTORES *pro discipulis etiam uulgo dicuntur*. This suggests that we ought to read in the lemma *et adiutorem dei in euangelio Christi*, with **AB**, one family of Ps.-Hier. MSS[2], d g_2^2.

1 Thess. iiii 11. The note *uel* PROPRII NEGOTII *cura et labore manuum* suggests that the word *proprius* should appear in the lemma instead of *uester*, and so in fact it does according to **B**, which reads *ut quieti sitis et negotii proprii et operandi* etc. The nearest form to this I know is d Theod.-Mops.[lat.] *et agere propria*.

1 Thess. v 23. The note reads *usque in* DIEM *iudicii*. We shall

[1] As corrected from *suscipies*.

[2] The other family has the doublet *adiutorem ministrum*.

[3] Curiously the similar word *auditor* is also sometimes an equivalent of *discipulus*: see Mayor on Juvenal *Sat.* I 1.

therefore not hesitate to read *die* in the lemma, with **AB** (one family of Ps.-Hier. MSS has *diem*) Ambr.$\frac{3}{3}$.

2 Thess. iii 1. The comment runs *'currat' afluentia,* 'MAGNIFICETVR' *auditorum profectu.* The character of this comment makes a strong case for *magnificetur* in the lemma with D[1] d g$\frac{1}{2}$: *glorificetur* is read by **B** with g$\frac{1}{2}$ Aug. Theod.-Mops.[lat.] Sedul.-Scott.: *clarificetur* by **A** Ps.-Hier. vg OZ Ambst. Max.-Taur.

2 Thess. iii 6. The words SEPARANT and SVBTRAHENDVM both occur in the note; so that it is a nice point whether in the lemma we ought to read *ut separetis* or *ut subtrahatis.* The former is read by **B**D g$\frac{1}{2}$ Macrob.-Don., the latter by all Pelagian MSS other than **B** and by vg OZ d m Theod.-Mops.[lat.] etc. We shall probably be right in adopting the non-Vulgate reading as lemma.

2 Thess. iii 6. The recurrence of the expression INQVIETVDO (on vv. 9, 10 etc.) suggests that the expression has occurred in some recent lemma. We find it in verse 6, where **B** has *inquiete ambulante* with (DF) d g m[2] Lucif. Aug.

Col. i 8. The comment, by reading CARITATEM, favours *caritatem* in the lemma, with **B**D g$\frac{1}{2}$. Theod.-Mops.[lat.]

Col. i 12. The note *plus uos* VOCATIO etc. shows that the lemma must have read *qui uocauit uos* with **AB**, one family of Ps.-Hier. MSS, (D) (d g m) Ambst. Vigil.

Col. ii 5. The comment on this verse is somewhat puzzling at first: *et* SVPPLENS *id quod de-est utilitati fidei uestrae*: uel litteris IMPLEO quod praesentia non possum. The real explanation is that down to *uestrae* the passage is not a comment at all, but a lemma, and a lemma very different from the Vulgate: cf. d *ut in quod de-est necessitatibus fidei uestrae* (*def.* g), Ambst. *et supplens id quod de-est utilitati fidei uestrae in Christum,* Aug. *et id quod de-est fidei uestrae in Christo,* Facund. *et id quod de-est utilitatis fidei uestrae.* Sabatier (after Latini[3]) acutely observes that these curious readings are due to στερέωμα in the Greek being miswritten or misread as ὑστέρημα. The *supplens* is clearly introduced to make sense. This one passage by itself would prove that Pelagius did not use the Vulgate as the basis of his comments.

[1] This is a case where D may be used to correct the errors of Pelagian MSS. There may be other instances also. See also 2 Cor. viiii 13 above, and pp. 139 f. below.

[2] The true reading: Weihrich is wrong here. [3] *Biblioth.* (Rom. 1677) p. 143 b.

Col. iii 5. The comment, *nihil prodest deo nomine et* IDOLIS *operibus deseruire*[1] gives just a suggestion that *idolorum* should be read in the lemma, and this suggestion derives support from the fact that *idolorum* is read there by one family of Ps.-Hier. MSS, with d g Cypr. Tycon. Ambst. Hier. Aug. Theod.-Mops.$^{lat.}$

Col. iii 21. The comment *ne exasperati* IRACVNDI *fiant* suggests that we ought to read *iracundiam* in the lemma, and this is in fact read there by **A** and Ps.-Hier. MSS, with FOZ $g\frac{1}{2}$ $m^{codd.}$ Ambr.

1 Tim. ii 10. The comment clearly points to CASTITATEM in the lemma, and this is in fact read by **AB** and one family of Ps.-Hier. MSS, with D (*pietatem et castitatem*, a doublet), m r Cypr. Seuer. Anon. ap. S. Paulin.

1 Tim. iii 15. The comment, *in qua sola nunc ueritas stat* FIRMATA, points on the whole to *firmamentum* in the lemma, and saves us from any temptation to read *fundamentum* with one family of Ps.-Hier. MSS, but with no outside support.

1 Tim. v 19. The comment on this verse suggests, what is confirmed by **A** and one family of Ps.-Hier. MSS, that the lemma was without the clause *nisi—testibus*. The clause is absent also from Cypr. Ambst. codd. latt. ap. Hier.

1 Tim. vi 9. The comment, *usque ad inferos* DEMERGVNTVR, suggests that we ought to read *demergunt* in the lemma, and that is what in fact we find in **B**, with D m Ambst.

1 Tim. vi 18. The word in the comment, COMMVNICARE, suggests the same word in the lemma (with Theod.-Mops.$^{lat.}$), but can hardly be regarded as decisive against *communicatores esse*, the reading of **B** g (*esse communicatores*) Ambst. (*libenter communicatores*)[2].

2 Tim. i 10. The occurrence of INCORRVPTIO in the comment commends *incorruptionem* as the reading of the lemma, but *aeternitatem* is read there in **B** with D Ambst.$^{rom.}$

2 Tim. i 17. QVAESIVIT in the note on the whole favours the same word in the lemma. There **A** reads *requisiuit*, with no outside support. I believe it is one of the instances of retouching which we find in this MS.

2 Tim. ii 4. The comment on this verse leaves it somewhat doubtful whether *deo* was present in the lemma or not. **A** omits

[1] For this expression, see also chap. iii p. 98.

[2] The comment renders these readings somewhat doubtful.

deo, with d, but I believe all other Latin evidence points to the nonsensical addition of *deo*.

This part of our investigation leads to the same conclusion exactly as the preceding, that a text akin to D was that which lay before our author. The case of Col. ii 5, as has been pointed out above, is in itself decisive against use of the Vulgate by the author.

(*d*) As the passage of time tends to obscure textual characteristics, it will not be out of place to ask what evidence, if any, as to Biblical text is furnished by the oldest Pelagian MSS at our disposal. These are the Vatican sixth century fragments, and the fifth or sixth century reconstructed interpolation from Pelagius in Ambrosiaster MSS. The method followed will again be to call attention to all variations from the Vulgate, and to append the other authorities which support the same readings.

Vatican Fragments

Rom. vii 10 in uita (in uitam **B** Aug. *saepe*).
in morte (in mortem **B** Aug. *saepe*).
11 occidit] + me **B**DW *cor. uat.** f.
13 super Aug.
∾ peccatum delinquens **B** g½ Aug.
mandatum] + legis **B**D.
14 autem **BΘ** Ambr. Orig. Aug.
quoniam t Orig.
viii 7 inimica est deo **AB**BDFKLUVW Ambst. Orig.
est subiecta **B**BDFKLVWZ^{c} Orig. Aug.

Here it is very significant that out of ten readings in all where the Vatican fragments disagree with the Vulgate, eight should be shared with the Balliol MS. It is only less significant that the *Book of Armagh* should agree with four of them.

Interpolation in Ambrosiaster[1]

1 Cor. xv 44 surget D g (*corr.*) (m) Ambst. Iren. Aug. Gaud.
(surgit Ambst.$^{cas.}$).
om. si est—spiritale **AB**D m.

[1] As reconstructed in chap. ii pp. 51 ff.

1 Cor. xv 46 *om. alt.* est (*uersum om.* **A**) **B** d g m Tert. $\frac{3}{5}$ Iren. Ambr. Aug.

49 illius terreni **BDZ** Ambst. Ambr.
huius caelestis **B** (eius c. D) (illius c. O) Ambst. Ambr.

50 non possidebunt **BDO** $g\frac{1}{2}$ Tert. $\frac{1}{4}$ Siric. Greg.-Illib.

51 *om.* uobis **AB** Ambst.$^{codd.}$
om. sed **B** (m) (*habet* Ambst.$^{cas.}$).

52 *om.* canet enim **B** (m) (Ambr.).

53 incorruptionem DOZ d g m Tert. $\frac{1}{6}$ Cypr. Hil. $\frac{3}{5}$ Ambst. Ambr. (*non semp.*) Aug. (*non semp.*).
(incorruptelam Ambst.$^{cas.}$).

55 *pr.* stimulus tuus **B** d (g) (Tert. $\frac{3}{4}$) (Cypr.) (Iren. $\frac{1}{2}$) (Hil.) (Aug.).
alt. uictoria tua (*om.* **A**) **B** d g (Tert. $\frac{3}{4}$) (Cypr.) Iren. (Hil.) (Aug.).

56 ∾ est peccatum **B** Aug.

xvi 1 Nam de collectis **B**.
ecclesiae **B** Ambst.

2 *om.* ponat **B** Ambst.$^{cod.}$

3 ∾ fuero praesens (*uersum om.* **A**) **B** Ambst.$^{cod.}$
quoscumque **BD** d g Ambst.$^{cod.}$ Aug.
epistulam **B**.
om. in **B**.

6 *om.* apud—hiemabo.
ut—deducatis] nisi (+ si d) uos me duxeritis (*om.* **A**: deduxeritis g Ambst.$^{cas.}$) d g, ut uos me duxeritis **B**, nisi me uos deducatis D.

7 modo] nunc (*om.* **A**) **B** d $g\frac{1}{2}$ Aug.
mansurum (*om.* **A**) **BD**.

8 manebo **BD** Ambr.

9 enim] autem.
et *alt.*] sed **BD** Hier.

10 quia opus (nam opus D).

11 *om.* ergo **ABDO** d g.

12 fratre] + notum uobis facio quia **B** d cf. (nostro D) n. u. f. (faciam D) quoniam DFOZ, notesco uobis quia g significo uobis quia Ambst. (*uersum om.* **A**)

∾ illum rogaui (*om.* **A**) **B**D d (r) Ambst.
ut ueniret] uenire (*om.* **A**).
om. ei (*om.* **A**) **B**D d g Ambst.
oportunum (*om.* **A**) DF[1] **B** d g r Ambst.
1 Cor. xvi 15 Fortunati] + et Achaici (*uersum om.* **A**) **B**DO g.
∾ se ordinauerunt **B**D.
om. ipsos **B**D.
16 subiecti (*uersum om.* **A**) **B** d r.
talibus **B**D d g r.
laboranti] + in uobis **B**DO g.
17 adimpleuerunt **B**D.
18 enim] autem **B**.
om. qui **B**.
huius modi D.
om. sunt **B**.
19 ∾ Aquila multum **B** d r.
Priscilla **AB**DO d g Ambst.
ea quae in domo eorum est ecclesia **B** + apud quos etiam (et g) hospitor **B**D (a. q. inhospitor O) d g.
22 Dominum] + nostrum **B**DO.
23 Domini] + nostri **B**DOZ r.
om. Iesu **B** (*habet* Ambst.[cas.]).
2 Cor. i 1 ∾ Christi Iesu **AB**DOZ.
∾ sanctis omnibus **AB**ADFOZ d g r Aug. (omnibus sanctis Ambst.[cas.]).
2 *om.* patre—Christo **B**.
4 *om.* omni **B**.
pressura **B**D Ambst.
qui *alt.*] + sunt **B**D Ambst. Ambr.
angustia **B**D.
om. sunt **B**D Ambst. Ambr.
5 abundat] + etiam **B**D Ambst. Ambr. + et g.
6 angustiam patimur **B**, (*ex* angustiamur) Ambst.[cas.] (pressuram patimur Ambst.).

Nothing could be clearer than the meaning of this evidence. Here we find in the Ambrosiaster interpolation sixty differences from the Vulgate text. Of these sixty, no less than fifty-four are

reproduced in the Balliol manuscript. Of these fifty-four instances, thirteen are supported by no other known authority. It is clear therefore that the complete Pelagian codex from which the interpolation was made exhibited already, in the period between A.D. 400 and 550, a Biblical text which is almost exactly reproduced in the Balliol manuscript. This complete Pelagian codex was almost certainly an older MS than that to which the Vatican fragments belonged. There is no reason to doubt that both these early MSS were Italian. Yet for the complete text to which they witness we are now dependent entirely on an Irish-Italian MS of the middle of the fifteenth century.

The net result of our investigation up to this point, is that the text of the Epistles of St Paul commented on by Pelagius is represented in its fullness by one manuscript only, the Balliol MS. It is not strange that here and there it bears traces of harmonization with the Vulgate, but these are as nothing compared to the systematic alteration in the same direction to which the Reichenau manuscript bears witness. We shall find on occasion, however, that the Reichenau MS helps us to recover the true text employed by Pelagius, where the Balliol MS has suffered this deterioration.

There is another striking fact to which attention must again be called at this stage, that is, the relationship of the *Book of Armagh* to the text employed by Pelagius. Of the sixty readings referred to above, thirty-one are found in the *Book of Armagh* (D) also, one being peculiar to Ambst.$^{\text{interpol.}}$ and D, namely *huius modi* (1 Cor. xvi 18). No other outside authority is so close. Even the Reichenau MS agrees only six times in this section with **B**, a fact which is however somewhat discounted by the omission of whole verses of scripture from the former manuscript. The real proportion of the agreements between **A** and **B** is better exhibited by the table of readings already published[1], where they agree in twenty-eight out of forty-four passages, against the Vulgate. Both the Reichenau MS and the *Book of Armagh*, therefore, exhibit Pelagius' Biblical text of St Paul's Epistles, after it has suffered harmonization with the Vulgate, but the harmonization is in each case independent of the other, and it is also partial, not complete. The Pauline text in the *Book of Armagh* is, then, in my view, taken out of a copy of

[1] *Brit. Acad. Proc.* vol. VII (1915—16) pp. 271—274 (Epistle to the Romans only).

Pelagius's commentary on the Epistles, after that text had been partially harmonized with the Vulgate. It will not be unsafe, therefore, to call in the help of D in doubtful cases.

In order to show as strikingly as possible the close relationship between the text in the *Book of Armagh* and that provided by the Balliol *codex* of Pelagius, it will be best to select the peculiarities of the Armagh text that have been signalised by two investigators, to whom our present problem was necessarily quite unknown.

Samuel Berger in his *Histoire de la Vulgate* gives a list of interpolations in the New Testament text of the *Book of Armagh* (D)[1]. I propose to repeat it here, adding the text of the Balliol MS of Pelagius (**B**) at each point.

Rom. iiii 18: tamquam stellae caeli et tamquam harena[2] quae est ad oram maris non denumerabitur a multitudine.

This is omitted both by **A** and **B** (= vg), which indicate an earlier stage.

Rom. xv 30: ut **solicitudinem inpertiamini** in orationibus **uestris** ad **dominum** pro me.

B reads: ac **sollicitudinem inpertiamini** mihi in orationibus **uestris ad dominum**. The *pro me* in D is doubtless taken from the Vulgate, which reads 'ut adiuuetis me in orationibus pro me ad deum.'

1 Cor. vii 35: ut sit frequens oratio uestra ad dominum sine ulla occupatione.

All this is absent from **A** and **B** alike; its origin is a matter of considerable interest, as it differs from the Vulgate 'et quod facultatem praebeat sine impedimento dominum obseruandi[3].'

1 Cor. xi 24: quod tradidi pro uobis.

B has quod pro uobis tradetur (= vg), **A** has simply pro uobis.

Gal. ii 2: qui **existimabantur esse maiores**.

This is a very instructive case. **B** reads qui **existimantur esse maiores**. The Vulgate has qui uidebantur simply.

Eph. ii 5: peccatis **et concupiscentiis** uiuificauit nos **in** Christo

[1] p. 82 n. 8.

[2] Actually *hariena* (Gwynn).

[3] This celebrated verse is the subject of a discussion by Jerome (*ad Iouin.* I 13), who blames the Latin MSS which, like our **A** and **B**, have no translation of the Greek here. See De Bruyne in *Revue Biblique* nouv. sér. vol. XII (1915) pp. 364 f.

cuius gratia sumus **salui per fidem facti**, et **simul suscitauit simulque fecit sedere.**

B reads peccatis conuiuificauit nos Christo (*om.* **A**) **cuius** gratia estis **salui facti per fidem** et **simul suscitauit simulque fecit sedem** (*sedem* is a palaeographical error, due to misreading of the insular script). The thick type indicates differences from the Vulgate, as elsewhere here.

Col. iii 8 **turpiloquium** de ore uestro **non procedat.**

B reads **turpiloquium** de ore uestro **non procedat**; identical[1].

1 Tim. ii 6 temporibus suis **datum est.**

B is here identical with D.

2 Tim. iiii 5 tu uero **sobrius esto**, in omnibus labora...iam enim ego **immolor.**

B reads tu uero uigila in omnibus...ego enim iam delibor (almost = vg).

Let us now examine Dr Gwynn's nine instances of 'singular readings of D[2].' Of these instances three have already come under our view above, namely Rom. iiii 18[3]; 1 Cor. vii 35 and Eph. ii 5. There remain, therefore, only six instances to consider:

Rom. i 27 **exercentes.**

B agrees: vg has operantes.

Rom. xii 9 **execrantes.**

B agrees: vg has odientes.

1 Cor. xi 4 **supra caput habens uelamen.**

Here all Pelagian authorities have uelato capite (= vg). It may be that we ought to put D's reading in the text of Pelagius.

2 Cor. vii 11 **sinceres.**

B agrees: vg has incontaminatos.

Eph. vi 18 **tolerantia** for instantia of vg.

B omits altogether the clause in omni instantia et obsecratione, but both D and **B** have a **semper** there which is absent from the Vulgate.

Phil. i 27 **certamen ineuntes cum** fide.

B has here conlaborantes fidei (= vg).

[1] Here Berger has gone badly wrong: he fails to give the *uestro* of D, and at the same time he adds *cum actibus*, which according to the Irish custom really belongs to *expoliate ueterem hominem.*

[2] *Liber Ardmachanus*, pp. ccxx f. Of the five dittograph readings (p. ccxxi) of D, **B** (or **A**) has three, of the six mere blunders only one, or rather a half of one.

[3] 8 is given by a slip for 18.

There can be no doubt of the close relationship of the two texts. In all, fifteen testing passages have been considered. In five of these passages **B** agrees with the Vulgate against D, and it may be that here D has preserved the true Pelagian text. In eight and a half[1] others the connexion between **B** and D is the very closest. In the remaining one and a half passages **B** and D differ from one another and from the Vulgate. In 1 Cor. vii 35 **B** clearly indicates a more primitive text than D, as it gives the true Old-Latin reading, and at Eph. vi 18 the omission of five words from **B** may be accidental.

External Confirmation of the use of the D type of text by Pelagius. Epistula ad Demetriadem

Having asked myself the question whether other works of Pelagius would shed any light on the type of Pauline text he used, I turned to the *Epistula ad Demetriadem*. This was at a time when I was fortunately in touch with a good manuscript of this work, namely *Codex Augiensis* CV (saec. IX in.) at Karlsruhe[2]. My friend Mr E. J. Turner[3] and I collated the MS as far as the middle of c. 26. In it the letter is attributed, as sometimes also elsewhere, to Julian, and it commences on fol. 15 a. It may be remarked incidentally that a critical edition of this letter will differ considerably from the published form, as like other heretical works, it has been neglected. Here I will call attention merely to one lengthy quotation from the Epistle to the Romans in c. 4, which reads thus according to the Reichenau manuscript:

Rom. ii 14—15 cum enim gentes quae legem
non habent
naturaliter quae legis sunt
faciunt
huius-modi legem non
habentes ipsi sibi sunt lex
qui ostendunt opus legis
scriptum in cordibus suis

[1] The 'half' is Eph. vi 18 where **B** and D agree in *semper*, but differ otherwise.

[2] Now described by Holder, *Die Reichenauer Handschriften* I Bd. (Leipzig, 1906) pp. 267 ff.

[3] Formerly Major Scholar of Trinity College, Cambridge, and long of H.M. India Office. The collation was made 16 Aug. 1906.

testimonium reddente **eis**
conscientia **eorum**
et inter se inuicem **accusantibus cogitationibus** aut etiam
defendentibus.

What are the authorities for the non-Vulgate readings here? As given by Wordsworth and White they are:

huius T dem t Orig. $\frac{2}{4}$.

eis Orig. *ter.*

eorum c Sedul.[1]

'accusantibus cogitationibus' appears to be unique, but it is close to 'cogitationibus accusantibus' D $g\frac{1}{2}$ Orig. $\frac{2}{3}$ (Ambst.) Ambr. Hier. Aug. *bis* Sedul.[1]

defendentibus D Orig. $\frac{2}{3}$ $g\frac{1}{6}$ Ambst. Ambr. Hier. Aug. Sedul.[1]

The evidence here speaks for itself, I think. I have not pursued the matter further, but it will be quite instructive to compare the many quotations in the Letter to Demetrius, when once it is critically edited, with the Pelagian text as published in my second volume.

De Induratione Cordis Pharaonis

A tractate which circulated under this title in the Carlovingian period as a work of Jerome, has been recently rediscovered by Dom Morin in six manuscripts, of which four at least are British in origin. Dom Morin's edition will be published in the second volume of his *Études, Textes, Découvertes.* Meantime, we have to depend on a considerable account of the work which he has published in the *Revue Bénédictine*[2]. He considers it probable that the author of the tractate lived towards the beginning of the fifth century, as the Pelagianism it displays is in a very crude state. It will be of some interest to examine the character of its quotations from the Epistle to the Romans. Whether it be by Pelagius or not, it is interesting to observe that the word *induratio* is found also in the Pelagius commentary at 1 Tim. ii 4—*de induratione Pharaonis*[3].

If the suggestion made below, p. 148, is right, Sedul. = Pelag.

[2] Vol. XXVI (1909) pp. 163—188: see also his *Études, Textes, Découvertes* t. I Maredsous and Paris, 1913) p. 24.

[3] See Benoist-Goelzer for other exx. (from Paucker).

Rom. vi 16 **oboedistis** (oboeditis vg) vg$^{codd.\ pler.}$ D c dem g r_s t Orig. Ambst. Ambr. **B**.

viii 30 **magnificauit** (glorificauit vg) vg$^{codd.\ mult.}$ D c d* dem Ambst. **A** (honorificauit **B**).

32 qui **unico** filio suo non pepercit (qui etiam f. s. n. p. vg **A**) Orig. *semel* Aug. *semel* (qui filio s. proprio n. p. **B**).

viiii 11 bonum **uel** malum (bonum aut malum vg **A**) D Aug. *semel* **B**.

18 **cui** (cuius vg **A**) vg$^{codd.\ mult.}$ D c d Ambr. Orig. *ter* Ambst. Aug. *semel* Beatus **B**.

obdurat (indurat vg **AB**) DF^{mg}R Ambr. Aug. (*semper*) Beatus Sedul.

20 **cur** me **ita** fecisti (quid me fecisti sic vg **AB** *epist. ad Demetr.*) unique.

This investigation does not seem to prove anything, but it can hardly be said to contradict the possibility that the *De Induratione Cordis Pharaonis* is the work of Pelagius himself.

Relation of the Pauline text used by Pelagius to the quotations in Gildas (A.D. 500—570)[1].

Rom. i 21 f. cognouerunt *with* **A**.
magnificauerunt *with* **DB**.
obcaecatum *with* D.
om. enim.

25 mendacium *with* **DA** Ps.-Hier.
om. amen *with* **AB** and one family of Ps.-Hier. MSS.

28 notitia *with* **A**.

29 inpudicitia fornicatione.

30 inoboedientes.

31 insensatos *with* **B**.
om. absque foedere *with* **DAB**.
sine misericordia sine adfectione.

[1] I have used the edition of Mommsen in *Chronica Minora* vol. III (M.G.H. auct. ant. t. XIII) (Berol. 1898), not yet accessible to Haddan and Stubbs, *Councils and Ecclesiastical Documents*, etc. vol. I (Oxford, 1869) pp. 170—185. There is a reference to Gildas's Biblical quotations in *Zeitschr. f. celt. Philol.* Bd. IV pp. 572 f. by the late Dr Hugh Williams.

Rom. i 32 non solum] + qui *with* DAB.
faciunt ea *with* DB.
etiam *with* Ps.-Hier. as printed.
+ qui *with* DAB.
ii 5 tu autem secundum duritiam tuam *with* D.
cor inpaenitens *with* DB.
6 sua *with* DB Ps.-Hier. *cod.*
11 acceptio personarum.
12 *om.* et (*pr.*) *with* DB and one family of Ps.-Hier. MSS.
om. et *alt.*
vi 2 adhuc] iterum *with* DB.
viiii 3 *om.* ipse ego *with* D.
xi 3 *add.* et *ante* altaria *with* Aug.
xiii 12 adpropinquauit *with* D (def. **B**) and one family of Ps.-Hier. MSS.
induamus *with* D (def. **B**) and one Ps.-Hier. MS.
14 induite *with* **AB**.
concupiscentiis *with* DB.
1 Cor. iii 10 ff. alter *with* **B**.
om. autem *with* **B**.
om. positum est qui.
Iesus Christus *with* D.
superaedificet.
super *with* D[1].
om. fundamentum.
aurum] + et *with* **B**.
unum quodque (*pr.*).
enim] + domini *with* DB (def. **A**).
declarabit] + illud.
qui superaedificauerit (quod superaedificauerit DB).
om. ipse autem...per ignem.
(18) apud.
v 7 expurgate] + igitur *with* D and one family of Ps.-Hier.
10 exire *with* DB and one family of Ps.-Hier.

[1] I take it that Dr Gwynn has here wrongly resolved the insular symbol.

1 Cor. v 11 is qui] quis *with* D**B** and one MS. of Ps.-Hier.
nominatur frater.
]+et *with* D.
huiusmodi *with* D.
cibum]+quidem *with* D**B** and one family of Ps.-Hier. MSS.

2 Cor. iiii 1 f. administrationem *with* **B** and one family of Ps.-Hier. MSS.
deficiamus *with* D and Ps.-Hier. MSS.
abiciamus *with* some Ps.-Hier. MSS.

xi 13 ff. pseudo-apostoli]+sunt *with* D and one family of Ps.-Hier. MSS.
magnum igitur.
uelut ministri] ut angeli.
eorum.

Eph. iiii 18 f. uia *with* D.
eorum Ps.-Hier. *codd. pler.*
omnis inmunditiae.
in auaritia] et auaritiae *with* D**AB** Ps.-Hier. *cod.*

v 17 f. dei *with* D Ps.-Hier. *cod.*
replemini *with* one family of Ps.-Hier. MSS.
spiritu]+sancto *with* D and two Ps.-Hier. MSS.

Phil. i 8 cupimus unum quemque uestrum in uisceribus Christi esse (*cf.* cupio *with* one family of Ps.-Hier. MSS).

1 Thess. ii 5 ff. fuimus apud uos aliquando.
om. deus testis est *with* one family of Ps.-Hier. MSS.
gloriari *with* one family of Ps.-Hier. MSS.
possumus *with* some Ps.-Hier. MSS.
honori *with* D and one family of Ps.-Hier. MSS.
ceteri apostoli Christi *with* one family of Ps.-Hier. MSS.
sicut paruuli (*with* one family of Ps.-Hier. MSS).
tamquam] uel tamquam.
paruulos *with* one family of Ps.-Hier. MSS.
uobis tradere *with* one Ps.-Hier. MS.
om. dei.

1 Thess. iiii 2 ff. dederim *with* most Ps.-Hier. MSS.
om. per dominum Iesum *with* **A** and one family of Ps.-Hier. MSS.
om. enim.
ut sciat] et sciat.
uas suum.
honore et sanctificatione.
(6) ut] et *with* one family of Ps.-Hier. MSS.
om. sicut...sumus *with* **A** and one family of Ps.-Hier. MSS.
inmunditiam *with* D**AB** and one family of Ps.-Hier. MSS.
sanctificationem *with* D**AB**.
Col. iii 5 f. libidinem] + et.
om. et auaritiam...seruitus (but not on p. 66).
super] in.
diffidentiae.
1 Tim. i 15 (iiii 9) sermo] + est.
iii 1 ff. desiderat 1°] cupit.
episcopum] huiusmodi *with* D**B**.
~hospitalem ornatum
om. doctorem.
domum suam bene regentem *with* (s. d.) D.
adhibebit.
uino multum.
(10) *om.* Et.
vi 3 ff. sermonibus sanis.
superbus] + est *with* Ps.-Hier. as printed.
languescens *with* **B**.
erga *with* one family of Ps.-Hier. MSS.
(5) *om.* et *with* **B** and one family of Ps.-Hier. MSS.
17 ff. noli superbe s. uel (*cf.* D and **B**).
nobis] tibi.
omnia] multa.
om. ad fruendum.
adprehendant] habeas.
2 Tim. ii 4 f. placeat ei.
contendit.

2 Tim. iii 1 ff.[1] enim scitote.
periculosa] pessima ½.
et erunt] erunt enim.
semet.
om. sine pace criminatores (*om.* sine pace **B**).
uoluptatum ⅔ *with* **B** and some Ps.-Hier. MSS.
quidem speciem *with* **B** and one family of Ps.-Hier. MSS.
(8) autem] enim *with* one family of Ps.-Hier. MSS.
hi] isti *with* **B** and nearly all Ps.-Hier. MSS.
Tit. ii 8 sanum] + habens.
nullum malum habens *with* one family of Ps.-Hier. MSS.

These statistics are very significant, especially as Gildas's quotations are long, and therefore copied from a Biblical MS. There are out of 121 variants, 39 agreements with D, 13 with **A**, 33 with **B**, and 43 with one or more MSS of Pseudo-Jerome. It is quite evident that Gildas, about four generations after Pelagius, employed a text substantially identical with his and that of the *Book of Armagh*. Is it too much to argue that in Pelagius we find the textual form of the Epistles used in Britain in the pre-Vulgate period, and for long afterwards, that here we have the oldest form in which the Pauline Epistles were read in the British Isles, the missing British form of the Old-Latin?

A presumption having been established that the Pauline text employed by the Briton or Irishman Pelagius, by the Briton Gildas, and by the scribe of the *Book of Armagh*, is really a British text with definite characteristics of its own, it becomes a matter of no little interest to enquire whence this text came. The two recognised routes of travel from the Continent to Britain were by Boulogne and Richborough on the one hand, and from the Rhine to Colchester on the other[2]. It cannot be denied that there was also

[1] I purposely omit the quotation of these verses in the *fragm. epist. Gildae* published by Mommsen on p. 86 of his edition. Whether the fragment be by Gildas or not, it appears that the quotation is not taken from a copy of the Epistles, but from Jerome on Zephaniah, chap. ii (ed. Vallarsi, t. VI 713 A of the 4to edition).

[2] F. J. Haverfield in *Cambridge Medieval History* vol. I p. 370.

direct intercourse between Spain and Gaul on the one hand, and Cornwall, Wales and Ireland on the other, but the other routes were the most important. We have then to ask what continental texts are most likely to have been transmitted to Britain. If we try such Spanish texts as are accessible to us, those of *m*, *t*, 'Priscillian' and Gregory of Elvira, we shall not I think discover many notable coincidences between the Pelagian text and these. A comparison with the quotations in Hilary of Poitiers will be hardly less disappointing[1]. But when we come to the quotations in Ambrose, the situation is changed. It is a delicate question whether Ambrose used at Milan the type of scripture text in use in his native church at Trèves; but as he was brought up in a Christian family, it seems to me not improbable that this very ardent student of scripture used the text current at Trèves. It is indeed possible that there was no great difference between the Trèves text and the Milanese text. The resemblances between the Ambrose and Pelagius texts are set forth below. I have been careful to select, for the purpose of forming a judgment, only lengthy quotations from Ambrose in a modern critical text. I have gone through the six volumes of Ambrose already published in the Vienna series, and gathered together such passages as seem to have been copied straight from a Pauline *codex*, and then brought these quotations face to face with the Pelagian text, here denominated **B**. It will be seen that there are considerable differences between the two texts: I do not seek to argue for their identity. But what I think may be regarded as fairly established is this, that there is a real kinship between these two West-European Pauline texts such as one will seek in vain elsewhere. Each has its distinctive characteristics, but they spring from the same root. Is it too much, then, to hazard a conjecture that Britain got its Pauline text from the Rhine country viâ its oldest Roman *colonia*, Camulodunum (Colchester)?

An examination of the valuable lists in the introductory part of Dr Gwynn's *Liber Ardmachanus* shows a large number of passages

[1] Hilary, as a consummate Greek scholar, seems often to have translated direct from the Greek. Also, we lack a critical edition of most of his works with an index suited to modern requirements. So far as Pauline references in his commentary on the Psalms are concerned, I have endeavoured, in *J.T.S.* vol. XVIII (1916—17) pp. 73—77, to supply the want of an index in the Vienna edition.

where D has the support of Ambr., and if there be many where it has the support also of Sedulius Scottus, the reason for this is no doubt the adoption of Pelagius's Biblical text by Sedulius along with a large proportion of the Pelagian comments. In fact my investigations have led me to believe that anything in Sedulius's Biblical text that differs from the Vulgate is Pelagian, and that one might well substitute Pelag. for Sedul. in already published works that quote Pauline Latin *codices*. These works convey the impression that Sedulius in the ninth century used an Old-Latin text of his own. There is in fact in his *Collectaneum*, as I have proved, hardly one column of original matter[1]!

Ambrose's disagreements with the Vulgate, paralleled by Pelagius's text

		Vienna edition,
Rom. i 15		vols. XXXII, LXII, LXIV.
est promptus sum B	promtum est *vg*	fug. saec. pp. 173, 174.
Rom. ii 14		
si	cum *vg*	parad. p. 296.
Rom. v 4		
autem B	uero *vg*	ps. 118 p. 205.
Rom. vi 4–7		
in morte	in mortem *vg*	Iacob p. 52.
quem ad modum B	quomodo *vg*	parad. p. 303.
ille surrexit (Chr. s. **B**)	surrexit Christus *vg*	
morte	mortuis *vg*	
uirtutem	gloriam *vg*	
propriam suscitatus	patris *vg*	
eius gratia	in nouitate uitae *vg*	
resurgamus	ambulemus *vg*	
facti *om.* **B**	facti *vg*	
hoc *om.*	hoc *vg*	
confixus est cruci B	crucifixus est *vg*	
Rom. vi 16		
in mortem B	*om. vg*	Iacob p. 11.
Rom. viii 38 f.		
confido B	certus sum *vg*	ps. 118 p. 172. ps. 43 p. 288.
potestates $\frac{2}{2}$	principatus *vg*	
praesentia $\frac{2}{2}$	instantia *vg*	
separare nos poterunt (possint)	poterit nos separare *vg*	
domino nostro *om.* $\frac{1}{2}$	domino nostro *vg*	

[1] See *J.T.S.* vol. XVIII (1916—17) p. 228. I regret that I did not soon enough realise the significance of the lemmata in Sedulius Scottus, having my mind too exclusively concentrated on his commentary.

		Vienna edition, vols. XXXII, LXII, LXIV.
Rom. xi 1 f.		
hereditatem suam $\frac{2}{2}$	populum suum *vg*	ps. 118 p. 34. ps. 43 p. 281.
Rom. xi 25 f.		
Israhel contigit B	contigit in Israhel *vg*	ps. 118 p. 424.
Rom. xiii 4		
egit (*def.* **B**)	agit *vg*	Cain p. 391.
Rom. xiii 8 f.		
suum (*def.* **B**)	*om. vg*	ps. 118 p. 498.
scriptum est enim (*def.* **B**)	nam *vg*	
1 Cor. i 4 f.		
dei nostri	dei *vg*	ps. 118 p. 39.
ipso B	illo *vg*	
1 Cor. iii 18 f.		
sap. esse inter uos $\frac{3}{3}$ **B**	inter uos sap. esse *vg*	ps. 118 p. 493. ps. 36 p. 75. ps. 43 p. 263.
1 Cor. iiii 11—13		
ad	in *vg*	ps. 118 p. 153.
uapulamus	caedimur *vg*	
lustramenta	purgamenta *vg*	
"	peripsima *vg*	
1 Cor. vii 29 ff.		
et	ut *vg*	fug. saec. p. 199.
ita sint ac si non habeant B	tamquam non habentes sint *vg*	
hoc mundo utuntur	utuntur hoc mundo *vg*	
1 Cor. xii 23		
esse membra (*def.* **B**)	membra esse *vg*	de Noe p. 428.
honestatem abundantiorem (*def.* **B**)	abundantiorem honestatem *vg*	
1 Cor. xv 22 ff.		
sicut enim B	et sicut *vg*	ps. 118 p. 278.
qui in aduentum (-u B) eius crediderunt B	in aduentu eius *vg*	
dum	cum (2°) *vg*	
et uirtutem *om.*	*habet vg*	
1 Cor. xv 51 f.		
uobis *om.* **B**	*habet vg*	exam. p. 121.
non omnes autem (non omnes B)	sed non omnes *vg*	
in atomo in momento oculi	in momento in ictu oculi *vg*	
canet enim *om.* **B**	*habet vg*	
2 Cor. i 3 ff.		
omnis	totius *vg*	ps. 118 p. 225.
nos exhortatur	consolatur nos *vg*	
angustia	tribulatione *vg*	
nostra *om.*	*hab. vg*	
sunt in omni tribulatione (angustia B) B	in omni pressura sunt *vg*	
et ipsi aduocamur	exhortamur et ipsi *vg*	
(5) **et** *om.*	*habet vg*	
abundat etiam B	abundat *vg*	

		Vienna edition, vols. XXXII, LXII, LXIV.
2 Cor. vi 11 ff.		
coartamini B	angustiamini (2°)	ps. 118 pp. 124, 80, 154 etc.
2 Cor. vi 14		
et *ante* **nolite B**	*om. vg*	
portio $\frac{2}{2}$	participatio *vg*	
2 Cor. vi 16		
his $\frac{1}{2}$	illis *vg*	
deambulabo $\frac{2}{2}$	inambulabo *vg*	
+in ipsis $\frac{1}{2}$ **(his** $\frac{1}{2}$**)**	*om. vg*	
2 Cor. xii 3 ff.		
eius	huius *vg*	parad. p. 265 ps. 36 p. 102.
uerba ineffabilia $\frac{2}{2}$	arcana uerba *vg*	
(5) **huius**	eius *vg*	
non	nihil *vg*	
(6) **si enim**	nam etsi *vg*	
stultus B	insipiens *vg*	
nam ueritatem dico (B)	ueritatem enim dicam *vg*	
Gal. iii 16		
repromissiones $\frac{1}{2}$	promissiones *vg*	parad. p. 278 ps. 36 p. 118
tamquam $\frac{2}{2}$ **B**	quasi *vg*	
sicut $\frac{2}{2}$ **B**	quasi (2°) *vg*	
Gal. iiii 21 ff.		
sub lege uolentes esse B	qui sub lege uultis esse *vg*	Abr. p. 523.
quod B	quoniam *vg*	
habuerit	habuit *vg*	
sed is quidem qui (sed is qui B)	sed qui *vg*	
promissionem	repromissionem *vg*	
nam haec	haec enim *vg*	
quod est Agar	quae est Agar *vg*	
Gal. v 22		
patientia B +	longanimitas (*vg*) **B**	parad. p. 323 cf. ps. 36 p. 78.
bonitas *om.* $\frac{1}{2}$ (*om.* benignitas **B**)	*habet vg*	
fides *om.* $\frac{1}{2}$	*habet vg*	
dilectio (*in fine*) $\frac{1}{2}$ **B**	*om. vg*	
Eph. ii 14 ff.		
inimicitias B	inimicitiam *vg*	Abr. p. 585.
edictis	decretis *vg*	
conderet	condat *vg*	
ipso	ipsum *vg*	
uno nouo homine	unum nouum hominem *vg*	
ut reconciliaret Ps.-Hier. *codd.*	et reconciliet *vg*	
utrosque	ambos *vg*	
inimicitias B	inimicitiam *vg*	

		Vienna edition, vols. XXXII, LXII, LXIV.
Eph. vi 12		
principatus	principes *vg*	parad. p. 313 ps. 1 p. 33.
et	aduersus (3°) *vg*	cf. ps. 36 p. 113.
rectores huius mundi (mundi huius rectores B Ambr. ps. 1)	mundi rectores *vg*	
aduersus	contra *vg*	
nequitiam spiritalium ½	spiritalia nequitiae *vg*	
quae sunt ½	*om. vg*	
Phil. i 23 f.		
dissolui enim cupio	desiderium habens dissolui *vg*	ps. 118 p. 501 cf. ps. 47 p. 354 ps. 61 p. 390.
enim	magis *vg*	
Phil. ii 6 ff.		
esset in forma dei (etc.)	in forma dei esset *vg*	ps. 118 pp. 329, 414, 311, 454
specie	habitu *vg*	ps. 35 p. 53.
exaltauit illum deus ½	deus illum exaltauit *vg*	ps. 61 p. 382, etc.
dedit	donauit *vg*	
eius ½	Iesu *vg*	
Christus *om.* **B**	habet *vg*	
Phil. iii 7 f.		
lucra fuerunt B	fuerunt lucra *vg*	ps. 118 p. 154.
duxi B	arbitratus sum *vg*	
Christi Iesu B	Iesu Christi *vg*	
omnium	omnia *vg*	
passus sum	feci *vg*	
aestimor	arbitror ut *vg*	
Col. i 13 ff.		
claritatis (*Schenkl*, etc.: ?*errore pro* **caritatis B**)	dilectionis *vg*	exam. p. 232 ps. 118 pp. 52, 212 cf. ps. 36 p. 100.
redemptionem et	redemptionem *vg*	
inuisibilis et ½	inuisibilis *vg*	
ipse ½	qui *vg*	
uniuersae ½	omnis *vg*	
in quo	quia in ipso *vg*	
creata	condita *vg*	
omnia	uniuersa *vg*	
caelestibus	caelis *vg*	
siue uisibilia	uisibilia *vg*	
siue	et *vg*	
sedes B	throni *vg*	
Col. ii 18 f.		
uidet Ps.-Hier. *codd.*	uidit *vg*	ps. 118 p. 446.
extollens se B	ambulans *vg*	
mente B[1]	sensu *vg*	
omne	totum *vg*	
compaginationes	nexus *vg*	
colligationes B	coniunctiones *vg*	

[1] Cf. in this chapter, p. 154.

		Vienna edition, vols. XXXII, LXII, LXIV.
Col. ii 18 f. (*cont.*)		
copulatum B	constructum *vg*	
incrementum	augmentum *vg*	
Col. ii 21 ff.		
tetigeritis B	tetigeris *vg*	Noe p. 480.
ne adtaminaueritis $\frac{2}{2}$ (con- **B**) / **ne gustaueritis** $\frac{2}{3}$ **B**	**B**[1] neque gustaueris / neque contrectaueris	*vg* ps. 118 p. 323 / ps. 1 p. 23.
omnia *om.* $\frac{1}{3}$	*habet vg*	
ad corruptelam $\frac{2}{3}$	in interitu *vg*	
obseruatione religionis B (*om.* religionis)	superstitione *vg*	
humilitate cordis B	humilitate *vg*	
non in indulgentia corporis	et ad non parcendum corpori *vg*	
saturitatem et diligentiam B	saturitatem *vg*	
Col. iii 9 ff.		
uos *om.* $\frac{2}{2}$ Ps.-Hier. *codd.*	*habet vg*	ps. 118 pp. 53, 213.
induite $\frac{1}{2}$ **B** (**et induimus** $\frac{1}{2}$)	et induentes *vg*	
eum *om.* $\frac{2}{2}$ **B**	*habet vg*	
agnitione $\frac{1}{2}$ **B**	agnitionem *vg*	
2 Thess. ii 3 f.		
iniquitatis]+**et**	peccati *vg* / *om. vg*	ps. 118 p. 60.
interitus	perditionis *vg*	
1 Tim. vi 3 ff.		
languescens B	languens *vg*	ps. 118 p. 132.
sacrilegia	blasphemiae *vg*	
et	et qui *vg*	
a ueritate alienorum	ueritate priuati sunt *vg*	
Tit. iii 3 ff.		
et nos *om.* $\frac{2}{2}$	*habet vg*	ps. 118 p. 489 ps. 40 p. 245.
errantes in $\frac{1}{2}$ **B**	errantes seruientes *vg*	
dei *om.*	*habet vg*	
Philem. 12 ff.		
ut B	id est *vg*	ps. 118 p. 314.
sed sine B	sine *vg*	
autem *om.* **B**	*habet vg*	
uti *om.*	*habet vg*	

I should just add, in a word, that I have gone through the quotations adduced in my *Study of Ambrosiaster*, pp. 240—257, and have found that, side by side with certain coincidences, there are many signs of individual character in the Pelagius text.

[1] 'Die Wortfolge des Ambrosius, dass *gustare* erst an dritter Stelle, nach *attaminare* (oder *contaminare*, oder *contrectare*) steht, findet sich meines Wissens bei keinem unserer Zeugen, der Plural nur bei wenigen lateinischen.' (H. Rönsch, *Zeitschr. f. hist. Theol.* 1870, 1 p. 108.)

The Pelagian text being then an Old-Latin text, which when used by Pelagius was free from all contamination with the Vulgate, it is my duty to give some account of its Latinity.

There is a tendency to give the Divine name in full, where more correct texts give it more briefly, e.g. 1 Cor. v 4 b *domini nostri Iesu Christi* for *domini Iesu*; 1 Cor. v 5 *domini nostri Iesu Christi* for *domini Iesu.*

dilectissimus rather than *dilectus* or *carissimus*: Eph. vi 21; Phil. ii 12; 2 Thess. ii 13; Col. iiii 7. The use of the superlative, which has not necessarily got more value than the positive, is a feature of certain Old-Latin texts, where it is really a translation of the Greek positive. Cf. Burkitt, *Rules of Tyconius* p. xcii (*optimus*), p. xciv (*pessimus*), p. xcvi (*proximus*).

dilectissimus is early, being found in k of the Gospels, and Cyprian himself affects it[1]. It is also a feature of the African psalter[2], whereas the non-African have *dilectus.* The Latin Irenaeus has the superlative twice, the positive once.

facies (rather than *persona*) as a translation of *πρόσωπον*: 2 Cor. ii 10; Gal. ii 6; 1 Thess. ii 17.

hic mundus (rather than *mundus* simply). This point forms a good criterion in the study of Latin Biblical texts. Rom. v 13; 1 Cor. i 21, 28; ii 12; iiii 9; vi 2 *bis*; vii 33, 34; 2 Cor. i 12; Eph. ii 12; vi 12; Col. ii 8, 20 *bis.*

The addition of *hic* is on the whole un-African and un-Cyprianic[3]: but see Burkitt, *Rules of Tyconius* p. lxxxii.

inreprehensibilis (rather than *sine querella, crimine,* etc.): 2 Cor. vi 3; Eph. i 4; Phil. ii 15; Tit. i 7.

ipse as a rendering of *οὗτος* or *αὐτός*, preferred to *ille, is*: 1 Cor. i. 5 ; vii. 20; viii. 12; x. 10; (2 Cor. ii. 17); 2 Cor. viii 2; 24 etc.

There is some reason to regard *ipse* as late African[4]. Victorinus Afer's text of Ephesians shows a partiality for it. It abounds in the Latin Irenaeus.

Watson, *Style and Language of St Cyprian* pp. 272 f.

[2] Capelle, *Le Texte du Psautier Latin en Afrique* pp. 100, 128.

[3] Hans von Soden, *Das Lateinische Neue Testament in Afrika zur Zeit Cyprians*, pp. 40 etc.

[4] Von Soden, *op. cit.* pp. 156, 302.

magnifico (rather than *clarifico, glorifico, honorifico, honoro*): Rom. i 21; viii 30; 2 Cor. viiii 13; Gal. i 24.

clarifico is definitely African[1], while *glorifico, honorifico* and *magnifico* are rather European. The Latin Irenaeus shows all, except *honorifico*, in about equal proportion. *Magnifico* is found twice in Tyconius (see the evidence in Burkitt, *Rules* p. lxxxix).

mens (rather than *sensus*)[2]: Rom. xii 2; Phil. iiii. 7; 2 Thess. ii 2; Col. ii 18.

nam (rather than *enim*): Rom. vi 2; vii 18; viiii 11; xiiii 3, 10, 15; 1 Cor. iii 3; (x 17; xvi 1); xvi 10; 2 Cor. iiii 17, (18); Eph. v 9; Phil. iii 18 etc.

A predilection for *nam* appears to be late African rather than early African[3]. Victorinus Afer often has *nam* where the Vulgate has *enim*. In the Latin Irenaeus *enim* is used almost to the exclusion of *nam*.

pressura (rather than *tribulatio*): 2 Cor. i 4 (1^0), 8; iiii 8, 17; Eph. iii 13; 1 Thess. i 6; iii 7; 2 Thess. i 4, 6.

Pressura is much more African than European[4]; the reverse is true of *tribulatio*. Dr Gwynn (*Liber Ardmachanus* p. ccxxi) notes that *pressura* is habitually preferred to *tribulatio* by D.

quasi (rather than *tamquam, quemadmodum, uelut, sicut, quomodo, ut*): 1 Cor. iii 1; iiii 9; 2 Cor. vi 10.

Quasi is the original equivalent in the African Bible[5], but *quemadmodum* and *sicut* are also found[6]. Victorinus Afer favours *quemadmodum*, as does the Latin Irenaeus, but the latter has also some examples of *quasi, sicut*; the others occur there hardly at all. Tyconius has *quasi* six times, *tamquam* four times, *uelut* seven times, *sicut* ten times, *quomodo* once (twice), *ut* twice (Burkitt, *Rules* pp. xcvi ff.).

quia (rather than *quoniam*, in reported statements, etc.): Rom. vii 21; 1 Cor. vi 19; 2 Cor. i 7; vii 8; xi 18; Eph. ii 11; Phil. iiii 10; 1 Thess. ii 8; 2 Thess. iii 7.

[1] Cf. von Soden, p. 239 n., etc.; Capelle, p. 30, etc.

[2] See W.-W. on Rom. i. 28.

[3] Von Soden, p. 233.

[4] Sanday, *O.-L.B.T.* II p. cxxi; von Soden, pp. 137, 142, 181, etc.; *J.T.S.* XIV (1912—13) p. 340; Watson, p. 289; Burkitt, *Rules of Tyconius* p. xcv.

[5] Von Soden, pp. 35, 82, 344.

[6] Von Soden, pp. 154 f.

This is as un-African as possible, *quoniam* being by far the most frequent in the early African Bible[1]. The latter is almost universal in the Latin Irenaeus and in Victorinus Afer. The same may almost be said of Tyconius, who uses *quia* about twenty times, but not nearly so often as *quoniam* (Burkitt, *Rules* p. xcvi).

uerbum (rather than *sermo*) is definitely European, and late African: Phil. iiii 17; 1 Thess. i 5, 8; ii 5; 2 Thess. ii 2, 15, 17; iii 1; Col. iiii 3.

Sermo is definitely African[2]. It is much more frequent in the Latin Irenaeus than *uerbum*. *Sermo* and *uerbum* occur with almost equal frequency in Tyconius (Burkitt, *op. cit.* pp. c, civ).

APPENDIX TO § 1

Pelagius and the Vulgate of the Pauline Epistles

If the preceding argument is valid, Pelagius made no use of the Vulgate of the Epistles of St Paul, and it cannot be proved that he had any knowledge of it. As, however, I was responsible for the statements, made at the end of 1906[3], that 'the text [in the Reichenau MS] on which the commentary is based is the Vulgate....If I am right about this Karlsruhe [Reichenau] MS...we are provided by it with an authority of the highest value for constituting the Vulgate text of Paul's Epistles. Perhaps it would not be wrong to say that we are thereby provided with the very highest authority which exists...,' it is right that I should explain how my view in regard to this matter came to change.

In the course of collating the Reichenau MS with the published Pseudo-Jerome, which is substantially Sixto-Clementine Vulgate, I was constantly impressed by the fact that the Reichenau MS supported either the *Amiatinus* or the *Fuldensis* of the Vulgate or both together, against the Sixto-Clementine text. The phenomenon recurred so frequently that at the middle of First Corinthians I ceased to note it. It was obvious that I was in presence of a very early form of the Vulgate text. There is no need to retract this opinion. Except in certain passages which approximate rather to D (*Book of Armagh*), the Reichenau MS of Pelagius provides an almost complete Vulgate text of the

[1] Von Soden, pp. 81, 154.

[2] Von Soden, pp. 71 f., 238; Capelle, pp. 31, 142.

[3] These remarks are quoted from the first of my two papers before the British Academy, delivered on Dec. 12, 1906, and printed in their *Proceedings* vol. II pp. 425 f.

Epistles in a very early form. Yet it was clear even in those days that Pelagius's text was not Vulgate throughout. I should now explain the Reichenau form of text as due to the almost complete substitution of a Vulgate text for the older type of text employed by Pelagius himself. But from internal evidence it is clear that the Reichenau MS must have been copied direct from a manuscript of the fifth or sixth century[1]. As early therefore as the fifth or sixth century the Vulgate must have been substituted almost throughout one MS of Pelagius's commentary for the text used by Pelagius himself. These substitutions will remain, therefore, an authority for the text of the Vulgate, and one, too, of the very highest value, at least as old as, and possibly a good deal older than the *Codex Fuldensis* (A.D. 546).

When I expressed my original opinion in 1906, my list of Pelagian manuscripts was almost as full as it is now. Naturally I deferred my examination of the latest MSS till I had already studied the earlier. It never occurred to me *then* that the character of two fifteenth century MSS whose existence in Oxford I had noted in 1905, could overturn my original opinion. As these MSS bore the name of Jerome, and the cataloguers had not observed that the text was considerably shorter than the published form, as well as seriously different from it in other respects, it was with the greatest surprise that in July 1913, on borrowing the MSS themselves, I discovered that they were of the same brevity as the Reichenau MS and offered an older type of Biblical text than it, in spite of the fact that they were vitiated by the name of Jerome in the title[2]. A complete collation of the Balliol MS made in 1914 revealed the character of the Biblical text used by Pelagius, and I tried to put myself right with the public at once by publishing a little note in the *Journal of Theological Studies* for October 1914 called 'Pelagius and the Pauline Text in the Book of Armagh[3].'

The mischief was, however, done. Scholars had been kind enough to support the view of my first paper, and my later discovery was made just too late to become available to Dr Gwynn for his *Liber Ardmachanus*. Yet I cannot altogether regret the mistake, because it has at least helped to give the impulse to a good deal of valuable publication by French and Belgian scholars, and it is the chief object of this note to call the attention of British students to their work.

There reached me in August 1914 a privately printed article by Dom Donatien de Bruyne, O.S.B. (who will always be remembered for his identification of the Latin Marcionite prologues to the Epistles of St Paul[4]), under the title: 'Étude sur les Origines de Notre Texte Latin de Saint Paul.' This

[1] See below for the proof, pp. 206 ff.

[2] The Merton MS 26 was examined by Dom Morin as long ago as 1888 (see *Anecdota Maredsolana* III 3 [1903] p. 194), and I gathered from him in 1913 that he had had some suspicion as to the facts.

[3] Vol. XVI p. 105. The Great War had already broken out.

[4] *Revue Bénédictine* XXIV (1907) pp. 1 ff.

article was afterwards published, with slight modifications, in the *Revue Biblique* for October 1915. In it Dom de Bruyne displays all the acute power of reasoning we have learned to expect from him. He reminds us how uncertain is the question of the Vulgate of the New Testament apart from the Gospels. We have Jerome's triple statement that he revised the whole New Testament, but we have no Hieronymian New Testament prologues except for the Gospels, and Jerome himself never, it seems, makes any use of the Vulgate of the Pauline Epistles. As Pelagius is the earliest author to use the Vulgate of the Epistles[1], and as the general Pelagian prologue appears in practically all Vulgate copies of the Epistles, sometimes under the name of Pelagius himself; as, further, a preface is the mark of an edition, the author of the Vulgate of the Epistles is none other than Pelagius himself!

It is not necessary to follow his argument further. It is based in part on a necessarily imperfect knowledge of the manuscripts containing the Pelagius commentary in one form or another, and is, in my opinion, as regards the three editions of the Vulgate, really fallacious. I feel, however, that I owe Dom de Bruyne and others an apology for the measure of responsibility that belongs to me.

Naturally, a sensational view like that of Dom de Bruyne was not allowed to pass unchallenged even in the midst of the Great War. The Abbé Eug. Mangenot, professor of the Institut Catholique at Paris, published in the *Revue du Clergé français* in 1916 an article entitled 'Saint Jérôme ou Pélage éditeur des Épîtres de Saint Paul dans la Vulgate[2].' His article is an able and learned exposition of what might be called the traditional view, that Jerome revised the whole New Testament[3]. Father M.-J. Lagrange of Jerusalem, author of two valuable commentaries, one on the Epistle to the Romans and the other on the Epistle to the Galatians (1918), has in recent years made a profound study of the Vulgate text of the Epistles of St Paul. Particular attention must be called to the article entitled: 'La Vulgate latine de l'Épître aux Galates et le texte grec' published in the *Revue Biblique* for 1917[4], which followed a corresponding article on the Epistle to the Romans in the same review for 1916[5]. Alive to the difficulties which Dom de Bruyne has posed afresh, he seeks to solve them by the view that Jerome is indeed the author of the Vulgate of the Epistle to the Galatians, but that its date falls between the date of Jerome's commentary on Galatians (384) and 392 (the date of the *De Viris Inlustribus*). Lagrange also shows from De Bruyne's own data that Pelagius employed an Old-Latin text of Galatians[6], and absolutely denies Pelagian authorship of the

[1] Here of course he depends on my 1906 argument.

[2] *Revue du Clergé français*, 1er Avril et 1er Mai 1916 (Paris, Librairie Letouzey et Ané). I owe a *tirage à part* to the author's kindness.

[3] He is inexact in saying (p. 20) that Holder 'signala un nouveau manuscrit de l'*Expositio* de Pélage': see below (pp. 203 f.) for the history of the discovery.

[4] *Nouv. sér.* t. XIV pp. 424—450.

[5] t. XIII pp. 225 ff.

[6] t. XIV pp. 447 f.

Vulgate, by referring to the type of text preserved in the Balliol manuscript. With the view Lagrange expresses as to the different Old-Latin texts employed by the commentators Ambrosiaster, Jerome, Pelagius, I should agree entirely. In the *Bulletin de Littérature Ecclésiastique de Toulouse*[1] Father Cavallera supports Lagrange's contentions in the *Revue Biblique* for 1917 (just mentioned) and 1918 (pp. 255 ff.). Cavallera concludes, as I believe rightly, that in 384 Jerome had issued a revision of the Gospels only, and that such revision of the Epistles of St Paul as he made was subsequent to that date. The texts cited by Jerome in his celebrated letter to Marcella, *epist.* 27 § 3 (A.D. 384), have in Cavallera's opinion the purpose of direct polemic against those that have been angered by Jerome's criticisms. The use of the subjunctive throughout, *legant*, etc., rather excludes the idea of an already existing translation of the Epistles by Jerome.

§ 2. The Text of the Other Parts of Scripture

Pelagius's notes are short, and the quotations from scripture in them are also necessarily short. I have gone carefully through all that I could identify and compared the text with the Vulgate throughout. Having noted down all the differences, I have collected parallels to these from Sabatier and every other source I could think of. It is quite evident that Pelagius employed an Old-Latin Bible throughout, and the parallels between his quotations and other Old-Latin texts ought to be instructive. Considerations of space do not permit the complete publication of these data. Without them an induction would be unsafe, but it is not necessary to present the lists to the reader in full. It will be enough to select the more striking examples and to state briefly for each section of scripture the relationship with other texts that appears to emerge. It is hardly necessary to remind the reader that for all parts of scripture except the Gospels our supply of Old-Latin texts is scanty. Owing again to the war, I have not been able to avail myself of Pfarrer Denk's great work, which under happier conditions would now have been completely published. If a critical edition of the *Letter to Demetrias* had been available, the numerous quotations in it would also have been at my disposal. This is one of various directions in which the present work may be amplified by my successors.

[1] For my reference to this I depend entirely on Father Lagrange in the *Revue Biblique* nouv. sér. t. XVI (1919) p. 283.

The Heptateuch

Gen. xlviiii 10 **deficiet** *lugd. Nouat. Cypr. Hil. Hier. Greg.-Illib. Aug. Prom.*
auferetur *vg.*
princeps *lugd. Nouat. Cypr. Hil. Hier. Ambr. Greg.-Illib. Iren.*[lat.] *Aug. Prom.*
sceptrum *vg.*
ex *lugd. Hier. Ambr. Priscill. Aug. Prom.*
de *vg.*
nec *lugd.* (*Nouat.*) *Hil.* (*Hier.*) *Greg.-Illib.* (*Iren.*[lat.] *Prom.*).
et *vg.*
femoribus *lugd. Nouat. Cypr. Hil. Hier. Ambr. Greg.-Illib. Iren.*[lat.] *Aug. Prom.*
femore *vg.*

Exod. xxii 20 **sacrificans** (*def. lugd.*) *m Cypr. Ambst.* ½ *Aug.*
qui immolauerit *wirceb.*[1]
qui immolat *vg.*
eradicabitur (*def. wirceb. lugd.*) *m Cypr. Ambst.* ⅔ *Aug.*
occidetur *vg.*

Leu. vii 9 (19) **omnis** *wirceb. lugd. Cypr. Pacian.*
qui fuerit *vg.*
manducabit *wirceb. lugd. Cypr. Pacian.*
uescetur *vg.*

xxvi 12 **et inhabitabo in illis** (*def. lugd.*) *Ambr.* ⅔.
ambulabo inter eos *vg.*

Deut. xxx 6 **in nouissimis diebus** *Cypr.*
om. vg.
deus (*lugd.*) *Cypr.* (*Aug.*).
dominus deus tuus *vg.*
ad...amandum *Cypr.*
ut diligas *vg.*

[1] For this, see below under 'Minor Prophets.'

Deut. xxxii 21 **zelauerunt** *cod. ap. Sabat.*
prouocauerunt *vg.*
non deo *cod. ap. Sabat. Tert. Ambr.*
eo qui non erat deus *vg.*

The agreement between the Lyons Heptateuch and Pelagius's text is almost perfect. The further agreement with fourth century quotations, and even with Cyprian, is very striking.

The Historical Books

1 Regn. xvi 7 **in facie** *m* (*Cypr.*) *Hil. Ambst. Hier.* (*Gaud.*).
ea quae parent *vg.*
deus *m Cypr. Hil. Ambst. Hier. Gaud.*
dominus *vg.*
in corde *m* (*Cypr.*) *Hil. Ambst. Hier.*
intuetur cor *vg.*
3 Regn. iiii (v) 25 (9) **sicut** *Tycon. Ambr.* ℥.
quasi *vg.*
maris *Tycon. Ambr.* ℥.
quae est in litore maris *vg.*

The situation here is like that in the Heptateuch. For the Historical Books Pelagius evidently employed an average fourth century text, which here again has real points of contact with Cyprian.

Psalms[1]

xxxi 5 **cordis** *m cod. Sangerm. psalt. Rom. Corb. al. Hil. Pacian. Ambr.* ℥ *Hier. Aug.*
peccati *vg.*
lxxiii 19 **animam confitentem** *cod. Sangerm. Aug. Prom.*
animas confitentes *vg.*
lxxxxiii 12 *om.* **homo** *Ambr.* ℥.
habet homo *vg.*
cxviiii 7 **qui oderant** (½) *Aug.* (*non semper*), *Prosp.*
odientibus (½) *psalt. Hebr. cod. Casin.*[2] *Hil. Tycon. Ambr.* ½.
qui oderunt *vg.*

[1] On xlviiii 21 **ea**, see Rahlfs, *Septuaginta-Studien* 2 Heft (Göttingen, 1907) p. 65.
[2] *edidit* A. M. Amelli O.S.B. (= *Collectanea Biblica Latina* vol. I) (Romae, 1912).

The passages here given are not of average character. For the most part the quotations made by Pelagius from the Psalms agree with that form which is printed in the Vulgate, namely the 'Gallican' psalter, Jerome's second psalter. The above passages are selected out of fourteen phrases which seem to represent a slightly older text.

Sapiential Books

Prou. v 22 **funiculis**[1] *Aug.* ⅓ *codd. Cassian.* ⅔ *Fulg. Gildas* p. 85 *codd.* (see *Thes.* s.v. criniculus).
funibus *vg.*
unus quisque *Hil.* ½ *Ambr.* ⅔ *Hier.* ⅔ *Greg.-Illib. Iren.*[lat.] *Aug.* ⅗ *Cassian.* ⅔ *Prom. Fulg. Gildas.*
om. vg.

viiii 8 **amabit** *m Pacian. Hier. Op. impf. Aug.*
diliget *vg.*

xi 26 **pretio grauans triticum** *m.*
qui abscondit frumenta *vg.*
populo *m.*
populis *vg.*
maledictus (*m Cypr. Ambr.* ⅔).
maledicetur *vg.*

xiiii 6 **quaere**[s] *Hier. Cassian.*
quaerit *vg.*
apud malos *Hier. Cassian.*
derisor *vg.*
inuenies *Hier. Cassian.*
inuenit *vg.*

xvii 6 **gloria patris**[2].
corona senum *vg.*
eius qui fidelis est totus mundus diuitiarum *Hier.* (*Ambr.* etc.).
om. vg.

[1] The variants here are instructive: funibus *Hier.* ⅔, restibus *Iren.*[lat.] *Greg.-Illib.*, uinculis *Hil.* ½ *codd.*, *Ambr.* ⅔ *Prom.*, criniculis *Aug.* ⅗ *Gildas*, fasciis *Hil.* ⅔.

[2] This is not the only place where Pelagius apparently provides the only existing Old-Latin evidence, in all cases unknown to Sabatier: cf. also Prou. xv 13, xviii 17 (below), xxviiii 27, (Iob xxx 25), etc.

Prou. xviii 17 **in primordio** *Ambst. Ambr. cod.* (C.S.E.L. lxii 73) *et saep.*
prior *vg.*
accusator est *Hil.* ⅔ *Ambst. Ambr.*
est accusator *vg.*
ut statim cum coeperit aduersarius confundatur.
uenit amicus eius et inuestigabit eum *vg.*
xx 13 **detrahere** *m Cypr. Hier.*
somnum *vg.*
eradiceris *m Cypr. codd.*[1] *Hier.* (*Paulin.*) *anon. ap. Paulin.*
te egestas opprimat *vg.*
xxv 8 **uiderint** *Zosimus* (Rome A.D. 417—418).
uiderunt *vg.*
loquere *Zosimus.*
ne proferas *etc. vg.*
xxvi 12 **uidi** *m.*
uidisti *vg.*
uirum *m.*
hominem *vg*
qui sibi sapiens uidebatur.
sapientem sibi uideri *vg.*
habuit *m.*
habebit *vg.*
quam ille *m.*
illo *vg.*
Eccl. vii 5 **sapientis.**
sapientium *vg.*
in domo luctus *m Hier. Ambr.* ⅔ *Aug.*
ubi tristitia est *vg.*
Cant. v 16 **fauces** *Ambr.* ⅔.
guttur *vg.*
dulcedines *Ambr.* ⅓ *Hier.*
suauissimum *vg.*
Iob viiii 28 **propter deum.**
om. vg.

[1] True text in *Cypr.* is *extollaris.*

Iob xxiiii 23 **illi.**
ei *vg.*
superbia *t.*
superbiam *vg.*
Sap.[1] v 2, 3 **salutis insperatae** (*t*).
insperatae salutis *vg.*
tunc
om. vg.
inter (*cod. ap. Sabat.*) *t Cypr. Lucif.*
intra *vg.*
per angustiam *t Cypr. Lucif.*
prae angustia *vg.*
Eccli. iiii 8 **sine tristitia** *om. m cod. ap. Sabat. Ambr. Aug. habet vg.*
v 4 **accidit mihi** *Cypr. Lucif. Aug. Ps.-Vigil.-Taps.*
mihi accidit *vg.*
est enim altissimus *Cypr. Lucif. Ps.-Vigil.-Taps.*
altissimus est enim *vg.*
8, 9 **neque** *Aug. Paulin. Gildas.*
et ne *vg.*
uenit *m cod. ap. Sabat. Cypr. Vict.-Tonn. Gildas.*
ueniet *vg.*
eius *Gildas.*
illius *vg.*
xxi 1 **ne** *Aug. Fulg. Gildas.*
non *vg.*
xxxv 11 **et.**
om. vg.

In this section the parallels with *m* and *t* will not have escaped notice.

[1] It is perhaps necessary to remind the reader that Sap. Eccli. Bar. 1, 2 Macc. are in the Vulgate simply taken over from the Old-Latin. Pelagius's text of Sap. Eccli. differs considerably from that in *vg*, but where parallels to Pelagius's text are lacking, I have not thought it necessary to set it down here.

The Minor Prophets

Os iiii 5, 6[1] **nocti adsimilaui** *Priscill. Hier.*[2]
nocte tacere feci *vg.*
factus est.
conticuit *vg.*
tamquam.
eo quod *vg.*
habens (*Priscill.*) *Hier.*
habuerit *vg.*

viii 4 *om.* **ipsi** *w*[3] *Filast.* (*Hier. Gildas* $\frac{2}{2}$).
habet vg.
per *w Cypr.* $\frac{2}{2}$ *Hier. Filast. Gildas* $\frac{2}{2}$.
ex *vg.*

Ion. iiii 11 **pecora** *wirceb.*[4] *Ambst.* $\frac{2}{2}$ *Hier.*
iumenta *vg.*

Zach. ii 8 (12) **tangit** *m Faustin. Ambr. Fulg.*
tetigerit *vg.*
tamquam qui tangat (*Fulg.*).
tangit *vg.*
ipsius *m Faustin.*
mei *vg.*

Mal. ii 7 **exquirant** (**exquirent**) *Cypr.* (-ent) *Ambr.* (-unt).
requirent *vg.*
de ($\frac{1}{2}$).
ex *vg.*
omnipotentis ($\frac{2}{2}$) *Cypr. Ambr. Hier. Aug.*
exercituum *vg.*

The phenomena here are what we have become accustomed to in other sections.

The Major Prophets

Esai. i 22 **caupones tui** *Hier. Iren.*[lat.] *Greg.-Illib. Max.-Taur. Op.-impf.*

[1] Note the remarkable reading *resurgens* in Os. vi 3.

[2] *t* in the Prophets is almost pure Vulgate, as also in the Gospels.

[3] For *w*, see P. Lehmann, *Die Konstanz-Weingartener Propheten-Fragmente*... (Leiden, 1912).

[4] For *wirceb.*, see *Par Palimpsestorum Wirceburgensium*...E. Ranke (Vindob. 1871).

Esai. i 22 (*cont.*) **miscent uino aquam** *Iren.* (comment) (*Max.-Taur.*).
uinum tuum mixtum est aqua *vg.*

vii 9 **nisi** *Tert.* ⅔ *Priscill. Ambst. Greg.-Illib. Aug.* ⅔.
si non *vg.*

nec *Tert.* ⅓ *Ambr.* neque *Cypr.* ⅔ *Ambst.*
non *vg.*

intellegetis *Tert.* ⅔ *Cypr.* ⅔ (*ap. Hier.*) *Ambst. Priscill. Greg.-Illib. Ambr. Aug.* ⅔ *Prom. Fulg.*
permanebitis *vg.*

l 1 **peccatis** *Ambr.* ⅚ *Hier. Rufin.*
in iniquitatibus *vg.*

uenundati *Hier. Rufin.*
uenditi *vg.*

liii 7 **uictimam** *Tert. Cypr. Ambr. Hier. Iren.*[lat.] *Gaud.*
occisionem *vg.*

ductus est *Tert. Cypr.*[codd.] *Hil. Ambst. Ambr. Hier. Iren.*[lat.] *Aug. Gaud. Prom. Vigil.-Taps.*
ducetur *vg.*

lxvi 2 **humilem** *m Cypr.* ¼ *Nouat. Hil.* (*Ambst.*) *Pacian. Hier. Ambr. saep. Iren.*[lat.] *Aug.* ⅔ *Cassian.*
pauperculum *vg.*

quietum *m Cypr.* ¼ *Nouat. Hil.* ⅓ *Pacian. Hier. Ambr. saep. Iren.*[lat.] *Aug.* ⅔ *Cassian.*
contritum spiritu *vg.*

uerba *m Nouat. Hil.* ¾ *Ambst. Pacian. Ambr. saep. Aug.* ⅔.
sermones *vg.*

Hierem. iii 15 **secundum** *Cypr.* ¼ *Lucif.* ⅚ *Aug.*
iuxta *vg.*

cum disciplina *Cypr.* ¼ *Lucif.* ⅚ *Aug.*
scientia et doctrina *vg.*

iiii 3, 4 **innouate** *m Tert. Greg.-Illib.*
nouate *vg.*

nouamen *Tert.* ¾.
nouale *vg.*

ne seminaueritis *Cypr.*
nolite serere *vg.*

Hierem. iiii 3, 4 (*cont.*) **in** *m Tert. Cypr. Macrob.*[1]
super *vg.*
circumcidite uos *Cypr. Ambst. Macrob.*
circumcidimini *vg.*
deo uestro *m Tert. Cypr. Macrob. Hier.*
domino *vg.*
circumcidite *m Tert. Cypr. Ambst. Macrob. Greg.-Illib.*
auferte *vg.*
praeputium *m Tert.* ⅓ *Cypr. Ambst. Macrob.*
praeputia *vg.*
cordis uestri *m Tert. Cypr. Ambst.* ⅔ *Macrob. Greg.-Illib.*
cordium uestrorum *vg.*
viiii 23 **sua sapientia** *m* ⅔ *t Lucif.* ½.
sapientia sua *vg.*
neque *t* (*Hil.*).
et non glorietur *vg.*
neque (*alt.*) (*Hil.*) *Lucif.*
et non glorietur *vg.*
xvii 16 **concupiui** *Hil. Aug.*
desideraui *vg.*
xxiii 24 **nonne** *wirceb. Cypr.* ⅔ *Hil. Hier.* (*semel*) *Nicet. Fulg.*
numquid non *vg.*
Ezech. xviii 20 **ipsum** *m Iulian.-Aecl. Gildas.*
eum *vg.*
xxxiii 11 **peccatoris** (*w* illegible) *Tert.* (*Cypr.*) *Pacian. Ambr. Hier. Aug. Gildas* ⅔.
impii *vg.*
Dan. ii 47 **ipse est deus** *Ambst.*
deus deorum est *vg.*
viiii 23 **concupiscentiarum**[2].
desideriorum *vg.*

The evidence for this section of the Bible is of the same nature as that which we have found for all the rest of the Old Testament.

[1] I.e. the Donatist, in the opinion of Harnack and Morin the true author of the Pseudo-Cyprianic *De Singularitate Clericorum.*

[2] On this important word see Rönsch, *Itala u. Vulgata* p. 49, *Thes. Ling. Lat.* iv 102 74 ff. It is real Old-Latin.

The Gospels

If my numeration be right, there are, for Matthew, 23 agreements with *h*, 22 agreements with *c*, 20 agreements with *g*, 19 agreements with *a*, 19 agreements with *b*, 15 agreements with *d*, 15 agreements with *q*, 14 agreements with *e*, 12 agreements with *ff*^{2}, 9 agreements with *f*, 8 agreements with *m*, 7 agreements with *k*, 4 agreements with *ff*, 4 agreements with *l*, 3 agreements with *g*^{2}, 2 agreements with *t*, against the Vulgate. In estimating the value of these figures, one must remember that not all these Old-Latin texts contain the whole Gospel. In fact *c*, *f*, *ff*, *g*, *g*^{2}, *l* alone seem to be complete. Pelagius obviously employed a real Old-Latin text in Matthew, and if we could say that *h*, so far as Matthew is concerned, is practically what Pelagius had before him, it would be a point gained. If we similarly compare the patristic authorities, we shall find that Pelagius agrees against the Vulgate with Augustine 17 times, Ambrose 15 times, Cyprian 12 times, the Opus Imperfectum 10 times, Hilary 9 times, Ambrosiaster 8 times, Tertullian 7 times, the Latin Irenaeus 6 times, Gildas 6 times, Chromatius 5 times. Here again it must be remembered that the Opus Imperfectum, Hilary and Chromatius are commentators on Matthew, also that Augustine's works are the most voluminous and he quotes very copiously from the Gospels. I attach most significance to the 15 agreements with Ambrose and the 8 agreements with Ambrosiaster. It is remarkable that we have also found Ambrose to have important points of contact with the *codex* of the Pauline Epistles used by Pelagius. Nor will the agreements with Gildas escape the reader's notice.

The Marcan agreements against the Vulgate are naturally very few, and do not merit mention, with the one exception of

Mark xvi 17 **credentes** *c* (*q*) *Ambr.* ⅔ *Prom.*
eos qui crediderint *vg.*
haec signa.
signa...haec *vg.*

In Luke there are, against the Vulgate, 7 agreements with *a*, 6 with *d*, 5 with *e*, 4 with *c*, 3 with *l*, 3 with *r*. If we could go so far as to say that Pelagius employed the *a* text for Luke, it would

be an interesting point of contact between him and Jerome[1]. One or two of the citations are of sufficient interest to be presented *in extenso*.

Luke vii 47 **cui plus dimittitur** {**amplius** / **plus**} **diligit.**

Cypr. codd. (**plus** in both places), Iren. (**plus** in both places), Ambr. $\frac{2}{2}$ (**plus** in both places in one citation, *multum* in the first place in another). The Armenian version has also this clause, which is wanting to the Vulgate, as it is to every extant Old-Latin MS. If Pelagius found it in his copy of Luke, then it was different from *a*. It is however possible that he got it from Cyprian. As he was himself the author of a book of extracts, he must have been quite well acquainted with Cyprian's *Testimonia*. Observe again the contact with Ambrose[2].

xx 36 **dei sunt.**

sunt dei *vg*.

Note that this clause is absent from most of the Old-Latin authorities.

38 **non est deus** *a Cypr. codd. Aug.*

deus non est *vg*.

illi uiuunt *adeir Cypr. Pacian. Aug.*

uiuunt ei *vg*.

xxi 34 *om.* **forte** $\frac{2}{2}$ *Ambst. Ambr. Adim. ap. Aug.*

habet vg.

In the Fourth Gospel there are 9 agreements with *a*, 8 agreements with *b*, 7 agreements with *e*, 7 agreements with *r*, 5 agreements with *c*, 5 agreements with *f*, 4 agreements with *d*, 4 agreements with *ff*^{2}, 4 agreements with *m*, against the Vulgate. This evidence appears to point to the Pelagian John as a fourth century

[1] Cf. the writer in *Journal of Theological Studies* vol. XII (1910—11) pp. 583 ff., and Hoskier, *The Golden Latin Gospels* (New York, 1910) pp. xxix, cxiv. The text of Luke xvi 3—14 in Hier. *epist.* 121 § 6 differs greatly from *a*, however.

[2] This Agraphon finds no place in Resch's *Agrapha*.

Old-Latin type of text. One or two verses will illustrate its character and relationship.

John viiii 39 ego *om.*
habet vg.
ueni in hunc mundum *a b c f q r Ambst.* $\frac{2}{2}$ *Hier.*
in hunc mundum ueni *vg.*
xii 35 **ne** *a e l m r Arnob.-Iun.*
ut non *vg.*
xvii 3 **unum** *a Nouat.* $\frac{2}{2}$ *Aug. Arnob.-Iun.*
solum *vg.*
24 **isti** *Ambr.* $\frac{2}{3}$ *Ambst.* $\frac{1}{3}$ ($\frac{2}{3}$?).
illi *vg.*

This last is a pretty example, pointing again in the direction of Ambrose.

Acts

The quotations from Acts are of a somewhat unsatisfactory meagreness, but we find 9 agreements with *d*, 8 with *p*, 7 with *e*, 5 with *gig*, 4 with *c*, and 4 with *dem*, against the Vulgate. Here the most significant fact is to be found in the agreements with *p*, which is Old-Latin for just half the Book of Acts. Out of 18 possible agreements there are thus 8 to be found. The relationship is not, therefore, very close. We cannot identify any existing Old-Latin MS as certainly the type employed by Pelagius. Of the patristic parallels, 7 are to be found with Augustine, and 4 with each of the following, namely Gregory of Elvira, Petilian, Ambrosiaster and Isidore: while in the case of each of the following parallels, Pseudo-Prosper, Latin Irenaeus and Niceta, Pelagius shares 3 instances against the Vulgate. The evidence suggests that the British text was related to those used in Africa and in Spain rather than any others. There are two parallels with Gildas.

Acts ii 3 **uisae sunt** *d Cypr. Greg.-Illib. Ambr.* (ps. 38 p. 196) *Aug. Petil. Prom. Vigil.*
apparuerunt *vg.*
eis (*d*) *e Aug.* $\frac{2}{4}$ *Petil. Prom. Vigil.*
illis *vg.*
uariae.
dispertitae *vg.*

Acts ii 3 **quasi** *Greg.-Illib. Aug.* $\frac{3}{4}$ *Prom.*
(*cont.*) tamquam *vg.*
super *d e* I *Greg.-Illib. Aug. Petil.*
supra *vg.*
iii 17 **hoc** CT (both Spanish MSS).
om. vg.
iiii 31 **omni uolenti credere** *d e* D etc. *Iren.* (cf. uni cuique hominum uolenti credere *lectionar. Schlettst.* [Morin, *Études* I p. 449]).
om. vg.
32 **unum** $\frac{3}{4}$ *c dem gig p* DW *al. Ambr.* ps. 47 p. 351, *Aug.*
om. vg.
34 **distrahentes** $\frac{3}{4}$.
uendentes *vg.*
35 **deponebant.**
ponebant *vg.*
ad *d p Aug. Petil.*
ante *vg.*
v 41 **apostoli** *d p Ambst.*
illi *vg.*
quia *d p.*
quoniam *vg.*
domini ($\frac{1}{2}$) (*e*) DΘ.
Iesu *vg.*
Christi ($\frac{1}{2}$) *p* CFT.
om. vg.
xiii 2 **segregate** ($\frac{2}{3}$) *c dem gig m p* etc. AKMOVW *Lucif. Ambst. Nicet. Isid.* etc.
separate *vg.*
Paulum ($\frac{2}{3}$) *m p Ambr.* $\frac{3}{4}$ *Nicet. Isid.*
Saulum *vg.*
ad *d gig Ambst. Nicet. Isid.*
in *vg.*
elegi *Ps.-Vigil. Isid.*
adsumsi *vg.*
xx 26—28 **ab omnium sanguine** *Gildas.*
a sanguine omnium *vg.*

Acts xx 26—28 **uobis omne consilium dei** *e, Gildas* (mysterium).
(*cont.*) omne consilium dei uobis *vg.*
uidete gregem.
adtendite...gregi *vg.*
conquisiuit.
adquisiuit *vg.*
episcopos ordinauit.
posuit episcopos *vg.*
xxvi 19 **caelesti uisioni** *c dem* (*e*) *gig p* (D)R*W *etc.*
caelestis uisionis *vg.*

These quotations may suffice to show the character of the Acts text used by Pelagius.

The Epistle to the Hebrews

The agreements with other texts are very scanty. Pelagius regarded Hebrews as Pauline, but hardly as canonical[1]. The text he used appears to have been somewhat different from any other known text; for out of thirteen differences from the Vulgate, nine are unparalleled. Let me give here those that are paralleled:

Heb. i 3 **imago expressa** (figura expressa D) (imago *d t Ambr.* ps. 38 p. 202) *Sedul.*
figura *vg.*
vi 4 **inluminati sunt** *d Tert. Ambr.*
sunt inluminati *vg.*
x 36 **repromissionem** Z *d.*
promissionem *vg.*
xii 25 **recusantes** om. *d.*
habet vg.

The situation might be reconciled with the view that Pelagius used a text like *d*, but quoted frequently from memory. It is interesting to note that he began the new sentence with *deficientes* (xii 3): to this I know no parallel.

Canonical Epistles

The quotations from James are hardly worth noting. Of six differences from the Vulgate, four are unparalleled. But in iii 14

[1] Cf. De Bruyne, *Rev. Biblique* for 1915, p. 373.

we find **si enim** with (*ff*) against quod si of *vg*, and in iiii **4 deo** with DF against dei of *vg*.

In First Peter the following may be noted:

1 Petr. i 19 **inmaculati et incontaminati** A.
incontaminati et inmaculati *vg*.

ii 1, 2 **simulationem** *t Gildas*.
simulationes *vg*.

tamquam *Aug*.
sicut *vg*.

rationale *Hier*. ⅓ *Prom*.
rationabile *vg*.

7 **incredulis** *Hier*.
non credentibus *vg*.

23 **qui percussus est et non percussit** (*Ambr*. ⅔ *Max*.-*Taur*.).
om. vg.[1]

iii 9 **neque** D (*Aug*.).
uel *vg*.

Special attention must be called to ii 23. This point of contact with Ambrose and his fellow is important in view of what has been said about Pelagius's Pauline text in § 1.

For Second Peter only one quotation is of moment:

2 Petr. iii 9 **promissi** (?) G *m*.
promissis *vg*.

aliquem A *m Aug. Fulg*.
aliquos *vg*.

conuerti *Aug. Fulg*.
reuerti *vg*.

Here again, as in Acts, we are taken to Africa and Spain, but of course it must be remembered that the total evidence for the use of Second Peter is scanty.

Pelagius was rather fond of First John. A few examples of readings may be given from that epistle:

1 Ioh. ii 6 **Christo** (⅔) *Cypr*. ¼ *Hier*. ⅔ *Aug*. ½ *Fulg*.
ipso *vg*.

[1] Cf. C. H. Turner, *Ecclesiae Occidentalis Monumenta* fasc. I (1) (Oxon. 1899) pp. xvi, 33; Sanday, *Novum Testamentum S. Irenaei* (Oxford, 1922) p. 189.

1 Ioh. ii 6 **quo modo** ($\frac{1}{2}$) *Cypr.* $\frac{1}{4}$.
(*cont.*) sicut *vg.*
17 **fecerit** *Cypr.* $\frac{5}{6}$ *Lucif. Aug.* $\frac{1}{8}$ *Gelas.*
facit *vg.*
21 **de** *m Iren.*[lat.]
ex *vg.*
iii 16 **quia** *h r Ambst. Aug.*
quoniam *vg.*
debemus ergo et nos.
et nos debemus *vg.*
nostris *m.*
om. vg.
iiii 20 **si fratrem quem uides, non diligis** (*Ambr.*) *Aug.* $\frac{1}{2}$.
qui non diligit fratrem suum quem uidet *vg.*
uides *Ambr. Aug.* $\frac{1}{2}$.
uidet *vg.*
potes *Ambr.*
potest *vg.*

The text does not seem to have differed much from what would have been found in Africa in the fourth century.

Apocalypse

Only one reading need be mentioned. It appears that in vi 8 Pelagius read:

peccatum et mors (*vg* and all other authorities *mors* simply).

This is important, unless we are to regard it as a persistent lapse of memory on his part.

CHAPTER V

NOTES ON THE SOURCES USED IN THE COMMENTARY

THE question of the sources of any ancient work is complicated by the loss of so much of the old literature. The study of the sources of commentaries on the Pauline Epistles is above all hindered by the disappearance of the greater part of Origen's exegetical work. He was in a very real sense the father of Biblical exegesis, and every investigation of this kind suffers from that loss. In the present case the difficulty of the task is accentuated by the very brevity of the notes, which are the concentrated essence of much reading and meditation. There has been no serious attempt to analyse the Pseudo-Jerome commentary. Nothing has been written on the subject, so far as I know, except the few paragraphs of Richard Simon[1] and the list of parallels between Pelagius and the latinised Theodore of Mopsuestia drawn up by the late Professor Swete[2].

This neglect has not been altogether disadvantageous. Until the text of Pseudo-Jerome was purified of its thousands of textual corruptions, and was seen to fall apart into at least two portions, one written by Pelagius, the other by a Pelagian, it would have been premature and confusing to formulate any conclusions with regard to the sources. When it fell to me to make the necessary discoveries with regard to the form and character of the Pseudo-Jerome, I resolved to study also the possible Greek and Latin sources of at least that part which comes from Pelagius himself. But as the purely textual and linguistic work grew in my hands, and it became evident that the further task would delay publication for several years, I was glad to avail myself of the willingness

[1] *Histoire Critique des principaux Commentateurs du Nouveau Testament* (Rotterdam, 1693) pp. 236 ff.

[2] *Theodori Episcopi Mopsuesteni in epistolas B. Pauli Commentarii* vol. I (Cambr. 1880) pp. lxxiv ff.

of my former pupil Dr Alfred J. Smith[1], to undertake this part of the investigation. In the first instance he has confined himself to the most important part of the commentary, that on the Epistle to the Romans, and to the Latin sources of this part; but he hopes to complete the task later. Such work on the sources of the commentary as I have been able to perform myself, has been unsystematic, but it has been here incorporated for any worth it may happen to have. To Dr Smith will always belong the credit of being the first serious investigator into the sources of the Pelagian expositions.

Our best plan would seem to be to take, in chronological order, the Greek and Latin works which seem to have a close connexion at points with the commentary of Pelagius. An exception is made in the case of Origen, for it would appear that Pelagius knew, not the Greek Origen, but only the Latin of Rufinus's "translation[2]."

Before proceeding, however, to these details, it is necessary to remark that Pelagius makes no reference *by name* to any authority employed by him. In this respect he is only following the ancient practice. He does, however, not infrequently refer to the opinions of others by the vague terms *quidam, multi, alii, diuersi*, and it will help other scholars to supplement the serious defects of the present chapter, if I give here a list of the passages where these vague expressions occur. I am not without hope that those that really know patristic literature, as a mere Latinist can hardly be expected to know it, will be able to answer in many, if not in all cases, who the writers referred to are[3]. It seems probable that these authorities were for the most part recent, perhaps also for the most part Greek.

[1] M.A., D.Litt. (Aberdeen), at that time Classical Master in Robert Gordon's College, Aberdeen, Lieutenant, R.N.V.R. Dr Smith's articles are published in the *Journal of Theological Studies* vol. XIX (1917—18) pp. 162—230; vol. XX (1918—19) pp. 55—65, 127—177.

[2] Smith, in *J.T.S.* vol. XX, pp. 127 ff.

[3] Dr Smith has given the answer in certain cases. As the result of a somewhat cursory study I have formed the opinion that Tertullian, Cyprian, Novatian, Lactantius and Hilary (*on the Psalms*) are not among the *quidam* referred to except perhaps in these passages: Tertullian, *de pudic.* 13 (C.S.E.L. XX p. 245, Oehler, t. I p. 819) *colaphis...cohibebatur per* dolorem *ut aiunt auriculae uel* capitis, may be alluded to on 2 Cor. xii 7 *quidam dicunt eum frequenti* dolore capitis *laborasse*; Cyprian, *epist.* 54 § 3 (Hartel, pp. 622 f.) may be among those alluded to on 2 Tim. ii 20.

Quidam are referred to in the notes on:

Rom. ii 21
iii 28
iiii 7
(also *alii*)
v 14
viii 3
19
viiii 16
20 *bis*
(21)
(26)
Rom. x 5
xi 20
26
xiiii 2
15
1 Cor. ii 9
viii 1
viiii 22
xi 21
27
xiiii 19
1 Cor. xv 28
(also *multi*, *alii*)
2 Cor. ii 15
iii 6
v 13
vii 11
viii 22
viiii 1, 2
(also *alii*)
xii 7
Gal. iii 19
v 12
Eph. i 10
(also *multi*, *alii*)
iii 18
v 31
vi 5
Col. ii 14
2 Tim. ii 20

Multi, diuersi are referred to in the notes on:

Rom. viii 19
viiii 17
1 Cor. xv 28
35
Eph. i 10
ii 2
Phil. ii 5

Ambrosiaster

It would have been very strange if Pelagius had made no use of the work of his remarkable predecessor, who in the period 365—380 issued a set of commentaries on the thirteen epistles of Paul. Who this predecessor was may be said to be still a subject of debate, even after the intensive study of his commentary which the last twenty years have seen. The most clamant need now is a reliable edition of the various ancient forms of the commentary. It would appear that the commentary on Romans was in the first instance issued by itself, possibly while Hilary of Poitiers was still alive. It was certainly known both in Africa and in Ireland under the name "Hilarius." At a later date the commentaries on the other epistles were issued: to these the name Hilarius was never attached, and the whole work, comprising an enlarged form of the commentary on Romans, circulated both anonymously and under the name of Ambrose in the succeeding centuries. The manuscript tradition is involved in various ways which it must be left for Father Brewer, the future Vienna editor, to set forth.

Pelagius may have been influenced by several motives to produce a new and complete Latin commentary on the Epistles. In the first place, the considerable length of the Ambrosiaster commentary, which probably filled two *codices* of the size fashionable in the fourth century, made a shorter exposition, which could be comprised in one *codex*, extremely desirable. In the second place, Ambrosiaster was a pronouncedly Western expositor, with a hostile attitude to Greek writers and manuscripts, while Pelagius seems to have known and valued Greek Christian writings. Quite apart from this difference of attitude, Pelagius definitely disagreed with certain opinions expressed in the Ambrosiaster commentary. We shall see, however, that he could not help using a work of such originality and importance. From Dr Smith's exhaustive account of the relations of the two commentaries in the Epistle to the Romans, I will borrow only the most striking coincidences.

Rom. i 8. Pelagius: '(Paulus) prudenter laudat, ut prouocet ad profectum.' Ambst.: 'hortatur ad profectum.'

Rom. i 22, 23. Pelagius: 'nec in hominis solum, sed in imaginis hominis' (*sc.* similitudinem). Ambst.: 'ut...non hominibus, sed quod peius est et inexcusabile crimen, in similitudinem hominum mutarent.'

'P.'s comm. on Rom. i shew throughout traces of the influence of Ambrosiaster[1].'

Rom. ii 14—16. Pel.: 'conscientia et cogitationes nostrae erunt in die iudicii ante oculos nostros.' Ambst.: 'gentes...per conscientiam iudicabuntur, si credere noluerint.'

Rom. ii 25. Pel.: 'quo modo ergo nihil est (*sc.* circumcisio), si prodest? sed prodest tempore suo. signum prodest, si iustitia cuius est signaculum, adsit; ceterum sine illa superfluum erit.' Ambst.: 'potest dici e contra: "si prodest circumcisio, cur praetermittitur? sed tunc prodest si legem obserues"' etc.

Rom. iiii 4. Pel.: 'debitoris enim est facere quae iubentur, et nisi paruerit, damnatur.' Ambst.: 'debitoris est enim facere legem, quia necessitas imposita est per legem, ut uelit nolit faciat legem, ne damnetur.'

Rom. iiii 5. Pel.: 'conuertentem[2] impium per solam fidem

[1] Smith, *J.T.S.* XIX p. 175.

[2] Here as present participle of deponent *conuertor*.

iustificat deus.' Ambst.: 'impius per solam fidem iustificatur apud deum.' Pel.: 'quo proposuit gratis per solam fidem peccata dimittere.' Ambst.: 'sic decretum dicit a deo, ut cessante lege sola fides gratiae dei proficeret ad salutem.'

Rom. v 15. Pel.: 'iniustum esse dicentes ut hodie nata anima non ex MASSA Adae tam antiquum peccatum portet alienum, dicunt' etc. Ambst. on Rom. v 12: 'manifestum itaque est in Adam omnes peccasse quasi in MASSA[1].' Note especially this extraordinary use of *massa*, which Augustine quotes from Hilarius (Ambrosiaster) in his *Contra duas Epistulas Pelagianorum* IV 4 § 7.

Rom. vii 8—10. Pel.: 'hic *peccatum* diabolum uidetur appellare, sicut et in Apocalypsi nominatur, scilicet ut auctor peccati.' Ambst. on Rom. vii 4 '*peccatum* quod est diabolus,' and especially on Rom. vii 11 '*peccatum* hoc loco diabolum intellege, qui auctor peccati est[2].' Pel. 'quod (*sc.* mandatum) custoditum proficiebat ad uitam, neglectum duxit ad mortem.' Ambst. 'quia (lex) oboedientibus proficit ad uitam.'

Rom. vii 18. Pel.: 'non dixit (*sc.* Paulus): "non est caro mea bona."' Ambst.: 'non dicit, sicut quibusdam uidetur, carnem malam.'

Rom. vii 22. Pel. on Rom. v 15: 'si anima non est ex traduce, sed sola caro, ipsa tantum habet traducem peccati et ipsa sola poenam meretur'; Pel. on Rom. vii 17: 'habitat (*sc.* in me peccatum) quasi hospes et quasi aliud in alio, non quasi unum, ut accidens scilicet, non naturale.' Ambst.: 'non in animo habitat peccatum, sed in carne quae est ex origine carnis peccati, et per traducem fit omnis caro peccati. si enim anima de traduce esset et ipsa, et in ipsa habitaret peccatum, quia anima Adae magis peccauit quam corpus....in carne ergo habitat peccatum quasi ad ianuas animae, ut non illam permittat ire quo uult: in anima autem si habitaret,

[1] This important coincidence between Ambrosiaster and Pelagius has not been alluded to by Dr Smith, because it is a coincidence between notes on different verses, but it has not escaped E. Buonaiuti, *La genesi della dottrina agostiniana intorno al peccato originale* (Roma, 1916) p. 15, n. 4, and was noted by the present writer a number of years ago. Cf. for this word Paris MS. 653 on Rom. xv 8, Aug. *Ep.* 186 § 4, Ambst. Rom. viiii 21, the proem to the *De indurationc cordis Pharaonis*, published by Morin in *Rev. Bénéd.* XXVI p. 179 *duas* massas *humanae naturae, bonam et malam, a deo esse factas.*

[2] On a development of the text of Apoc. vi 8, personal to Pelagius himself, see chap. iv p. 173.

numquam se cognosceret homo: nunc autem cognoscit se et condelectatur legi dei.'

Rom. vii 24, 25. Pel.: 'homo carnalis duplex est quodam modo et in semet ipso diuisus.' Ambst.: 'duplex est homo carne concretus et animo.'

Rom. viii 2. Pel.: 'quae (lex) peccatoribus data est et mortificat peccatores. Siue: Ab ea lege, quam supra dixerat in membris esse.' Ambst.: 'lex peccati est quam in membris dicit habitare, quae suadere nititur aduersa: lex uero mortis Moysi lex est, quia mortificat peccatores.'

Rom. viii 20, 21. Pel.: 'uanitas est omne quod quandoque finitur.' Ambst.: 'quid est ergo in quo uanitati subiecta est, nisi quia quae generat caduca sunt' etc.

Rom. viii 24, 25. Pel.: 'fides per patientiam grandis est praemii.' Ambst.: 'credentes praemiis adficiendi sunt.'

Rom. viii 28—30. Pel.: **quos praesciuit**:...'quos praesciuerat crediturus.' Ambst. on Rom. viii 21; 'quos scit deus crediturus.' There are many parallels to these clauses in both writers. It is not too much to say that Pelagius, like Augustine, got his doctrine of foreknowledge from Ambrosiaster[1]. Pel.: 'discretio...in tempore est.' Ambst.: 'si...eligantur ad tempus.'

Rom. viii 35—37. Pel.: 'post tanta et tam praeclara beneficia.' Ambst.: 'Christi qui nobis tam magna et innumera praestitit beneficia.'

Rom. viii 38, 39. Pel.: 'pro certo confido quia nec si mihi quis mortem minetur nec si uitam promittat nec si se angelum dicat a domino destinatum nec si angelorum principem mentiatur nec si in praesenti honorem conferat neque si polliceatur gloriam futurorum neque si uirtutes operetur nec si caelum promittat et inferno deterreat uel profunditate scientiae suadere conetur, umquam nos poterit a Christi caritate secernere.' Ambst.: 'quid enim si mors inlata fuerit, nonne lucrum est maximum...? neque si praesens uita promissa nobis fuerit dignitate munita...nec quidem si se angelus nobis ostendat ad seducendos nos...neque si uirtus ab aliquo facta fuerit...neque si in altitudinem se nobis ostendat (*sc.* satanas)... neque si per fantasiam...profundum nobis ostendat horrore miran-

[1] Cf. Smith, p. 163 as well as pp. 201 f., and his note 13 on Augustine, where Aug.'s passages on foreknowledge are collected, and chap. iii above, p. 70.

dum, qua territi forte succumbamus illi...neque si futura nobis spondeat....'

Rom. viiii 1—5. Pel.: 'contra Iudaeos acturus primum illis satisfacit non se odii causa haec dicere, sed amoris, eo quod doleat illos Christo non credere.' Ambst.: 'quoniam superius contra Iudaeos loqui uidetur...nunc ut uotum suum et adfectum circa eos ostendat...ac per hoc dolet genus suum...quia incredulitate sua hoc...beneficio se priuarunt.'

Rom. viiii 14, 15. Pel.: 'hoc recto sensu ita intellegitur: illius miserebor, quem ita praesciui posse misericordiam promereri, ut iam tunc illius sim misertus.' Ambst.: 'eius miserebor, cui praescius eram quod misericordiam daturus essem, sciens conuersurum illum (cf. Pel. on vv. 11, 12 si conuerti uoluerit), et permansurum apud me.'

Rom. viiii 17. Pel.: 'tale est hoc quod in Pharaone gestum est, quale si medicus de cruciatu iam damnati rei multis inueniat sanitatem, causas inquirendo morborum....' Ambst.: 'hoc etiam genere antiqui medici in hominibus morte dignis uel mortis sententiam consecutis requirebant quo modo prodessent uiuis, quae in homine latebant apertis, ut his cognoscerent causas aegritudinis et poena morientis proficeret ad salutem uiuentis.'

Rom. x 4. Pel.: 'talis est qui Christum credidit die qua credidit, quasi qui uniuersam legem impleuerit.' Ambst.: 'hoc dicit quia perfectionem legis habet qui credit in Christum.'

Rom. xi 1, 2. Pel.: 'illam plebem non reppulit quam praesciit esse credituram.' Ambst.: 'quos fideles sibi futuros sciuit... quam praesciuit deus saluandam...hi quos praesciuit deus credituros[1].'

Rom. xii 13. Both Pel. and Ambst. mention Abraham and Lot as dispensers of hospitality.

Rom. xii 15. Pel.: 'ut siquid patitur unum membrum, conpatiantur omnia membra (1 Cor. xii 26).' Ambst.: 'hoc est quod alio loco dicit: "siquid patitur unum membrum, conpatiuntur omnia membra."' Pel.: 'cum uiderem homines in necessitate (Iob xxx 25)?' Ambst.: 'cum enim quis fideli solacio[2] est in necessitate.'

[1] See above, on Rom. viii 28—30.

[2] *Fideli* here is masc., while *solacio* is predicative dative (cf. Roby's *Grammar* vol. II p. liv *a*).

Rom. xiii 13. Pel.: 'comissatio est mensae collatio.' Ambst.: '(conuiuia) quae...collatione omnium celebrantur.'

Rom. xiiii 1—4. Pel. disagrees with the opinion of 'quidam' who think that Paul is here referring to the Jews. As this latter view is found in Ambst., he is clearly one of the 'quidam.'

Rom. xv 13 f. Pel.: 'bonus doctor laudando prouocat ad profectum, ut erubescerent tales non esse quales ab apostolo esse credebantur.' Ambst.: 'per laudem...prouocat eos ad meliorem et intellectum et uitam. qui enim uidet se laudari, data opera elaborat ut uera sint quae dicuntur.'

Rom. xv 20. Both commentaries refer to *pseudo-apostoli*. The frequency of such references is almost certainly due to the influence of the Marcionite prologues[1].

Rom. xv 22. Pel.: 'exposuit illud quod in capite dixerat: "et prohibitus sum usque adhuc (i 13)."' Ambst.: 'quod in capite epistulae memorat dicens: "quia saepe," inquit, "proposui uenire ad uos et prohibitus sum usque adhuc."'

Rom. xvi 4. Pel.: 'se periculis obiecerunt.' Ambst.: 'ut pericula pati pro eo non abnuerent[2].'

1 Cor. iii 17. Pel.: 'suum corpus peccando.' Ambst.: 'turpiter uiuentes corpora sua uiolando corruperant[3].'

1 Cor. viiii 5. Both Pel. and Ambst. are definitely of opinion that *mulieres* (*mulierem*) does not mean 'wives.' Pel.: 'mulieres, quae necessaria de suis facultatibus ministrarent.' Ambst.: 'mulieres...sequebantur apostolos ministrantes eis et sumptus et seruitia, sicut et saluatorem sunt secutae ministrantes ei de facultatibus suis.' It is only right, however, to point out that the same view is taken also by Jerome, *adu. Iouin.* I 26 (vol. II² p. 277 D Vall.): 'non uxores debere intellegi, sed eas, ut diximus (= *adu. Heluid.* 11?), quae de sua substantia ministrabant.'

1 Cor. viiii 20. Pel.: 'potest et ita intellegi quod Samaritanos dixerit "esse sub lege," quia legem tantum Moysi uidentur accipere.'

[1] Dr Smith is not responsible for this statement.

[2] From this point onward the brief notes are due to the author, as Dr Smith has confined his attention to 'Romans.'

[3] I have a note to the effect that Pelag. on 1 Cor. v 8 *in septem diebus—reuoluuntur* is paralleled in Ambst., but the nearest parallels I can now find are *Quaest.* 84 § 2, 95 § 2; *Anon. in. Math.* (*J.T.S.* v (1903—4) p. 236).

Ambst.: '"hi qui sub lege sunt" Samaritani noscuntur: legem enim solam accipiunt, id est quinque libros Moysi[1].'

1 Cor. xi 7. Pel.: 'uir ad imaginem dei factus est et idcirco liber est: mulier uero ad uiri similitudinem est formata; unde iubetur esse subiecta.' Ambst. on xi 8—10: 'mulier ergo idcirco debet uelare caput quia non est imago dei, sed ut ostendatur subiecta' etc.

1 Cor. xi 10. Pel.: 'uelamen signum potestatis esse declarat.' Ambst.: 'potestatem uelamen significauit.'

Gal. arg. Pel.: 'Galatas... pseudo-apostoli hac astutia subuertebant.' Ambst.: 'Galatae uel ei qui eos subuertebant.'

Eph. vi 5. Pel.: 'non uenit Christus condiciones mutare: nam seruitium non natura dedit, sed captiuitas fecit, neque ex maledicto Cham, ut quidam putant, cum ex eo reges legamus esse generatos. maledictum uero illud in filiis Cham impletum est, qui Istrahel sunt filiis subiugati.' Ambst. on Col. iiii 1: 'dum alter alterius fines inuadit, tunc captiuos ducit ingenuos....denique peccati causa Cham seruus audiuit: "maledictus puer Chanaan; seruus seruorum erit fratribus suis[2]."'

Phil. iii 2. Pel.: 'hinc contra pseudo-apostolos agit Christi euangelium lacerantes.' Ambst.: 'primum oblatrant, dehinc morsu saeuo male operantur in carnem.'

Phil. iii 19. Pel.: 'in circumcisione uerecundi membri.' Ambst.: 'gloriantes in pudendis circumcisis[3].'

Col. ii 21. Pel. and Ambst., with Ambr., regard these prohibitions as the Apostle's own: Pel.: '"ne tetigeritis neque gustaueritis neque contractaueritis (**A**)," illo tactu et gustu et contrectatione quo hi(?) qui in concupiscentiis abutuntur et diligunt pro aeternis.' Ambst.: 'prohibet omni genere ab spe mundanorum, quia inanis est' etc.

1 Tim. v 19. Pel.: 'iniustum est etiam aduersus laicum accusationem recipere, cum hoc nec saeculares iudices faciant: quanto magis aduersus domini sacerdotem!' Ambst.: 'quoniam huius or-

[1] It is to be noted that this view is found already in Origen (Cramer, *Catena* v p. 178), as I learn from Harnack, *Texte und Untersuchungen* Bd. XLII (4) [1919] p. 86, n. 3.

[2] On this passage of Ambst. cf. A. J. Carlyle, *A History of Mediaeval Political Theory in the West* vol. I (1903) p. 113: the scripture quotation is omitted by some MSS.

[3] In the case of Ambst. the scripture text was *gloria in pudendis illorum*, which is nearer to the comment, but there is no trace of this reading in Pelagian MSS.

dinis sublimis honor est (huiusmodi enim uicarii Christi sunt), idcirco non facile de hac persona accusatio debet admitti.'

2 Tim. ii 20. Pel. disagrees with 'quidam,' who define the 'magna domus' as the Church. Ambst. is one of these.

2 Tim. iiii 20. Pel.: 'hinc probatur quia non propter sanitatem carnalem tantum apostoli curabant, sed ut etiam signa monstrarent, quia hic suum discipulum non curauit.' Ambst.: 'quid est tamen ut praesente apostolo qui mortuos excitabat, Trophimus infirmaretur? sed signa propter incredulos facta sunt[1],' *etc.*

Jerome

A few parallels with passages in the works of Jerome written prior to our commentary, are here set down. There is no antecedent improbability, but rather the reverse, that Pelagius, as a resident in Rome, became acquainted with the works of this great Roman ecclesiastical figure. Some of the passages quoted are in all probability the origin of the Pelagian passages like them, and it does not admit of the slightest doubt, I think, that the third passage, cited from the *Aduersus Heluidium*, is the origin of the corresponding part of Pelagius's commentary. The order in which they are given is the presumed chronological order of the works of Jerome.

Epist. 18 B 4 (20) § 2 (A.D. 381[2]): 'ne uideremur aliquid praeterisse eorum quas Iudaei uocant deuterosis[3] et in quibus uniuersam scientiam ponunt.' Pel. in 1 Tim. i 4 *fabulis.* 'quas deuterosim appellant: unde in euangelio *docentes doctrinas hominum* condemnantur. *et genealogiis interminatis.* generationibus antiquorum in quibus sibi summam scientiae uindicant....'

Adu. Heluidium (about A.D. 383) Jerome first formulated the idea that 'brothers of the Lord' means 'cousins of the Lord.' Pel. on Gal. i 19 must therefore have got this view from Jerome[4].

[1] This topic is also discussed in Ps.-Aug. *Quaest.* app. 83 (pp. 476 f. of my edition).

[2] I accept Vallarsi's dates for the letters without question.

[3] Reference to the articles *δευτέρωσις, deuterosis* in the Greek and in the Latin *Thesaurus* respectively, will suggest other possibilities, but my view seems the most probable.

[4] This was pointed out by Lightfoot, *Galatians* (ed. 1865) p. 272, who acutely remarked 'unless his (*i.e.* Pel.'s) text has been tampered with here.' It has, but only to affirm the same view more definitely.

Adu. Heluidium 6 (t. II pp. 210 E, 211 A ed. Vall.[2]): 'nunc illud est ostendendum ut, quo modo ibi consuetudinem scripturae secutus est, sic etiam in DONEC eiusdem scripturae auctoritate frangatur, quae saepe certum tempus, ut ipse disseruit, in eius adsumptione significat, saepe infinitum, ut est illud quod deus ad quosdam loquitur in propheta (Esai. xxxxvi 4[1]): "ego sum, ego sum, et donec senescatis ego sum." numquid post quam illi senuerint, deus esse desistet?' Pel. in 1 Cor. xv 25: 'DONEC autem non semper finem significat, sicut est illud: "ego deus uester donec senescatis," et cetera talia.' It ought to be mentioned that in Jerome, shortly after the above passage, this very portion of 1 Cor. xv is quoted in its context; so that there is not the slightest doubt that Pelagius was indebted to Jerome's *Aduersus Heluidium*. By 'cetera talia' Pel. is referring to Ps. cxxii 2 (3) which Jerome afterwards quotes as a further illustration of this use of *donec*.

Comm. in epist. Gal. (about A.D. 386). Mangenot says: 'Il est à noter que Pélage a connu le commentaire de saint Jérôme sur l'Épître aux Galates[2].'

De uiris inlustr. c. 5 (A.D. 392): 'epistula autem quae fertur ad Hebraeos, non eius creditur, propter stili sermonisque dissonantiam, sed uel Barnabae iuxta Tertullianum, uel Lucae euangelistae iuxta quosdam, uel Clementis Romanae postea ecclesiae episcopi[3], quem aiunt sententias Pauli proprio ordinasse et ornasse sermone. uel certe quia Paulus scribebat ad Hebraeos et propter inuidiam sui apud eos nominis, titulum in principio salutationis amputauerat (scripserat autem ut Hebraeus Hebraice, id est suo eloquio disertissime), ea quae eloquenter scripta fuerant in Hebraeo, eloquentius uertisse in Graecum, et hanc esse causam quod a ceteris Pauli epistulis discrepare uideatur[4].' Pel. argum. omn. epist.: 'epistulam sane quae ad Hebraeos scribitur, quidam Pauli non esse adfirmant eo quod non sit eius nomine titulata, et propter sermonis stilique distantiam, sed aut Barnabae iuxta Tertullianum aut Lucae iuxta quosdam, uel certe Clementis discipuli apostolorum et episcopi

[1] Vall. ed. 2 wrongly 43, but Victorius before him rightly 46.

[2] *Revue du clergé français*, 1916, 1er Avril et 1er Mai, p. 28 n. 1 of *tirage à part*.

[3] Cf. Hier. *epist.* 129 § 3.

[4] With the tenor of this passage of Jerome cf. also Filast. *Haer.* 61 (89), and Isid. *Etymol.* VI 2 § 45 (from Hier.).

Romanae ecclesiae post apostolos ordinati....ipsius magis esse credenda est quae tanto doctrinae suae fulget eloquio...ne odium nominis fronte praelati...non est sane mirum si eloquentior uideatur in proprio, id est Hebraeo, quam in peregrino, id est Graeco, quo ceterae epistulae sunt scriptae sermone.' No case of borrowing could be clearer, and no mediaeval scholar could be blamed for attributing this 'argument' to Jerome.

Prologus Galeatus (about A.D. 392) (ed. Vall.[2] t. IX pp. 453, 454) 'Syrorum...et Chaldaeorum lingua...quae Hebraeae magna ex parte confinis est.' Cf. Pel. in 1 Cor. xvi 22 'magis Syrum est quam Hebraeum, tamen etsi ex confinio utrarumque linguarum aliquid Hebraeum sonat.'

Adu. Iouin. I 26 (after A.D. 392): for a possible borrowing from this work, see on 1 Cor. viiii 5, under the section dealing with Ambrosiaster parallels.

Epist. 52, 7 § 2 (A.D. 394): 'amare filiorum, timere seruorum est.' Pel. in Rom. viii 15: 'timere seruorum est, diligere filiorum.'

Epist. 74, 3 § 3 (A.D. 398): 'Mattheus quoque in *καταλόγῳ* apostolorum publicanus dicitur, non quo permanserit publicanus post apostolicam dignitatem, sed qui prius fuerit publicanus.' Cf. Pel. in Col. iiii 14: (Lucas) 'ex-medico erat, sicut Matheus iam apostolus adhuc dicitur publicanus.'

AUGUSTINE

At first sight the name of Augustine among the sources of Pelagius will seem even more incredible than that of Jerome, but we must remember that Augustine had been for some time before the close of the fourth century a writer of note, that he and Pelagius corresponded, and that it was only as the result of Pelagius's declared views that Augustine's developed in the course of controversy. Dr Smith's researches have shown that Ambrosiaster influenced Augustine as well as Pelagius, also that in Pelagius we find clear traces of the use of Augustine's *Expositio Quarundam Propositionum ex Epistula ad Romanos* and *Epistulae ad Romanos Inchoata Expositio*, both written about A.D. 394. The more striking of these we proceed to give.

Rom. i 18—19. Pel. quotes from Sap. xiii 5, while Aug. quotes from Sap. xiii 9.

Rom. i 24. Pel. quotes from Ps. lxxx 12: 'sicut in psalmo dicit: "et dimisi eos secundum desideria cordis eorum."' Aug. writes: 'quod autem dicit "tradidit," intellegitur "dimisit in desideria cordis eorum."'

Rom. v 14. Pel.: 'ut quidam dicunt: "forma" a contrario: hoc est: sicut ille peccati caput, ita et iste iustitiae.' Aug.: '"forma" autem "futuri" dictus est Adam, sed a contrario, ut quo modo per illum mors, sic per dominum nostrum uita.' Aug. is clearly referred to here in 'quidam.'

Rom. vii 2. Pel. says that by 'uir' Paul means the 'legis mandatum,' by 'mulier' the 'plebs' or the 'anima.' Aug. says that the 'mulier' corresponds to the 'anima,' while the 'uir' corresponds to the 'passiones peccatorum.'

Rom. viii 26 f. Pel.: '"postulat," quia postulare nos facit gemitibus qui enarrari non possunt, sicut temptare nos dicitur deus, ut sciat, hoc est, ut scire nos faciat, quales simus.' Aug.: 'gemere dicit spiritum, quod nos gemere faciat caritate, concitans desiderium futurae uitae, sicut dicit: "temptat uos dominus deus uester, ut sciat si diligitis eum," id est, ut scire uos faciat.'

Rom. viiii 15—21. Pel.: 'ita non uolentis neque currentis tantum, sed et domini adiuuantis.' Aug.: 'non sufficere dicit uelle nostrum, nisi adiuuet deus.'

Rom. xiiii 16, 22. Pel.: 'libertas quam habemus in domino, ut omnia nobis munda sint' (cf. v. 20, also Tit. i 15). Aug.: 'bona est haec fides qua credimus omnia munda mundis' (Tit. i 15) (cf. also Aug. on Rom. xv 8, 9).

The following refer to the *Inchoata Expositio.*

Rom. i 4. Pel.: 'non omnium resurgentium, sed ad Christum pertinentium, in ipso Christo resurrectionis forma portenditur.' Aug.: 'neque (praecesserat) ad exemplum omnium resurgentium... qui praedestinatus est filius dei ex resurrectione mortuorum suorum, hoc est, ad se pertinentium, in uitam aeternam.'

Rom. ii 2. Pel.: 'humanum iudicium multis modis corrumpitur; amore, odio, timore, auaritia saepe iudicii integritas uiolatur.' Aug.: 'nam et iudices mali praebent gratiam in accipiendis personis, aliqua cupiditate inlecti aut timore perterriti.'

Rom. vi 9. Pel.: 'iam non potestis iterum baptizari, quia Christus non potest pro uobis iterum crucifigi, sicut dicit ad

Hebraeos: "inpossibile est eos qui semel inluminati sunt," et cetera, quibus non paenitentiam negat, sed iterationem baptismi diffitetur.' Aug.: '...non posse deinceps eum qui peccauerit, iterum baptizando purgari; quo intellectu non intercluditur paenitendi locus...non enim possunt denuo baptizari qui semel baptizati sunt.'

It did not fall within the scope of Dr Smith's investigation to examine further works of Augustine. I must therefore myself call attention to another work of Augustine, namely *De Diuersis Quaestionibus ad Simplicianum* (assigned to the year 397), as certainly used by Pelagius[1]. This fact the following parallels will make clear.

Book i, quaestio 1, deals with Rom. vii 7—25.

Pel.: 'hinc in persona eius hominis loquitur qui legem accipit.' Aug. § 1: 'quo loco uidetur mihi apostolus transfigurasse in se hominem sub lege positum, cuius uerbis ex persona sua loquitur.'

Pel.: 'non dixit: "non habebam" aut "non faciebam," sed "nesciebam," hoc est, "nesciebam concupiscentiam" esse peccatum.' Aug. § 2: 'itaque non ait: "peccatum non feci nisi per legem," sed "peccatum non cognoui nisi per legem." neque rursus ait: "nam concupiscentiam non habebam nisi lex diceret: non concupisces," sed ait: "concupiscentiam nesciebam nisi lex diceret: non concupisces."'

Pel.: 'quia iam sciens praeuaricaui.' Aug. § 4: 'ut iam a sciente et praeuaricante peccetur.'

Book i, quaestio 2, deals with Rom. viiii 10—29.

Pel. and Aug. (§ 3) both quote 2 Tim. iiii 7 'cursum consummaui,' in this connexion. Pel. merely cites these words, while Aug. gives the whole of verses 7 and 8.

Pel. and Aug. (§ 10) both quote 1 Cor. viiii 24 'sic currite ut [omnes] conprehendatis.'

Pel.: 'non uolentis neque currentis tantum, sed et domini adiuuantis.'

Aug. (§ 12): 'uoluntas hominis sola non sufficit ut iuste recteque uiuamus, nisi adiuuemur misericordia dei.'

[1] The reader should consult the independent article of the theologian Batiffol in the *Revue Biblique* nouv. sér. t. xv (1918) pp. 5 ff.

Origen-Rufinus on Romans

There is very little outward likeness between the Origen-Rufinus commentary on Romans (date about A.D. 405) and Pelagius. Origen as is well known, is discursive in this type of commentary and addicted to the allegorical method of interpretation. He comments on a group of verses at a time, while Pelagius deals with individual verses or clauses. Pelagius does not forswear the allegorical method, but he keeps it within bounds. His view about the matter is stated in his note on Gal. iiii 24 (cf. 2 Cor. iii 6); 'ut manente historiae ueritate figuras testamenti ueteris exponamus... praecepta uero difficile inuenies apostolum taliter exponentem, ne eorum uideretur eneruare uirtutem.' He approves allegory in the same limited way as St Paul himself. Origen of course believed in historical interpretation also, but Pelagius in the proportion in which he allows the two methods, approximates much more to the Antiochian point of view.

Yet there was a natural kinship of mind between Origen and Pelagius, as may be seen in their common attitude to Free Will. We should not be surprised to discover that Pelagius possessed enough Greek to tackle Origen's difficult style. The view, however, that Pelagius consulted the original Greek of Origen's commentary on Romans, has been rendered exceedingly improbable by the investigations of Dr Smith, who having proved use of Rufinus's 'translation' of Origen on Pelagius's part, is justified in appealing to the old maxim 'entia non sunt multiplicanda praeter necessitatem,' and arguing that Pelagius used Rufinus only. Dr Smith has also studied the surviving fragments of Origen's Greek in Mr Ramsbotham's careful recension[1], and has found no trace of their influence on Pelagius. It may therefore be taken as proved that it was Rufinus's adaptation[2] that was alone known to Pelagius. Incidentally this discovery enables us to be more precise with regard

[1] *J.T.S.* vols. XIII (1911—12), XIV (1912—13).

[2] On Rufinus's methods of translation, consult E. J. Kimmel, *De Rufino Eusebii interprete* (Gerae, 1838) pp. 80 ff., Bp Westcott's article 'Origen' in D.C.B., Engelbrecht's edition of Rufinus's Gregory of Nazianzus (C.S.E.L. 46) pp. xviii ff., Ed. Schwartz's art. 'Eusebios' in Pauly-Wissowa, *Real-Encycl.* Bd. VI Sp. 1406, Mommsen in Eusebius-Rufinus *Kirchengeschichte* Bd. III (Leipzig, 1909) pp. cclif., Koetzschau in Origenes' *Werke* Bd. V (*De Principiis*) (Leipzig, 1913) pp. cxxviii ff., G. Bardy in *Revue Biblique* nouv. sér. t. XVI (1919) pp. 106 ff., t. XXIX (1820) pp. 229 ff.

to the date of Pelagius's commentary, if we may assume that he wrote the Romans portion first, an assumption which is *a priori* probable. The Pelagian commentary, then, belongs to the period 404—409 (inclusive).

Rom. i 1. Both commentators quote as examples of changed name, Abraham, Sara and Cephas, and both quote Phil. ii 7 in commenting on *seruus Iesu Christi.*

Rom. i 8. Both commentators refer to the expression 'God of Abraham,' and both suggest that the conversion of the Romans was matter for wonder.

Rom. ii 1, 2. Pel.: 'omnes norunt et innocentiam mereri praemium et malitiam habere supplicium.' O.-R.: 'communis professio est bonum non debere puniri nec malum consequi bona.'

Rom. ii 28, 29. Pelagius shows here undoubted acquaintance with the very long note of Origen-Rufinus, for example, with the symbolical view of circumcision, and the parallel between Joshua and Christ.

Rom. iii furnishes few parallels between the two commentaries. In iii 5 both contain references to the Deluge. At iii 13 Pel. has: 'aliud ore promentes, aliud corde uoluentes'; O.-R.: 'dolus est cum aliud quis lingua loquitur et aliud uolutat in corde.' At iii 15 Pel.: 'interficientes animas adulando': O.-R.: 'multo etiam uerius ille homicida dicendus est qui animam a uera uita separat.'

Rom. iiii 8. Pel.: 'quidam dicunt remitti per baptismum, tegi laboribus paenitentiae, non imputari per martyrium.' O.-R. in Rom. ii 2: 'sed requiritur si erga eos quorum remissae sunt iniquitates per baptismi gratiam, uel quorum tecta sunt per paenitentiam peccata, uel quibus imputandum non est peccatum per martyrii gloriam, secundum ueritatem uideatur deus seruare iudicium.' This instance alone, in the absence of any other evidence, would suffice to show use of Origen-Rufinus by Pelagius.

Rom. iiii 18. The question about Keturah which Pel. asks and answers here, was doubtless suggested by O.-R. on iiii 18—22.

Rom. v 8, 9. Pel.'s '*commendat*, amabilem facit' comes from O.-R.'s '*commendat* uel confirmat intellegitur uel amabilem facit pro beneficiis praestitis.'

Rom. v 12—14. Pel. points out that in saying 'omnes' Paul is exaggerating: O.-R. says that Paul makes it abundantly clear 'omnes homines et multos homines idem esse.'

Rom. vi 5—7. Pel.: 'hoc est, ut omnia uitia destruantur, quia unum uitium membrum est peccati, omnia corpus.' O.-R.: 'possunt autem membra ex quibus corpus istud peccati constat, illa uideri quae superius enumerauit apostolus,' followed by an enumeration of twelve sins. In his alternative explanation Pel. defines *corpus peccati* as 'corpus nostrum.' O.-R. says: 'si uero magis hoc corpus nostrum dixisse intellegatur.'

Rom. vi 7—9. Pel.: 'iam non potestis iterum baptizari, quia Christus non potest...iterum crucifigi, sicut dicit ad Hebraeos: "impossibile est eos qui semel inluminati sunt," et cetera.' O.-R.: '"nos...qui semel inluminati sumus..."(non) exspectemus ut "iterum post lapsum renouemur ad paenitentiam, rursum crucifigentes in nobis ipsis filium dei[1]."' Both also quote Col. iii 3. Pel.: 'mortuus enim omnino non peccat': O.-R.: 'qui enim...existimat...mortuum se esse, non peccat.'

Rom. vi 13. Pel.: 'ut oculus qui ante uidebat ad concupiscendum, nunc uideat nudum ad uestiendum. sic etiam de reliquis membris aduerte.' O.-R.: 'circumspiciebant prius oculi mulierem aut alienum aliquid ad concupiscendum; nunc circumspiciant pauperes debiles egenos ad miserandum.'

Rom. vi 23. Pel.: 'non dixit similiter "stipendia iustitiae," quia *etc.*' O.-R. t. VI c. 1 p. 239 L.: 'unde idem apostolus in alio loco: "stipendia," inquit, "peccati mors," et non addidit ut similiter diceret: "stipendia autem iustitiae uita aeterna," *etc.*'

Rom. vii 1—6. Pelagius's notes here appear to be based on the lengthy discussion of Origen-Rufinus.

Rom. vii 7. Pel.: 'non dixit: "non habebam," aut "non faciebam," sed "nesciebam," hoc est, nesciebam concupiscentiam esse peccatum.' O.-R.: 'non dixit: "non habebam," sed ait: "nesciebam," tamquam quae esset quidem, ignoraretur tamen quod esset concupiscentia.'

Rom. vii 16. Pel.: 'cum lege sentio, quae mala et non uult et prohibet.' O.-R.: 'consentit legi dei quia bona est, quae prohibet malum.'

Rom. vii 18. Pel.: 'est uoluntas, sed non est effectus.' O.-R.: 'est talis quaedam infirmitas (*sc.* uoluntatis)...ut non statim uoluntatem sequatur effectus.'

Rom. vii 19. Pel.: 'sicut, uerbi gratia, siquis iam diu iurare

[1] See also Aug. above, pp. 186 f.

consueuit, etiam cum non optat, incurrit.' O.-R.: 'nec talis est quae dicat: "est, est: non, non," et ideo non potest operari quae uult, sed quae non uult.'

Rom. viii 1. Pel.: 'nihil in illis damnatione dignum est.' O.-R.: 'pronuntiat (*sc.* Paulus) in his nihil damnatione esse dignum.'

Rom. viii 3. Pel.: 'similem ergo ceteris hominibus carnem accepit, quantum ad naturam.' O.-R.: 'naturam quidem corporis nostri habuit.' On "et de peccato damnauit peccatum in carne" Pel. says: 'sicut hostiae quas **pro peccato** offerebant in lege, peccati nomine uocabantur...sic et Christi caro quae **pro** peccatis nostris oblata est, peccati nomen accepit'; O.-R. has '"et de peccato," uel—ut uerius habetur apud Graecos—, "et pro peccato damnauit peccatum in carne."' As Dr Smith points out[1], this is quite obviously an interpolation by Rufinus.

Rom. viii 9. Pel. and O.-R. both quote the list of fruits of the Spirit from Gal. v 22, 23.

Rom. viii 15. Pel. and O.-R. both quote Mal. i 6. Also, Pel.: 'qui uocat patrem, filium se esse profitetur': O.-R.: 'neque enim patrem alius quis nisi filius uocat.'

Rom. viii 19—22. Pel. interprets 'creatura' here in the sense of 'angeli'; and this is one of the views that O.-R. mentions. O.-R. and Pel. also both use the expression 'rationabilis creatura.'

Rom. viii 26 f. Both Pel. and O.-R. quote 1 Cor. xiii 12, and both also quote in illustration 1 Cor. xiiii 14 and 12: Pel.: 'hic gratiam spiritus spiritum nominauit'; O.-R.: 'dona uel gratias sancti spiritus multos spiritus nominari'...'spiritum suum dicens gratiam sancti spiritus.'

Rom. viii 28 ff. Here and elsewhere there is much common to the thought of Pel. and O.-R., even though resemblances in language are not easily found. Pel. was in some sense the inheritor and developer of Origen's position on various questions.

Rom. viii 31 ff. Both Pel. and O.-R. quote 1 Ioh. iiii 18.

Rom. viiii 14—19. Dr Smith indicates[2] that Pel. and O.-R. are here agreed on three points: (*a*) vv. 14—19 are put into the mouth of an opponent of St Paul: (*b*) both insist on the freedom

[1] *J.T.S.* vol. xx (1918—19) p. 156.
[2] *J.T.S.* vol. xx (1918—19) pp. 163 f.

of the will: (*c*) God's foreknowledge is foreknowledge of character. For a detailed comparison of the comments the reader is referred to Dr Smith's exposition. See also under Rom. x 15.

Rom. x 4—11. Pel.'s comment implies the view of O.-R. that 'God's righteousness' (v. 3) is the same as 'the righteousness which is of faith' (v. 6), while 'their own righteousness' (v. 3) is the same as 'the righteousness which is of the Law' (v. 5). O.-R. is probably one of the 'quidam' referred to later in Pel.'s notes.

Rom. x 15. O.-R. on this verse: 'isti sunt pedes quibus et Paulus "cucurrisse cursum se" dixit, et "sic currere ut comprehendat,"' recalls Pel. on Rom. viiii 16: 'si "non est uolentis neque currentis,"...quare et ipse cucurrit dicens: "cursum consummaui," et alios ut currerent adhortatus est dicens: "sic currite ut omnes conprehendatis"?'

Rom. xi 7—10. On v. 8 Pel. writes: 'scriptura dicit: "ante hominem uita et mors; quod placuerit ei, dabitur illi," ne libertas scilicet tollatur arbitrii.' O.-R. on Rom. i 24, 25, to which there is a cross reference from his note here, writes: 'seruatur ei (*sc.* animae) in omnibus libertas sui arbitrii, ut...quodcumque uoluerit ipsa declinet, sicut scriptum est: "ecce posui ante faciem tuam uitam et mortem, ignem et aquam."'

Rom. xi 17. Both Pel. and O.-R. use the striking phrase 'pinguedinis Christi.'

Rom. xi 25. Pel.: 'occasionem eis salutis etiam "caecitas" praestitit "Istrahel."' O.-R.: 'occasio...conferendae in uos misericordiae populi "Istrahel" incredulitas exstitit.'

Rom. xi 28. Pel.: 'inimici mihi sunt, quia uobis praedico Christum, sicut ipse alibi ait: "prohibentes nos gentibus loqui ut saluae fiant."' O.-R.: 'sed quod dicit: "propter uos," hoc est, quorum saluti scilicet inuident, "prohibentes" apostolos "gentibus loqui" et persequentes eos qui adnuntiant Christum.'

Rom. xii 3. Pel. and O.-R. both quote 1 Cor. xii 11 in illustration.

Rom. xii 6. Pel.: 'omnibus quidem credentibus gloria promittitur in futuro, sed qui ita mundum cor habuerit ut hoc mereatur, gratiam uirtutum accipit etiam in praesenti, quam deus ei donare uoluerit.' O.-R.: 'si enim in praesenti saeculo dat deus uni cuique gratiam "secundum mensuram fidei," sine dubio et in futuro dabit uni cuique gratiam pro mensura meritorum.'

Rom. xii 8. Pel.: '"qui praeest" ecclesiae uel fratribus, debet esse sollicitus.' O.-R.: '"qui" uero "praeest" fratribus, uel "qui praeest" ecclesiae, "in sollicitudine" esse debet.' Again Pel.: 'tristem (*sc.* datorem) sine dubio odit.' O.-R.: 'non uult in tali opere esse tristitiam.'

Rom. xii 17. Pel.: 'quod si tantae patientiae...fueris, non solum apud dominum, sed et apud omnes homines poteris probabilis apparere.' O.-R. on v. 19: 'patientia probabilis fit apud deum.'

Rom. xiii 3. Pel.: 'ipsa damnatio malorum laus est bonorum.' O.-R.: 'potestas omnis a deo data est "ad uindictam quidem malorum, laudem uero bonorum."'

Rom. xv 1—3. Pel.: 'si uere firmi estis, sic facite ut ego, qui "factus sum infirmis infirmus, ut infirmos lucri facerem."' O.-R.: 'uidetur in his Paulus firmum semet ipsum pronuntiare, sicut et in prima ad Corinthios dicit quia "factus sum infirmis infirmus, ut infirmos lucrarer."' Pel.: 'non a nobis ipsis, sed a proximis conlaudemur.' O.-R.: 'sed non ex hoc accipias eum quasi inmemorem mandati illius loci quo dicitur: "laudet te proximus tuus et non tuum os, extraneus et non tua labia." (Prou. xxvii 2.)' Pel.: 'sicut et alibi suum nobis proponit exemplum, dicens: "sicut et ego omnibus per omnia placeo, non quaerens quod mihi utile est, sed quod multis, ut salui fiant."' O.-R.: '...quod in aliis dicit: "sicut et ego omnibus per omnia placeo, non quaerens quod mihi utile est, sed quod multis, ut salui fiant (1 Cor. x 33)."'

Rom. xv 5 ff. Both commentators quote Matth. xviii 19.

Rom. xv 17. Both commentators quote 1 Cor. i 31.

Rom. xv 24. Pel.: 'ideo ex parte, quia nulla magnitudo temporis satiat caritatem.' O.-R.: 'quam tamen caritatem tantam praesentit futuram cui nec possit ex integro satis fieri.'

Rom. xvi 16. Both commentators refer to the kiss of Judas.

Rom. xvi 20. Both commentators quote the Gospel passage about stepping on serpents and scorpions.

Chrysostom

Long ago Simon declared: 'il [Pélage] suit d'ordinaire les interpretations des Peres Grecs, principalement celles de Saint Chrysostôme[1],' and recently Zahn has repeated the statement:

[1] *Histoire critique des...Commentateurs*, p. 242.

'Pel....griech. Ausleger, im Gal. besonders unverkennbar den Chrys., berücksichtigt hat[1].' There is no need to elaborate the proof of this: a few illustrations will suffice[2]. According to Zahn, Pelagius read in Rome about 404 the commentary of Chrysostom on Galatians, which was written before 398[3].

Pelagius's identification of 'Predestination' with 'Foreknowledge' (Rom. viii 29) is traced by Simon to the Greeks[4], but this statement must now be qualified by Dr Smith's discovery of this doctrine in Ambrosiaster and Augustine[5].

Pel. in Rom. viiii 16: 'hic interrogantis uoce utitur et redarguentis potius quam negantis': Chrys. (t. IX p. 614 B Bened.): *πάλιν ἑτέραν ἀντίθεσιν εἰσάγων, καὶ λέγων 'ἆρα οὖν οὐ τοῦ θέλοντος' κτλ....εἶτα πάλιν ἀντίθεσιν ἐπάγει· 'ἆρα οὖν ὃν θέλει ἐλεεῖ' κτλ.*[6]

Pel. in Phil. iiii 15: 'dantes carnalia et spiritalia accipientes.' Chrys. (t. XI p. 313 C Bened.) (*ἐκοινώνησαν*) *εἰς λόγον δόσεως τῶν σαρκικῶν, καὶ λήψεως τῶν πνευματικῶν.*

Pel. in 2 Thess. i 10: 'quia multi de die illo nostro testimonio credidistis.' Chrys. (t. XI p. 522 A): *μέλλων δὲ ὑπὲρ πάσης τῆς ζωῆς σου λόγον διδόναι, καὶ εὐθύνας ὑπέχειν, οὐδὲ ἄλλων σε ἀναμιμνησκόντων ὑπὲρ τῆς δίκης ἀνέχῃ; κτλ.* Both thus refer this clause to the Day of Judgment. See Swete on Theod.-Mops. *ad loc.* Pel. and Chrys. seem to be the only two ancients who regard *in die illo* as part of the preceding clause.

Pel. in 2 Thess. ii 3: 'nisi antichristus uenerit, non ueniet Christus. quod autem "discessio" hic dicit, alibi eum "refugam" appellauit in Latinis exemplaribus: utrumque autem ita intellegendum est quod "nisi uenerit refuga" ueritatis, siue sui principatus desertor, siue discessio gentium a regno Romano, sicut in Danihelo per bestiae imaginem dicit.' Chrys. (t. XI p. 525 B): *περὶ τοῦ ἀντιχρίστου ἐνταῦθα διαλέγεται, καὶ μεγάλα ἀποκαλύπτει μυστήρια. Τί ἐστιν 'ἡ ἀποστασία'; αὐτὸν καλεῖ ἀποστασίαν, ὡς πολλοὺς*

[1] Zahn, *Der Brief d. Paulus a. die Galater* 2 Aufl. (Leipz. 1907) p. 25.

[2] Incidentally a considerable number of agreements between Pel. and Chrys. will be found stated in the notes to Swete's *Theodore of Mopsuestia.*

[3] Zahn, *ibid.* [4] Simon, p. 242.

[5] *J.T.S.* vol. XIX pp. 201 f.

[6] Simon, p. 242, who here however cites the interpolator of Pel., who is much fuller than Pel. himself. Elsewhere also Simon's arguments are invalidated somewhat because he could not distinguish interpolations from the original Pelagius.

μέλλοντα ἀπολλύναι καὶ ἀφιστᾶν. Later Chrys. denies the identity of Antichrist and Satan. Theod.-Mops. and others follow Chrys.

Pel. in 1 Tim. iii 11 started in the West an interpretation which is found in Chrys. etc. The quotations are: 'similiter eas ut diaconos eligi iubet: unde intellegitur quod de his dicat quas adhuc hodie in oriente diaconissas appellant.' Chrys. (t. XI p. 605 A): *'γυναῖκας ὡσαύτως.' διακόνους φησίν...περὶ τῶν τὸ ἀξίωμα τῆς διακονίας ἐχουσῶν φησίν.* So Theod.-Mops.

Many more parallels between Pelagius and Chrysostom might be adduced, as is done by Swete in his notes to Theodore of Mopsuestia, but I have tried as far as possible to avoid mentioning cases where Theodore and others support Chrysostom's view. For our purpose it is necessary especially to collect instances that lack further Greek support. The fact that Pelagius was really influenced by Greek authors is nowhere more conspicuously evident than in his treatment of the difficult phrase in Phil. ii 6 *non rapinam arbitratus est esse se aequalem deo.* A reference to Lightfoot's well known catena of patristic opinion on this clause shows that Pelagius with his 'quod erat humilitate celauit, dans nobis exemplum ne in his gloriemur quae forsitan non habemus' belongs to the Greeks, and not to the Latins.

Theodore of Mopsuestia

Theodore of Mopsuestia, who lived till 428, held Pelagian views, was personally acquainted with Pelagius, and wrote in Greek a commentary on all the Epistles of St Paul. We should expect to find parallels between such a commentary and the exposition of Pelagius. Unfortunately Theodore's commentary, as a connected work, has perished, except in a Latin translation of the ten shorter epistles, Galatians to Philemon[1]. The preservation of even this portion is due to the happy accident that some mediaeval scholar possessed an imperfect Ambrosiaster, and somehow managed to complete it by acquiring an anonymous copy of the Latin Theodore, which he caused to be copied as a continuation of Ambrosiaster on Romans, First and Second Corinthians.

The fact that there are parallels between the Latin Theodore and the Pseudo-Jerome has naturally not escaped Professor Swete,

[1] Portions are preserved also in Isho'dad of Merv (Camb. 1916).

whose edition of the Latin Theodore is a light on the path of the investigator of patristic exegesis. Our task is greatly simplified by his labours, and nothing need be done to show that there is a relationship between the two commentaries, save to make a critical revision of his Pseudo-Jerome text and to add from his notes some instances which he refrained from quoting in his introduction[1]. It must, however, be remembered that Theodore was acquainted with the earlier work of Diodorus of Tarsus[2] and of Chrysostom[3], a fact which complicates investigation.

It is a more difficult question which of the two, if either, is the borrower. *A priori*, if borrowing there has been, it is more likely to have been on the side of the Latin Pelagius than of the Greek Theodore. But Theodore knew some Latin[4], and in view of the intimacy of the two men the other possibility cannot be denied. We have no information as to the date of Theodore's commentary to help us to a decision.

Gal. ii 2. Pel.: '"ne forte"...hoc non est dubitantis.' Theod.: 'nam quod dicitur "ne quoquo modo" non dubitationis causa dicitur.'

Gal. vi 11. Pel.: 'intellegite quam non timeam qui litteras mea manu perscripsi.' Theod.: 'designans quoniam neque ueretur eos, neque negat illa sua esse quae dicit.' (The Greek also survives.)

Eph. i 21. Pel.: 'quia unum est iam cum deo adsumptus homo.' Theod.: 'de suscepto homine id dicens, eo quod propter inhabitantem in eum naturam dei uerbi ab omnibus habet adorari.'

Phil. i 2. Pel.: 'hic "episcopos" presbyteros intellegimus: non enim in una ciuitate plures episcopi esse potuissent.' Theod.: '"episcopos" dixit illos qui nunc presbyteri dicuntur;...nec enim ordinis erat multos in una ciuitate esse illos qui nunc episcopi nuncupantur.'

Phil. ii 5 ff. Pel.: 'multi praeterea hunc locum ita intellegunt quod secundum diuinitatem se humiliauerit Christus..."formam serui" hoc est, naturam hominis induendo..."semet ipsum exinaniuit": quod erat humilitate celauit.' Theod.: 'deus uerbum talia sponte fecisse uidebatur ita ut pro aliorum salute praehonorandam omnibus existimaret humilitatem..."formam" autem "serui," ut dicat

[1] Vol. I pp. lxxiv—lxxvi. [2] See Swete, vol. I pp. lxxiii f.

[3] Swete, vol. I p. lxxii; Wohlenberg ed. of Pastoral Epistles (Leipzig, 1906) p. 76.

[4] As his note on 2 Tim. iiii 13 (*μεμβράνας*) shows.

"naturam serui," humanam sic uocans naturam.'...'(*τὸ οὖν "ἑαυτὸν ἐκένωσεν," ἀντὶ τοῦ οὐκ ἔδειξεν ἑαυτόν...τὴν ἀξίαν ἐκείνην ἀπέκρυψεν*).'

Phil. ii 10. Pel.: 'ut omnes simul hominem cum uerbo adorent adsumptum.' Theod.: 'ut omnes illum adorent...propter illam copulationem quam habet ad unigenitum.'

Phil. iii 1. Pel.: 'eadem repetere quae iam praesens dixeram.' Theod.: 'non quia iam scripserat dicit...sed quia docuerat eos instantissime...frequenter uobis locutus sum.' (The Greek exists.)

1 Thess. ii 7. Pel.: 'id est, ut de euangelio uiueremus.' Theod.: 'magis enim erat ut et habentes potestatem quasi apostoli illa quae ad usus necesse habebant sibi acciperent' (*μεῖζον γὰρ ἦν τὸ καὶ ἔχοντας ἐξουσίαν ὡς ἀποστόλους τὰ πρὸς τὴν χρείαν λαμβάνειν*).

1 Thess. iiii 6. Pel.: 'in quolibet negotio nequis alterum fraudet.' Theod.: 'pudicissime quidem dixit "in negotio"' *etc.*

2 Thess. ii 1. Pel.: '"et nostrae congregationis in ipsum." quando a quattuor uentis caeli congregabuntur electi, ut, ubi fuerit corpus, illic concurrant et aquilae.' Theod.: 'hoc ergo dicit: "et nostram congregationem ad eum," dicit etenim Christi aduentum et congregationem nostram tunc ad eum futuram.' (*ὅτι περὶ τῆς Χριστοῦ παρουσίας καὶ τῆς ἡμῶν ἐπ' αὐτὸν ἐκείνης ἐπισυναγωγῆς.*)

Col. i 15. Pel.: '"primogenitus" secundum adsumpti hominis formam, non tempore, sed honore, iuxta illud: "filius meus primogenitus Istrahel."' Theod.: '"primogenitus" non tempore dicitur solum, sed et praehonoratione frequenter.' (The Greek exists.)

1 Tim. i 15. Pel.: 'quem omnes credant et omnium conscientiae uerum esse cognoscant.' Theod.: 'omnis quicumque fuerit ille recipiet, credens quia deus homines misericordia saluat...omnis autem quicumque ille delectatur in hisce sermonibus....'

1 Tim. ii 12. Pel.: 'publice non permittit: nam filium uel fratrem debet docere priuatim.' Theod.: 'neque uetabat mulieres ut impios maritos suos ad pietatem uel inuitarent uel docerent, aut pios inconuenienter conuersantes ad opera inuitarent uirtutum.'

1 Tim. iii 1. Pel.: 'ad boni operis desiderium eum prouocat, non honoris.' Theod.: 'bene "opus" dixit et non dignitatem.'

1 Tim. v 3. Pel.: 'necessaria praebendo uel solaciis fouendo.' Theod.: 'quod hoc in loco dixit: "honora," hoc est, diligentiam illis adhibe,' *etc.*

1 Tim. v 9: Pel. confuses between the orders of widows and deaconesses, and Theod. refers to those that fall into this error. Pel.: 'tales uoluit eligi diaconissas, quae omnibus essent exempla uiuendi.' Theod.: 'quidam uero non considerantes quam ob causam aetatem uoluerit significari, hoc statuerunt utrumnam mulieres diaconissas ante hanc aetatem ordinari minime conueniat.' If we could be certain that Theod. was here criticizing Pelagius, the question of priority would be settled. Then we might argue that Pel. had come into Theod.'s hands at a time when he had got through all the epistles down to Colossians; for it is from 1 Thessalonians onwards that parallels between the two begin to be fairly numerous. Other passages where Pel. and Theod. disagree, are 2 Thess. i 8—10; Tit. i 5—7, ii 14.

1 Tim. v 24—25. Pel.: '"*subsequitur* eorum in futuro iudicium"... "quae aliter se habent"...etiam quae ad tempus latent, non possunt diutius occultari.' Theod.: 'sicut delinquentium hominum et non recte uiuentium delicta manifesta sunt, quae necessarie illis in futuro saeculo poenas sunt prouisura, licet si et faciant aliqua quae multos latere poterunt' *etc.* (*ὥσπερ τὰ τῶν οὐκ εὖ βιούντων ἀνθρώπων πταίσματα πρόδηλά ἐστιν ἀναγκαίως τὴν ἐπὶ τοῦ μέλλοντος αἰῶνος τιμωρίαν αὐτοῖς ἐπάγοντα, εἰ καὶ (ὡς εἰκός) τινὰ παρ' αὐτῶν λανθάνει τοὺς πολλούς κτλ.*)

1 Tim. vi 6. Pel.: '"cum sufficientia" non luxuriae, sed naturae.' Theod.: 'necessitatibus nostris sufficientes.'

1 Tim. vi 20. Pel.: 'fidei "custodi depositum."' Theod.: '"custodi" fidem.'

2 Tim. ii 6. Pel.: 'ostendit eum primitias fructuum a populo debere percipere, praeter mercedem quam a domino messis accipiet in futuro.' Theod.: 'quae ad usum tuum necessarie pertinent, indiscrete adsequere a fidelibus qui praestant tibi,' *etc.*

2 Tim. ii 8. Pel.: 'hoc contra illos qui carnis resurrectionem negantes, consequenter etiam Christi negabant.' Theod.: 'ita ut nec resurrectio uera facta esse susciperetur; qui enim fieri poterat ut uera crederetur resurrectio, si caro uera ratione non fuisset sumpta?' *etc.*

2 Tim. ii 15. Pel.: 'ille "recte tractat" qui dicta sua exemplo confirmat.' Theod.: 'recto edoce instituto, et non pigeas laborem pro his subire.'

Tit. i 7. Pel.: 'ipsum dicit "episcopum" quem superius presbyterum nominauit.' Theod.: 'nam dum dicit: "ut constituas... presbyteros," et de presbyteris disputans adiecit: "oportet enim episcopum...."'

Tit. i 15. Pel.: '"coinquinati et infideles" sunt qui non credunt iugum legis a collo credentium dominum abstulisse.' Theod.: 'siquis uero per suam incredulitatem habet conscientiam coinquinatam, nihil mundum esse poterit illi qui talis est.' (Gk. also.)

Tit. iii 15. Pel.: 'qui nos fideliter amant. Siue: Qui fidei causa nos diligunt.' Theod.: 'qui per fidei familiaritatem cum eo iunctas amicitias habere uidebantur.'

Subsidiary Sources

This paragraph is intended to include merely a few notes that have occurred to me in the course of repeated readings. The first and second concern the subject-matter, the remainder have to do with the expression, and reflect Pelagius's reading of classical literature.

Pel. in Eph. ii 15: '"euacuans." per solam fidem iustificans et moralia sola decernens.' Severianus, quoted by Swete, *Theod.-Mops.* ad loc.: '*ἐν δόγμασιν τοῖς ἰδίοις* [explaining these to be the principles of Christian morality].'

Pel. in 2 Tim. ii 18: '"cancer" esse dicitur uulnus quod in mammillis nascitur feminarum, quibus nisi cito subuentum fuerit, cum uirus ad cor serpendo peruenerit, nullum ultra remedium est.' This is evidently a quotation or a recollection of some medical work[1], cf. Aug. ciu. dei XXII 8 (p. 570, ll. 14 ff. Domb.[3]): 'Innocentia, religiosissima femina,...in mamilla cancrum habebat, rem, sicut medici dicunt, nullis medicamentis sanabilem[2].'

The following appear to be undoubted recollections of classical reading:

Lucretius: I 149—150 'principium cuius hinc nobis exordia sumet, | nullam rem e nilo gigni diuinitus umquam' (cf. III

[1] *Thes. Ling. Lat.* s.v. *cancer*, vol. III p. 231, esp. ll. 47 ff., has a number of references, going as far back as Ov. *met.* ii 825, to the incurableness of this disease.

[2] From which Isid. *Etym.* iv 8 § 14 comes.

417 seqq.): Pel. in Col. ii 8 'philosophos...dicentes ex nihilo fieri nihil posse': I 304 'tangere enim et tangi, nisi corpus, nulla potest res': Pel. in 1 Cor. vii 4 'corpus dicitur omne quod tangitur.' Knowledge of Lucretius is particularly interesting, for in the patristic period writers range between the exhaustive knowledge shown by Arnobius and the absolute ignorance shown by the majority. Tertullian also (*adu. Marc.* IIII 8, *De An.* 5) quotes this verse.

Virgil: IIII 174, 188 'fama, malum qua non aliud uelocius ullum...tam ficti prauique tenax quam nuntia ueri': Pel. in 1 Thess. i 8 'natura famae haec est, ut siue bonum siue malum nuntians ubique omni celeritate discurrat.' IIII 569—570 'uarium et mutabile semper femina': Pel. in 1 Cor. xvi 13 'muliebris omnis inconstantia et uarietas iudicatur.' All Latin writers posterior to Virgil show more or less of his influence.

Horace: epist. II 1, 250—1 'sermones...repentis per humum': Pel. in 2 Cor. iiii 2 'uerbo dei sermonem uilem admiscent et per terram repentem[1].'

Juvenal: 1, 142 'poena tamen praesens': Pel. in Gal. v 6 'praesentem metuit poenam[2].' (Cf. also Cic. and Plin., quoted by Mayor, and Sen. *Phaedr.* 162.) We know from Ammian that Juvenal was much read in the second half of the fourth century[3].

[1] A reference to *mulcere* in lexx. will suggest possible imitation of other poetical passages by Pel. in 1 Cor. xiiii 7.

[2] In his *epist. ad Demetr.* 25 (Migne, *P.L.* xxx 40 D) *uacuus uiator et nudus non timet latronis insidias* is an echo of Iuu. 10, 22 *cantabit uacuus coram latrone uiator.*

[3] Cf. Duff's *Juvenal*, p. li.

CHAPTER VI

THE MATERIALS FOR THE RECONSTRUCTION OF THE TEXT OF THE COMMENTARY, AND THEIR INTERRELATIONS

Introduction

CERTAIN of the existing authorities for the reconstruction of the text of Pelagius have already become partially known to the reader in the course of the discussion in the second chapter, but it is necessary to give here a fuller account of these, and at the same time to consider others. Further authorities, such as a number of late mediaeval compilations, based probably on some manuscripts of Pseudo-Jerome, it has not been possible to consider, for the simple reason that some limit must be set to these researches. I believe, however, that I have secured a broad and sound enough basis for the constitution of the text, in the authorities now to be described.

The first place rightly belongs to the two (three) manuscripts of the original form, with the Vatican and Freiburg fragments. Then we shall take the St Gall MS 73, the Paris MS 653, the two families of Pseudo-Jerome MSS, and Cassiodorus. Finally must come the Würzburg and other glosses, Claudius of Turin, Zmaragdus of St Mihiel, Sedulius Scottus of Liége, Haymo of Auxerre, and later authorities. An attempt will be made to show the interrelationship of various authorities and to estimate their relative value.

(*a*) The Manuscripts of the Original Form

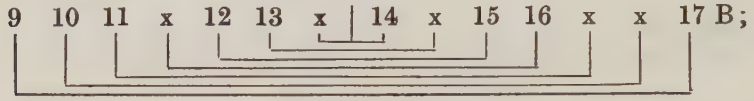
(1) *Codex Augiensis CXIX at Karlsruhe* (**A**)

The manuscript is thus described by the late Dr Alfred Holder in his great catalogue, *Die Reichenauer Handschriften beschrieben und erläutert, Ier Band, Die Pergamenthandschriften* (Leipzig, 1906) pp. 303 f., as modified in *II^er Band* (1914), pp. 666 f.

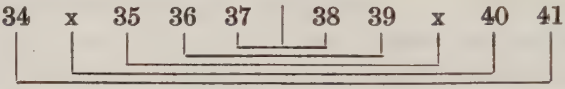
CXIX. 164 folia (2 columns, with 37, 36, 35, 33 lines to the page), measuring 302 by 221 mm., saec VIII ex.—IX in. Five hands:

the fifth scribe an old Irishman: written on the Continent; archetype Italian uncials[1] of the fifth or sixth century; folia 149—164 (1 column and 33 lines to the page), saec. x.

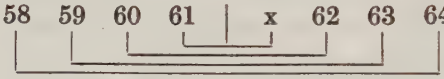
f. 1—8 = 1 quaternion I (*a*);

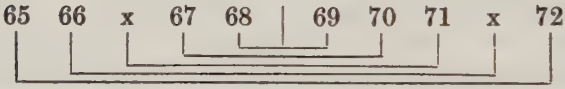


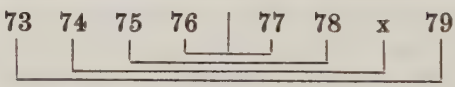
18—33 = 2 quaternions CD;



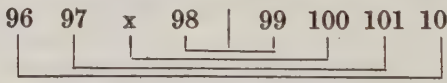
42—49 = 1 quaternion; 50—57 = 1 quaternion VII;



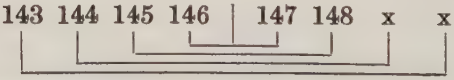




80—87 = 1 quaternion; 88—95 = 1 quaternion XII;



103—110 = 1 quaternion; 111—142 = 4 quaternions;



149—164 = 2 quaternions.

Pelagii commentarii in epistulas Pauli. Cf. Alexander Souter, *The Commentary of Pelagius on the Epistles of Paul* [from the *Proceedings of the British Academy*, vol. II (Ld. 1907)] pp. 15—18, 25—27. *The Journal of Theological Studies*, vol. VIII (1907) pp. 535—536.

[1] I should now rather say 'half-uncials': see below.

f. 3, **1**. Primum quęritur quare post euangeliū̇m: quae supplem*entum* legis sunt et in quibus nobis exempla et prȩcepta uiuendi plenissime digesta sunt uoluerit apostolus has epistulas ad singulas ecclesias destinare ut initią nascentis ecclesię nouis causis.... (**147′ 1**)...excipit apostolus quos salutet;

Explicit ad Titum incipit ad Philemonem.

Cui apostolus a Roma...debeamus.

Paulus uinctus...(**148, 2**)...fidei societate.

Exp*licit* ad Philimonem.

Expositio epistolae ad Hebraeos.

149. Incipit argumentum ad Hebreos.

Inprimis dicendum est cur apostolus...conposuit.

Multifarię multisque modis olim d*eus* loquens patrib*us* in prophetis;

Ac si dicat per multos...(**164′**)...paenitentię et p*er*seuerentiae; Amen.

Finit expositio epistolae Pauli apostoli ad Hebreos. *above* in nomine s*anct*ae trinitatis semp*er* nobis cum amen trina maigestas d*omi*ni p*er* quem fiat fiat.

1′. ferur | ferunt | ferunt Ophyr conuexa.

2. omnia mihi licent sed non omnia expediu(nt).

3. lib*er* mon*asterii* Augie maioris.

Title on the cover Exposit*i*ones in epp*ist*olas Pauli ad R*oman*os, Cor*inthios*, Galath*as*, Ephes*ios*, Philippens*es* Tesallon*icenses* Colocens*es* Thimoth*eum* Titum Philomone*m* Ebreos.

Wooden cover, covered with grey leather; 2 leather clasps.

It is of some importance to show how Holder in 1914 arrived at certain of the conclusions stated above. Holder's catalogue of the Reichenau manuscripts at Karlsruhe was itself in MS for a considerable period before it was printed, and I had been privileged to handle and consult it at Karlsruhe in that form in 1901, when engaged on the Ambrosiaster *Quaestiones*. Early in 1905 Dr C. H. Turner was at Karlsruhe pursuing his own researches, but found time to note from Holder's MS catalogue that there was in the Reichenau collection an anonymous manuscript of "the Pseudo-Primasius commentary." I have in my possession the first proof (1905) of the printed catalogue, in which MS CXIX is described as

such. I welcomed the information Dr Turner kindly gave me, and also the proof-sheet which my friend Holder sent me at my request. I saw immediately that the description of the MS was incorrect, and wrote to Dr Holder at once that his MS must be either a pure Pelagius or an anonymous Pseudo-Jerome. The loan of the MS, for which I asked, was refused by the Baden Minister of Public Instruction, and it was therefore necessary to consult it on the spot. A morning's work in July 1906 sufficed to show that a pure Pelagius had at last been discovered. I convinced Holder that his ascription was wrong, and in the first volume of the catalogue, as published in September 1906, the manuscript is described as: (s. IX):

Pelagii (Walahfridi Strabi) **commentarii in epistulas Pauli.**

During the interval between that date and 1914 he advanced yet further, put the date back from saec. IX to saec. VIII ex.—IX in., accepted my statements that five scribes wrote the MS on the Continent, of whom one was an Irishman, and that the archetype was an Italian uncial of the fifth or sixth century, and struck out 'Walahfridi Strabi' altogether.

These are the facts, and it has been necessary to state them exactly, because from the way in which the Abbé Mangenot writes, the reader would almost certainly infer that Holder had first described the manuscript in the published catalogue as Pelagius, and that then, and not till then, had I come to know of the manuscript as such: whereas my collation of it was complete at least two and a half weeks before the catalogue was published[1]. An apology is perhaps neccssary for insisting so strongly on a personal claim.

From the collotype of one page which was published in the seventh volume of the *Proceedings of the British Academy*[2], the reader will see that the script in which it is written is the ordinary pre-Caroline minuscule of the district Murbach-Reichenau-St Gallen-Chur, to which Traube has called attention[3]. It need not

[1] 'Holder signala un nouveau manuscrit de l'*Expositio* de Pélage, du IXe siècle... Alexandre Souter entreprit une édition critique' (Mangenot in *Revue du Clergé français* for 1916, p. 20 of *tirage à part*). The collation was completed on Aug. 14, 1906; the catalogue appeared in Sept. 1906.

[2] The frontispiece of my second paper in the *Proceedings* (p. 1=261).

[3] *Abhandlungen d. Kgl. Bayer. Akad. der Wiss., philos.-philol. u. histor. Kl.* Bd. XXV (2) (1910) p. 52.

be doubted that the MS was written at Reichenau itself about the end of the eighth or the beginning of the ninth century.

The scribes partition the work between them thus:

(1) ff. 3—33 (*gentium plenitudo ut*).

(2) ff. 34—59 b (*pater filius ad ettate*).

(3) ff. 59 va—100 a (*et ideo ipse paries ini-*).

(4) ff. 100 b—106 a l. 4 (*uere est in uobis*).

(5) ff. 106 a l. 4—148 b.

(3) is the most beautiful of all, (4) was possibly Irish, and (5) was, as has been said, Irish: the forms of the capitals *P* (e.g. f. 126 a), *B* (e.g. f. 133 va) and *S*, for example, are Irish, and there is an Irish *r* on fol. 124 a.

The scribes make very little use of abbreviation or contraction. The following list[1] must be approximately complete:

autem aū (first and third and fifth scribes), aūt (second and fifth scribes, corrector of fifth scribe)
Christus xp̄s
deus dō
dicit dic̄
dixit dix̄
dominus dom̄ (second scribe, six times), dn̄s
eius ēs[2] (ff. 111 vb, 114 b)
esse ēe
est ē
fratres frēs (third scribe)
Iesus ihſ
Istrahel israł (second scribe, twice), isrł (third scribe), irł (fifth scribe, f. 126 vb)
meus mō (fifth scribe, end of line)
uobis uob̄ (third scribe)
non n̄
noster N̄· = *nostrum* (f. 40 va) ·N· = *nostri* (f. 101 va)
nt̄ (third scribe, f. 65 b, 73 va, 74 vb, 76 a, 92 vb, also fifth scribe): so ut̄ (= 71 b)
nī, nm̄
nr̄m (rare), nr̄ae, nr̄as: so ur̄m, ur̄ae
nrūm: so urūm (fifth scribe only)
Nos(?) = *nostram* (f. 114 vb)
not = *noster* (f. 119 va)[3]
omnes om̄
per ꝑ
post p', ꝑ (third scribe)
prae p̄ (third scribe only)
pro ꝓ
propter pp̄t (second and third scribes), pp̄ (third scribe, f. 70 a only)
quae q· qu; q;
que q; q· ꝙ (second scribe only, f. 50 va, vb)
qui q̓ (third scribe only)
quod qd̄ (end of line three times, first scribe), q̄od (second scribe)
quoniam qm̄ (first scribe only, rarely), qn̄m (first and third scribes only), qūo (second, third and fifth scribes)
saeculum sc̄lm
sanctus sc̄s
sicut sic̄ (first scribe)
spiritus sp̄s
sunt s̄
uel uł (first scribe)
uero uō (third scribe, end of line)

[1] I should mention here once for all that the lists of abbreviations given in this book were put at the disposal of Prof. W. M. Lindsay for his *Notae Latinae* (Cambridge, 1915).

[2] The only instances known to Lindsay (*Notae Latinae*, p. xv); it is on the analogy of hs̄ (*huius*) c̄s (*cuius*).

[3] See Traube, *Nomina Sacra*, p. 234.

Syllable Symbols:

con c̄ (third and fifth scribes only)
en m̄ 'men' (first scribe only)
er t̄ 'ter,' ū 'uer' (third scribe only)
is b̄ 'bis,' l̄ 'lis' (third scribe only)
it c̄ x̄ (first scribe)
m suprascript stroke
rum ꝝ (second and third scribes), ꝛ (fifth scribe)
runt r̄ (first scribe)
ur t' (second, third and fifth scribes), (t² third scribe) (mr̆ 'mur,' end of line)
us b; m;
' (third scribe)
mꝫ (third scribe)
l=lus (end of line, third scribe)
lꝫ (f. 79 va) (third scribe)

Other palaeographical features of interest are these. The long i is never used. The ligature *ti* is used irrespective of the distinction between assibilated and unassibilated *ti*: thus in *inflati* and *generatis*, as well as in *gratiae*. The following combinations of letters are sometimes in ligature, the first and second very often: *ri*, *nt*, *at*, *an*: the second scribe puts *us* in ligature once at the end of the line: the ę for *ae* is quite often found. All the scribes employ a big Z, which lies on the line, with only the tail below.

Certain of these abbreviations shed light on the character of the MS from which the Reichenau MS was copied.

dom̄ = *dominus* (ff. 36 va, vb, 37 va, 38 b, 40 va, 47 vb, 79 b) comes straight from the archetype, being almost obsolete at the end of the eighth, and the beginning of the ninth century. It is in fact a specialty of the fourth, fifth, sixth and seventh centuries[1].

ū = any case of *noster* (ff. 40 va, 101 va, 141 va) was rarely used after the middle of the sixth century, and never naturally after the seventh[2].

This evidence is borne out by instances of the preservation of really old orthography which had been given up long before the date of our MS.

The long forms *idololatria* etc. are rarely found in MSS of this date, but are almost invariable[3] in our codex (e.g. ff. 6 vb, 8 b, va, 9 a, 63 a). The solitary[4] MS of Lucifer of Cagliari (cod. Vatic. 133, saec. IX—X), the Laudian MS misc. 130 (saec. IX—X) of Augustine *De Baptismo*, also furnish it. There can be little doubt, I think,

[1] See Traube, *Nomina Sacra* (München, 1907) pp. 168 ff.

[2] The latest examples known to me (apart from those in Traube *op. cit.* p. 207, and one or two noted below) are Köln MS CCXII (saec. VII ex.) (Canons) in Chroust's *Monumenta Palaeographica* no. 298 where N̄ occurs for *noster* and *nostrum*, and Milan, Ambros. O 210 Sup. (saec. VI ex.) (*Acta Archelai*, ed. Beeson (Lpz. 1906) p. xx).

[3] An exception, f. 96 a. [4] But see now *Rev. Bénéd.* XXXIII (1921) pp. 124 ff.

that the syncopated form is not really ancient. It would be interesting to learn when it was first used by authors; hardly, I fancy, before the middle of the fifth century, at the earliest.

The form *Istrahel* (ff. 14 a, 15 a) is also very significant. It is the most ancient of all Latin spellings of this word, and was probably soon obsolete[1].

The second declension form *Danihelo* (f. 14 a, 123 vb) is very ancient and most reassuring[2] (cf. f. 69 b).

I should have little hesitation in assigning the archetype of our MS to the fifth or sixth century, and in view of its excellence, to Italy. Our *codex* is tentatively identified by Holder with no. 201 in the catalogue of the Reichenau collection, which was written between 842 and 850, and is now preserved at Donaueschingen[3]: Lest any one should doubt the probability of connexion between Reichenau and Italy, it may be pointed out that MS Augiensis LVII was written in North Italy in the second half of the eighth century[4]. There are also other indications pointing the same way[5].

A study of the textual corruptions in the manuscript suggests the character of its archetype:

(1) *a* for *u*: *totam, asu, auditas, intellegant, factas, negaturam,* instead of *totum, usu, auditus, intellegunt, factus, negaturum,* respectively.

(2) *u* for *a*: *intellectu, erunt,* for *intellecta, erant.*

(3) *e* for *o*: *deuteresis* bis, *macedene, salomene,* for *deuterosis* bis, *macedone, salomone.*

(4) *a* for *o*: *confundar, laboriase,* for *confundor, laboriose.*

(5) *a* for *tu*: *confirmear,* for *confirmetur.*

(6) *e* for *c*: *cheneris,* for *chencris.*

[1] See Traube, *Nomina Sacra*, p. 106. It must, however, be remembered that the abbreviations of this word are very frequent and disguise the spelling of archetypes.

[2] See C. H. Turner in *Journ. Theol. Stud.* vol. VI (1904—5) p. 253.

[3] *Die Reichenauer Handschriften* u.s.w., Bd. III (1) (1916) p. 100.

[4] Holder's article 'Der Isidorus-Codex Augiensis LVII der gr. Hof- und Landesbibliothek in Karlsruhe' in *Mélanges offerts à M. Émile Chatelain* (Paris 1910), of which article I possess by Holder's kindness a copy corrected in his own hand.

[5] The Ambrose MS, formerly at Reichenau, now at St Paul in Carinthia, an uncial of the period between 400 and 700, was perhaps written at Verona (*Die Reichenauer Handschriften*, Bd. III (2) (1917) p. 127). Also, Codex Augiensis CIX (saec. IX in.) was copied from a sixth century Beneventan original (*op. cit.* Bd. I (1906) p. 284).

(7) *u* for *o*: *bonus, -rus, nouatianus,* for *bonos, -ros, nouatianos.*

(8) *e* for *u*: *credentur* for *creduntur.*

(9) *o* for *u*: *mortuos* for *mortuus, infructoosi* for *infructuosi, uoluntariom* for *uoluntarium, obsequio* for *obsequium.*

(10) *c* for *g*: *cratiam, dilicatis,* for *gratiam, diligatis.*

(11) *p* for *f*: *reputent* for *refutent.*

(12) *r* for *s*: *redderemur* for *redderemus.*

Most of these corruptions can be best explained by the use of a half-uncial archetype: (10), however, would occur more easily at the uncial stage. We may therefore assume that the immediate ancestor of our MS was a double-columned manuscript in half-uncial writing.

A general study of the orthography of a manuscript like this leads one to certain conclusions as to the orthography of its original. If it be found that five pre-Caroline scribes agree in their spelling of a particular word, there is little doubt that the spelling they give was that of the archetype. There is in this codex a certain amount of consistency, combined with a certain amount of inconsistency. The following spellings, either because they are found everywhere in our MS, or because they are of such special excellence that they would not be known to the scribe apart from his exemplar, may be assigned with certainty to our Italian fifth- or sixth-century half uncial manuscript.

The usual final *d* in certain words appears almost everywhere as *t*: *aliquit, aliut, aput, athuc*[1], *illut, numquit, quitquit, siquit*; but *istud* (probably because of the preceding *t*).

Hiesus, thus written in full, is the form employed for 'Joshua' and for 'Jesus who is also called Justus': in contrast to the abbreviated form, employed for 'Jesus,' as a sign of sanctity[2].

suscribere (twice), *mercennarius, discidium, gluttire, balbuttire, afluere*[3] (and derivatives), *condicio* (less often than *conditio*), *solacium* (oftener than *solatium*), *haereticus* (whereas most MSS have the less

[1] Cf. *Dauit* at least once. The form *athuc* is not mentioned by the *Thesaurus.*

[2] Traube discovered that these sacred names were abbreviated as a sign of sanctity. A confirmation, not mentioned, I think, by Traube, is to be found in the N.T. Greek minuscules 118 and 209, which in Matth. xxvii 16 and 17 write the name *Jesus* in full in the case of Ἰησοῦν Βαραββᾶν.

[3] See the notable article s.v. in Nettleship's *Contributions to Latin Lexicography* (Oxford, 1889).

correct *hereticus* from ἑρετικός), *susurrio*, are perhaps the most notable cases of good ancient spellings.

It is necessary now to summarise the orthography of MS **A**, which is not in all respects consistent throughout, and the first matter to consider is that of assimilation or dissimilation of prefixes:

ad- adb. *adbreuiare.*

adc. *adcommodare*; but *accipere* (always).

adf. *adferre, adflictio, adfirmare* etc., *adfuit* (always), but *affectus, affligere.*

adg. *adgredi, adgrauare*; but *agnosco* etc. (always).

adl. never; always *allegere, alligare.*

adm. *admittere* always.

adn. *adnuntiare, adnectere* always.

adp. *adpendere, adpetere, adprehendere, adponere, adprobare, adplicare*; but *appellare.*

adq. *adquirere* etc.; never *acq-*, which perhaps did not survive the classical period.

adr. *adrogans* etc., *adridere*; but *arripere.*

ads. *adsistere, adscribere, adseuerare, adsignare, adsumere, adstruere, adsimilare, adsimulare, adserere, adstringere.*

adt. *adtemptare, adtendere, adtestari*; but *attendere* (generally).

con- conl. *conlaudare, conloquium*; but *colloquium, collocare, coligare* (or *-ere*), *collatus* etc.

conm. *conmendare, conmonere*; but *commemorare* etc., *communicare, commonere, commendare* etc.

conp. *conplacere, conparare, conprehendere* etc., *conprobare, conpungere*; but *comparare, comprehendere, compar, comprobare, comperire, compassio, compingere, complecti* etc.

conr. always assimilated, except in *conregno*:—*corroporari, corruere.*

in- (negative): *inmundus* etc., *inlicitus, inmoderate, inmensus, inpudenter, inreprehensibilis* (always), *inremediabiliter*; but *immundus, impius, impudicitia, irritus, immensus, immortalis.*

in- (preposition): *inrigare* (always), *inlatus, inluminare, inritare* etc., *inmittere, inponere, inpendere, inligare*; but *impugnare* (always), *implere* (always), *impetrare* etc. (always), *impendere, impedire, imputare, irritare, immammillis.*

ob- off. (always).

obm. (always).

obp. *obproprium*; but *optemperare* (very ancient).

obt. *obtulerunt* etc. (*obtare*), *obtundere*; but (*optare*), *optinere* (very ancient).

per- unassimilated, as far as used at all.

sub- *subportare*, *subponere*; but *suptilitas*.

exs- versus **ex**: *exsistere*; but *expectare* (always), *expoliare* (always).

On the whole the aspirate is correctly used in this manuscript, but we find exceptions, such as, in single instances: *abentem*, *aesitationibus*, *Iosep*, *exortari*, *catecizare*, *arena*, *pasca* on the one hand, and *hisdem* (twice), *cathecuminus*, *hactu*, *Thimotheus* (a very old spelling), *Sthephanus* (twice), *habundare*, *thorus*, *hillis*, *abhominabilis*, *henim*, *Thabitha*, *Machedonia*, *Honesimus* (twice) on the other.

Ae- and *e-* are confused in the following cases:

-ae for *-e*: *aequae*, *praemere*, *praetium*, *praetiosus*, *aepulari*, *cęlebrare*, *cęna*, *caena*, *speciae*, *depraecari*, *quaerella*, *caelare*, *cęlestae* (bis), *contrariaetas*, *uerae*, *praesbyter* (usually), *praessura*, *cęperant*.

-e for *-ae*: *penuria*, *-ate*, *enigma*, *lesio* (twice), *tedere*, *penitere*, *meror*, *emulatio*.

t for *c*: *audatior*, *mendatium*, *sotius*, *sotietas*, *pernitiosus*, *fallatia*, *iuditium*, *dilitiae*.

c for *t*: *eciam*, *nupciae*, *quociens*, *uicium*, *infancia*.

y for *i*: *Saphyra*, *Sapphyra*, *Helyas*, *elymosina*, *misteryo*, *cybus*.

i for *y*: *praesbiter*, *Listra*, *elymosina*, *elimosina*, *misteryo*, *martirium*, *praesbiterium*, *azimus*, *idolothitus*.

b for *p*: *deturbare*, *benetrare*, *probrius*.
p for *b*: *plasphemare*.
t for *d*: *impetiuit*.
} These confusions are perhaps Irish.

The reduplication of single consonants and the omission of one of a pair of double consonants may be regarded as an Irish, or at least an insular, symptom:

(*a*) *sabatum*, *presura*, *necesitas* (bis), *Philipenses*, *dificilis*, *positis*, *aparere*, *abysus*, but *sabatum* and *Philipenses* need not be so regarded.

(*b*) *Paralippomenon*, *Corrinthii*.

suuam and *euuangelium* are not to be so regarded, however, as they appear in Italy already in the sixth century.

Some spellings may be styled Merovingian, as they were frequent in that period, and were in great part cleared out by the Caroline reform. I refer to *sterelis*, *agnusco* (and *cognusco*), *crededi* (and such like: third scribe invariably), *mercis* (= *merces*, nom. sing.), *exestimare*, *prumptus*, *recipissemus* (and such like).

The interchange of *b* and *u* occurs once or twice.

The reader will find the orthography of this manuscript reflected, as far as possible, in my text. It may not be the orthography of Pelagius, but if it be not that, it is at least the orthography of the century succeeding his. For further particulars of the orthography of this and the other MSS, the reader is referred to the orthographical index in the second volume.

Orthography, particularly the orthography of proper names, and correctness of numbers, are perhaps the severest tests that can be applied to a Latin manuscript. This manuscript answers the former test well, and there is no opportunity to apply the latter. But in the fourth chapter we have already found that the text of the Biblical lemmata has been very thoroughly revised from the form which Pelagius used, and it may be that such revision has not stopped at the lemmata. Our manuscript was evidently copied, and carefully copied, from a clean manuscript, but behind that clean manuscript there must lie a rough copy into which harmonizations with the Vulgate had been inserted, while the original Biblical text was erased to make way for them. Or, if this was not the procedure, the scribe was instructed to keep his eye upon a Vulgate copy of the Epistles, placed in front of him simultaneously with the Pelagius, and to substitute the lemmata from the Vulgate for those which he found in his text of Pelagius. The substitution was not, however, completely made.

A careful study of the textual differences between **A** and **B** is not always to the advantage of **A**. There are cases where **A** is undoubtedly wrong; there are other cases where **A** is under suspicion of error. The differences between **A** and **B**, apart from the Biblical lemmata, are hardly of such moment as to suggest that we are dealing with representatives of two author's editions, as it were. It is safer to suppose that where **A**'s latinity differs from that of **B**,

and at the same time lacks the support of any other manuscript, we are in presence of alterations made by some early mediaeval reviser in the interests of what he thought was better Latin. But the text of **A** is, also, on the whole shorter than that of **B**. There are a few passages in **B** which are absent from **A**. Here again, we could hardly suppose two author's editions, since the passages are not numerous, were it not for the fact that the Vatican fragments, where they survive, lack the same passages as are absent from **A**. It would appear then that after all **B** does, in this particular, represent a second (early) edition. In order that the reader may see clearly for himself what these passages are, I have caused all passages that are present in one of the two, but absent from the other, to be enclosed within square brackets.

At the following points, among others, portions are absent from **A** that are present in **B** (and other authorities).

In Rom. iiii 12, 16; vii 5, 6, 14[1], 22; viii 26 *bis*; viiii 16; xiiii 2, 23 *bis*; xv 4, 8; 1 Cor. iiii 12; vi 20; vii 4, 5; xvi 2 etc.; prol. 2 Cor.; 2 Cor. ii 7 etc.

In the following passages, among others, there are errors in the parts given by **A**.

In Rom. viii 17. Here the lemma is given twice, first as *ut et conglorificemur*, second as *ut simul glorificemur*. The first form is due to our Vulgate interpolator, being the Vulgate reading. The second is the Pelagian reading, being that of DF*W *d dem Lucif. Ambst. Ambr.* etc., given by Wordsworth and White.

In Rom. viiii 2. *nec eum mendacii reum* in aeterna *accusatione constituit* **A**, wrongly, for the true reading 'interna.'

In Gal. ii 10. *qui omnia sua* distribuentes *ad apostolorum pedes pretia deponebant* **A**, wrongly, for the true reading 'distrahentes' ('selling').

In Gal. ii 12. *ideo reprehensibilis erat quia se postea propter homines subtrahebat* **A**. This is editing. The true reading is 'non *ideo reprehensibilis erat* quia cum illis edebat sed *quia se postea propter homines subtrahebat.*' Probably the five words were accidentally omitted at some stage from homoeoarcton, and the *non* was then removed to make sense.

In Gal. iiii 25. *de qualitatibus locorum uult intellegi diuersitatem*

[1] Here the Vatican fragments join **A**.

meritorum **A**, for the true reading 'testamentorum.' It is a sort of haplography.

In Eph. i 17. *sapientiam a domino deprecatur: nouerat enim eam* adiutricem *omnium esse uirtutum* **A**. This is a very interesting case: **A** is supported by H_1, but the true reading 'matrem' is given by **B**VG and is supported by 'matrimonium' of H_2 (*corr.* C). It is quite in accordance with Pelagius's attitude that he should use the stronger expression: it is equally natural that a reviser should tone it down.

In Eph. i 18. *si diuitias hereditatis dei* uideretis, *omnis terrena nobis* horrebit *hereditas* **A**. The true readings are 'uideritis' (fut. perf. indic.) and 'sordebit,' with **B** and other authorities.

In Eph. iiii 7. *qui ad quam gratiam se aptauerit, ipsam* consequitur **A** etc. The sequence shows that the true reading is 'consequetur,' with V.

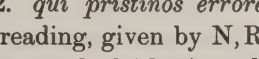
In Eph. iiii 22. *qui pristinos errores* desiderat *huius mundi* **AB** etc. The true reading, given by N, R m 3 etc., is 'deserat.'

In 2 Tim. ii 26. *non de dei bonitate dubitat, sed de accipientium* uanitate **A**. The others read rightly 'prauitate.'

(2) *Codex Collegii Balliolensis Oxon.* 157 (**B**)

MS 157 (Arch. E. 5. 2), 217 (219) folia (1 column with 33 lines to the page), measuring 405 by 292 mm., saec. xv med. in a beautiful Italian hand, of which fol. 15 r has been represented by photography, considerably reduced in size[1].

1 flyleaf + 7 (= x 1 2 3 | 4 5 6 7) + 16 regular quaternions



+ 82 leaves with which we are not strictly concerned + 1 flyleaf.

fol. 1 v. 'Ieronimus super epistolas omnes pauli praeterquam ad hebraeos.'

'Hieronymus' 'Liber domus de Balliol in Oxoñ ex dono Willelmi Gray Eliensis epi.'

fol. 2 r. H 12 iudea: Eadem enim passi estis et uos a... manentem substanciam.

[1] *Proceedings of the British Academy* vol. VII (1916) opposite p. 17 of offprint (= p. 277).

EXPLICIT · PROLOGUS : OMNIUM · EPISTOLARUM : BEATI : PAVLI : APOSTOLI : ITEM : ARGUMENTUM : SOLIVS : EPISTOLAE AD ROMANOS (*red*) ⟨R⟩OMANI SUNT QVI :

ex iudeis gentibusque crediderunt

...(f. **2** v) et ad concordiam cohortatur.

EXPLICIT : ARGVMENTVM : EPISTOLAE · BEATI · PAVLI · APOSTOLI AD ROMANOS : INCIPIT EXPLANATIO SANCTI HIERONIMI IN :

(f. **3** r) EPISTOLA : AD : ROMANOS (*red*)

⟨P⟩AVLVS; Querimus quare paulus...

(f. **134** v)...excipit apostolus quos salutet.

EXPLICIT : AEPISTOLA : AD. TITVM : INCIPIT ARGVMENTVM : AD : PHILEMONEM : FOELICITER (*red*)

⟨C⟩ui apostolus a Roma...debeamus

Paulus uinctus...(f. **135** v)...fidei societate.

EXPLICIT AEPISTOLA AD PHILEMONEM (*red*).

(f. **136** r) after five lines' interval begins genuine Jerome on the Epistle to the Galatians, which is followed by genuine Jerome on the Epistle to the Ephesians, which ends this superb codex, written in the most beautiful Italian style on the finest white vellum, with broad margins. It is unfortunate that in this, as in many another manuscript, the coloured initials were never filled in. At the very end occur these words:

Explicit liber beati hieronimi super epistolas pauli apostoli.

One leaf is missing from the beginning, containing most of the *Primum quaeritur* prologue. This appears to be the only part of the MS itself that has perished, but we shall see later that at least two considerable portions of the archetype had perished before our copyist took it in hand.

The orthography of a manuscript like **B** shows three characteristics. It shares the orthography of its date, what may be called the humanistic or renaissance orthography. There are also in certain words affectations of antiquarianism such as some of the scribes of the latter part of the fifteenth century display. But, thirdly, there are certain undoubted relics of the orthography of the archetype. It is only these last that are of special importance to the editor, but for the sake of completeness we must take account of all three styles. I have caused those spellings which I think may be attributed to the archetype, to be printed in thick type: the affectations of anti-

quarianism are represented in italics. Most of the spellings are recorded in the orthographical index, and are therefore not repeated here.

spiritalis, quicumque, saltim, Arrius, Fotinus, holus, cotidie, Sarra, littera, oblitterare, secuntur, eundem, Eleazarus[1], **zabulus, obprobrium, caelum, inmundus, inmensus, heremus, Philipus, Philipenses, Tessalonicenses, Colosenses, adtendere, discidium, Sostenes, ammirari, lacrima, inmunditia, scisma, cena, oportunus** etc., **carisma, commendaticius, quotienscumque, amministratio, abicere, coniti, inreprehensibilis, coartare, Grecus, obaudientia**[2], **obauditio, obaudire, adsignare, inpetrabilis, inpendere, arte** (adv.), **eicere, cohercere**[3], **quicquam, hereditas, subplere, suplere**[4], **conmilito** (noun), **allegere, alligare, ammonere, conlaborare, Filetus, conregnare, mammilla, locuntur, coniunx, temptare, ualitudo.**

quom, quoius, dissentio (noun), *-isare.* The very ancient forms *quom* and *quoius*, which were of course never employed by Pelagius, are an affectation of the scribes of this period, the second half of the fifteenth century[5]. It was a classical, not a theological scribe, who copied this MS to the order of Bp Gray, who visited Padua, Ferrara, and Florence, and who, when he could not obtain a manuscript, was able to pay a professional scribe to copy it[6].

Assimilation of prefixes is the rule: I think all the exceptions are in the list just given: *ti* and *ci* are both found as representatives of the assibilated sound, but *fatiunt, faties* etc. are almost invariable: *i* is often found for *y*, and *y* for *i*: we usually find the intrusive *p* in such cases as *condempnare*; even in *uerumptamen*: *marcesso* occurs for *marcesco*. All these may, I think, be regarded as examples of the average fifteenth century spelling.

[1] Where **A** has *Lazarus* (=vg).

[2] The scribe here betrayed himself by writing this word as two words: if he had imagined that it was another form of *oboedientia*, he would have written *obedientia*.

[3] So in archetype: corrupted to *coherere*.

[4] Cf. the Verona LI (49) uncial MS of Maximus of Turin etc. ed. C. H. Turner (*Journ. Theol. Stud.* vol. XX [1918—19] c. 6 l. 13 (p. 301), c. 11 l. 38 (p. 310)).

[5] Cf. A. E. Housman in the *Journal of Philology*, vol. XXI (1893) p. 180 n. 1, confirmed by A. C. Clark in a private communication to E. A. Lowe, whom I consulted.

[6] See the article on him in the *D.N.B.*

There is clear proof that the archetype of our MS was in insular, probably Irish, script, and it is an easy conjecture that this archetype was a Bobbio manuscript, Bobbio being the nearest place where such a manuscript was likely to be found.

The Balliol MS passed through an English hand, to which are due the 'non bene' in the margin opposite *in Rom.* v 4, where also an error is emended by the same hand; the 'quō sola fides sufficiat xp̄iano' in the margin of fol. 82 v; also headlines such as '2 co4,' and the occasional addition in the margin of the numbers of modern chapters. It is interesting to note that q̄ = quod, while q̱ = quid: sometimes errors are made in this connexion. A faint cross is often put over words that are corrupt in the manuscript (e.g. in 2 Cor. xiii 11).

The archetype was perhaps in double columns, each about 19 letters broad. This is suggested by the repetition of *membra iunguntur* after the second *corpus* in the comment on Col. ii 19. The manuscript seems to have been at times illegible through age or exposure: for not infrequently one or two words are omitted. Sometimes the omissions are more serious. The Balliol MS is thus written at *in Rom.* i 13 (f. 4 r):

Non enim arbitror ignorare uos fratres quia saepe proposui
uenire ad uos. Per commeantes enim fratres audire potuistis:
et proi
hibitus sum usque ad huc: proibitus hic: occupatus accipitur

Ut aliquid fructum habeam et in uobis...

Similarly at *in Rom.* i 18 (f. 4 v):

ex operibus legis. reuelatur ira dei de cęlo. Incipit ad partem

nouerunt enim homines et benefitia et plagas expectare de caelo:
in om

There is no doubt as to the meaning of this. On both sides of one leaf of the archetype there was a stain obliterating the equi-

valent of two and a half lines of writing of our MS, or a portion of that size had actually disappeared from the MS altogether[1]. The scribe of the Balliol MS has been very careful to represent the amount of the loss in each case by a blank such as is reproduced above. But these are not the only instances. Another case occurs later in the manuscript.

At *in Rom.* xi 28 (f. 28 v) the Balliol MS reads thus:

bis predico xp̃m. Prohibentes nos

quia deum non penitet abrahae semini promisisse: siue illi sine af-

and at *in Rom.* xi 33 f. (f. 29 r) thus:

cogitatio dispositionum eius. Quis enim cognouit sensum domini

aut quis eius consiliarius fuit ut eius nouerit archana sacramenta. Aut

This lacuna, which is rather longer than the last, is to be explained in the same way. The scribe of the Balliol MS was once again very careful to represent the extent of the loss.

It is quite evident that the archetype of our MS was in a defective condition. But the losses just pointed out are trifling in comparison with others which have to be mentioned.

In Rom. xii 17 'maxillam praebere—*in Rom.* xiii 12 abiciamus simul' had disappeared from the archetype, without leaving any sign in the Balliol MS. Here it is a matter of leaves, not of lines.

In 1 *Cor.* xi 28 'probet autem se ipsum—*in* 1 *Cor.* xv 3 secundum scripturas (*alt.*)' had also disappeared from the archetype, but here the Balliol scribe has written the word 'de est' at the beginning of the omission. A computation will show that this second omission

[1] Perhaps the best known instance of such a stain (and its consequences) is that of Cod. Bodl. Gr. Misc. 251 fol. 25 a, of Arrian's Epictetus (see the photograph in H. Schenkl's edition).

is four times as long[1] as the first. It is easy therefore to conjecture that in the second case a whole quaternion of the archetype had disappeared, and in the first case the two inmost conjugate leaves of another quaternion.

It is possible to tell more about this defective archetype, from a study of the errors in the Balliol MS.

n is written for **u**: some case of *noster* for the same part of *uester* (in the archetype of course in the contractions $\overline{nr}$, $\overline{ur}$, $\overline{ni}$, $\overline{ui}$ or $\overline{nri}$, $\overline{uri}$, so that there is really no confusion of *o* and *e*) on ff. 31 r, 57 r, 63 v, 69 r, 72 v, 79 r, 86 r, 94 r, 99 r, 105 r; *nos* for *uos* on ff. 39 v, 43 r, 49 r, 62 v, 73 r *bis*, 74 v *bis*, 84 r, 90 r, 112 *r*; *nobis* for *uobis* on ff. 79 r, 82 v, 119 v; *ne* for *ue* f. 93 v, *ant* for *aut* f. 116 r, *sine* for *siue* f. 54 v, *angures* for *augures* f. 26 v, *nolunt* for *uolunt* ff. 88 v, 90 r, *noluerit* for *uoluerit* f. 49 r, *boni* for *boui* f. 50 v, *nouit* for *uouit* f. 109 r, *senior* for *seuior* f. 111 v, *anniculo* for *a uinculo* f. 49 r, *ioninianum* for *iouinianum* f. 73 r, cf. *molatur* for *uiolatur* f. 99 v, *praemium* for *praeuium* f. 112 v, *amore* for *aiuniore*: *i.e.* 34 (37) cases.

u is written for **n**: *uos* for *nos* ff. 50 v, 57 v, 113 r; *uobis* for *nobis* ff. 61 r, 67 r, 74 v; case of *uester* for case of *noster* f. 106 r; *aliquo* for *alieno* f. 41 r, *peruitiosae* for *pernitiosae* f. 84 v, *iamues* for *iamnes* f. 112 v, *iusta* for *insta* f. 124 r, *auus* for *anus* f. 124 v, *autem* for *ante* f. 132 r, *siue* for *sine* on ff. 47 r, 50 r, 56 r, 127 r, *diuiuam* for *diuinam* f. 59 r, *ammoueri* for *ammoneri* f. 109 r, *commouet* for *commonet* f. 104 v, *commouentur* for *commonentur* f. 124 v, *scandalizauit* for *scandalizant* f. 41 v, *euacuauit* for *euacuant* f. 38 r: *i.e.* 23 cases.

u is written for **a**: *morabuntur* for *morabantur* f. 8 v, *exierunt* for *exierant* f. 24 v, *poterunt* for *poterant* f. 31 v, *dum querere* for *damnare* f. 32 v, *suum* for *suam* f. 33 r, *bonum* for *bonam* f. 33 r, *crediderunt* for *crediderant* f. 34 v, *seruatum* for *seruatam* f. 44 v, *cognoscunt* for *cognoscant* f. 47 r, *diuinum* for *diuinam* f. 49 r, *dicuntur* for *dicantur* f. 49 v, *terreus* for *terreas* f. 74 v, *solum* for *solam* f. 84 v, *edificandum* for *aedificandam* f. 94 v, *eum* for *eam* f. 97 v, *quom* (= *cum*) for *caro et* f. 98 v, *paulus* for *pro aliis* f. 115 v, *fuerunt* for *fuerant* f. 133 v, *secundum* for *secundam* f. 134 v, *corrigunt* for *corrigant* f. 134 v: 20 instances.

[1] At this stage I have only the copy of the text I wrote out for the printer to go by: in the first case the loss is represented by 105 lines of my writing, in the second by 421!

a is written for **u**: *ueram* for *uerum* f. 11 v, (*illas* for *illius* f. 14 v), *fractus* for *fructus* f. 17 r, *factum* for *fructum* f. 35 r, *dormierant* for *dormierunt* f. 56 v, *agant* for *agunt* f. 60, *mandanda* for *mundanda* f. 69 v, *perierant* for *perierunt* f. 96 v: 8 (9) instances.

r is written for **s**: *sustinemur* for *sustinemus* f. 21 r, *pro porci* for *propositi* f. 31 r: 2 instances.

s is written for **r**: *collaudemus* for *collaudemur* f. 33 r, *liberatus* for *liberatur* f. 35 r, *deus* (*dz̄*) for *dicitur* (*dr̄*) f. 42 r, *separare* for *reparare* f. 58 r, *prodest* for *prodere* f. 77 r, *ignorantes* for *ignoranter* f. 77 v, *conuersemus* for *conuersemur* f. 87 v: 7 instances.

t is omitted at the end of the third person singular and plural of tenses of verbs: *diligi* for *diligit* f. 3 v, *inpone* for *inponet* f. 19 v, *compleui* for *compleuit* f. 39 r, *moyses* for *mos est* f. 43 v, *admitti* for *admittit* f. 48 r, *ex causa* for *excusat* f. 61 v, *prodesse* for *prodesset* f. 81 r, *reuocare* for *reuocaret* f. 92 r, (*audere* for *audent* f. 100 v), *sin* for *sint* f. 108 v, (*terrena* for *terreant* f. 131 v), *pertinen* for *pertinent* f. 131 v: 9 (11) instances.

r is written for **n**: *redemptorem* for *redemptionem* f. 10 v, *arserit* for *manserit* f. 41 v, *audere* for *audent* f. 100 v; cf. *mittere* for *mitem* f. 130 v: 3 (4) instances.

n is written for **r**: *colentur* for *coleretur* f. 5 r, *uidentur* for *uideretur* ff. 84 v, 88 v, 97 r, *monituram* for *morituram* f. 116 v, (*quantitatis* for *caritatis* f. 106 r), cf. *sedem* for *sedere* f. 91 r, *insectarem* for *insectarer* f. 103 v: 5 (8) instances.

r is omitted after or before a vowel: *deseuio* for *deseruio* f. 3 v, *uetere* for *uertere* f. 28 v, *suppotauit* for *supportauit* f. 33 r, *factum* for *fructum* f. 35 r, *pe* for *per* f. 125 r: 5 instances.

r is added after a vowel: *hortandum* for *notandum* f. 30 r.

d is written for **t**: *de* for *te* f. 131 r.

t is written for **d**: *sanctum* for *secundum* f. 3 r (see below), *contemptamus* for *contendamus* f. 32 v.

c is written for **t**: *pro porci* for *propositi* f. 31 r, (*udduci* for *adducti* f. 33 v), *pace factum* for *patefactum* f. 36 v, *decrimento* for *detrimento* f. 44 v, *idolaticis* for *idolotitis* f. 49 r, *circa* for *terra* f. 58 r, *cedet* for *tedent* f. 61 r, *sic* for *sit* f. 61 v, *archeman* for *artheman* f. 134 v: 9 instances.

t is written for **c**: *sit* for *sic* f. 19 r.

c is written for **g**: *aucmentatur* for *augmentatur* f. 100 v.

nt is written for **m**: *sunt* for *sum* f. 38 r, *manifestent* for *manifestem* f. 119 r.

m is written for **nt**: *hesitabam* for *haesitabant* f. 59 r.

a is written for **o**: *coartar* for *coartor* f. 101 r.

h is written for **n**: *hortandum* for *notandum* f. 30 r, *barhabas* for *barnabas* f. 44 r.

li is written for **h**: *liuius* for *huius* f. 43 v.

t is written for **h**: *tunc* for *hunc* f. 35 r.

l is written for **i**: *lucidia* for *iudicia* f. 29 r.

c is written for **e**: *quom* (*cum*) for *eum* ff. 43 v, 77 v, 112 v, *aliquo* (*alicuo*) for *alieno* f. 41 r, cf. *coherenda* for *cohercenda* f. 87 v.

e is written for **c**: *diem* for *dicit* f. 79 r (*i.e.* diē for dīc̄), *asmeritum* for *asincritum* f. 36 r, *aerore* for *ac(r)ore* f. 43 v, *eum* for *cum* f. 55 v, *eieę* for *eice* f. 86 r, *montem eum* for *monte cum* f. 101 v.

u is written for **ti**: *euam* for *etiam* f. 50 v.

u is written for **g**: *leuatione* for *legatione* f. 68 r.

s is written for **f**: *sit* for *fit* f. 96 v, *apocrisis* for *apocrifis* f. 112 r.

f is written for **s**: *fides* for *si des* f. 31 r, *fulcis* for *sulcis* f. 73 r, *inutile fiant* for *inutiles fiant* f. 98 r, (*inutili fuit* for *inutilis fuit* f. 135 v), *per infima* for *peripsima* f. 42 v.

o is written for **a**: *amotorem* for *amatorem* f. 109 r, *longuescens* for *languescens* f. 126 r.

a is written for **o**: *idolaticis* for *idolotitis* f. 49 r, *sodamitis* for *sodomitis* f. 96 v.

a is written for **it**: *lateris* for *litteris* f. 115 v.

n is written for **ti**: *ambulans* for *ambulatis* f. 40 v, *permanens* for *permanetis* f. 115 r.

r is written for **t**: *oblitterarum* for *oblitteratum* f. 14 v, *uidere* for *uidete* f. 59 r.

t is written for **r**: *reddat* for *reddar* f. 119 v.

The following may be classed together as confusions of letters in cases where these letters consisted mainly of short vertical strokes[1]; these suggest that the cross-strokes in the archetype were very faint:

petiuit for *petunt* f. 38 v, *uestiuit* for *uestiunt* f. 124 v, *finiunt* for *finiuit* f. 35 v, *proficuit* for *proficiunt* f. 95 v, *dubitaṇtuit* f. 103 r.

in for *ut* f. 46 v, 121 r, 133 v.

[1] See also under *deus*, *dominus* in the following list.

inibant for *nubant* f. 46 v.

uni for *uim* ff. 38 r, 53 r, 104 r, *tribuni*[1] for *tribum* f. 83 v[2], *trophunum* for *trophimum* f. 132 r.

peremptus for *penitus* f. 62 v.

seruam for *seruaui* f. 75 v.

missum for *iussum* f. 98 v.

iouimanistis for *iouinianistis*[1] f. 104 v.

in for *hi* f. 111 v.

carnis for *carius* f. 112 r.

mutari for *imitari* f. 113 v.

m for *in* ff. 36 r, 123 r.

Other errors are due to ignorance or mishandling of abbreviations in the archetype:

sanctum for *secundum* (ꝯ) f. 3 r.

gloriam for *gratiam*[1] (grā interpreted as glā) ff. 13 r, 61 v, 66 r, 71 r, 79 v.

gratia omitted (grā again not understood) f. 118 v.

autem omitted (because in the form hr) ff. 14 r, 48 v, 64 v, 75 v, 84 v *bis*, 110 v, 123 r, 125 v, 126 r, 131 r.

enim omitted (because in the form ꝉ) ff. 78 r, 99 r, 101 r, 113 v, 124 r, 126 r, 133 r, 134 v.

enim written for *autem* (*i.e.* ꝉ read for hr) ff. 16 r, 34 v.

enim for *ergo* (*i.e.* ꝉ for g̊) f. 57 v.

autem written for *enim* (*i.e.* hr read for ꝉ) ff. 42 r, 64 v, 78 v, 119 r.

igitur omitted (because in the form g') f. 14 r.

igitur written as *ergo* (because g' taken as g̊) ff. 94 v, 103 r.

ergo omitted (because in the form g̊) f. 14 r[3].

deus written for *dicitur* (because dr confused with dš) f. 42 r.

secundum written for *saeculum* (sclm being in the archetype[4]) ff. 48 r, 52 r.

[1] These errors, combined with other facts (see p. 215 above), suggest that the scribe of the Balliol MS was a non-ecclesiastical scribe, accustomed to the copying of pagan texts.

[2] See also under *deum* etc. on p. 222.

[3] In cases where *autem*, *enim* etc. are interchanged in Biblical lemmata, it would not always be safe to assume error on the part of the scribe: the difference may be sometimes textual rather than palaeographical.

[4] The ignorance of the *saeculum* contraction supports the contention in the note above.

epistolas written for *epulas* (because he thought he saw epłas in front of him) f. 55 r.

deum for *domini* (*i.e.* dm̄ for dn̄ī) ff. 55 v, 79 v, 100 r, 103 r.

dei for *domini* (*i.e.* dn̄ī confused with dī) f. 118 v.

dominus for *deus* (*i.e.* dn̄s for dš) f. 57 r.

ult omitted (perhaps because written as *ul*[1]) f. 59 r.

peremptus for *penitus* is perhaps a dittography, f. 62 v.

uerbis is written for *uobis* (*i.e.* uƀ was taken to be ūƀ) f. 63 r.

tantum written for *tamen* (*i.e.* tn̄ taken for tm̄) ff. 66 v, 115 r.

eius omitted (because in the unintelligible form ⅁) ff. 67 r, 116 r.

ministrat written for *ministratur* (*i.e.* the ' or ² above the second *t* unobserved) f. 72 r.

per written for *pro* (*i.e.* ꝑ confused with p̱) ff. 74 v, 105 v, 108 v, 133 r *bis*.

pro written for *per* (*i.e.* p̱ confused with ꝑ) f. 101 v.

quia written for *qua(m)* (*i.e.* q̱ taken as q̨) f. 75 v.

uel omitted (because in the form l̨) f. 80 v.

quod written for *quia* (because q̨ misunderstood as q̱) f. 80 v.

est omitted (perhaps because in the form ÷) f. 81 r.

quom (*cum*) *dat* written for *condat* (because ɔdat was treated as c̄dat) f. 92 r.

aut written for *a* (the scribe mistook the accent over the *a* as the abbreviation sign: *i.e.* he took á for ā) f. 98 v.

homo omitted (because in the form hō) f. 102 r.

esse omitted (perhaps because in the form eē) ff. 38 v, 134 r.

aduersus written for *ad usus* (perhaps the scribe had *adūsus* before him) f. 134 v.

nostram omitted after *formam* (perhaps because in the form *nām*, which would make haplography easy) f. 60 r.

No one who has studied Latin palaeography will, I think, doubt where all this evidence points. The manuscript which the Italian scribe of our Balliol MS set out to copy, was in Irish pointed script not unlike that of the *Book of Armagh* to which it is textually related. As has been already hinted, this manuscript had probably been at one time in the library of St Columban's Irish foundation at Bobbio. Certain of the corruptions mentioned above, such as *u*

[1] This form is at least as old as the sixth century, and doubtless comes from an ancestor of the immediate original of the Balliol MS.

for *a*, *s* for *r*, *c* for *t*, may very well be inherited from a still earlier stage, the half-uncial stage. Another must, I think, be assigned to that stage, the confusion between *m* and *nt*; for this occurs most naturally in MSS where the transverse stroke following the vowel does double duty, *su*$\bar{}$ being alike *sum* and *sunt*, and this usage seems to be unknown outside uncial and half-uncial script[1].

The descent of the Balliol MS may then, I venture to think, be thus sketched:

MS in half-uncial (saec. V—VI)
|
MS in Irish pointed minuscule (saec. IX in.)
|
B
(Italian minuscule [saec. XV med.]).

The reader will already have derived some knowledge of the quality of **B**, from what has been said about **A**, but as an impression may have been created that **B** is really superior to **A** elsewhere, as well as in Biblical text, some instances may be cited to show that **B** is on occasion inferior to **A**.

B interpolates the Marcionite prologue to First Corinthians.

Again, at 1 Cor. x 22 **A** is right with *ipsi me zelauerunt in non deo* (Deut. xxxii 21 *αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεῷ*), against **B** with *ipsi me zelauerunt in domino*.

Further, at Eph. iiii 13 **A** has *in unitatem fidei* rightly, while **B** has *homines sicut me*.

Other instances will readily be found by turning over the pages of the text.

(3) *Codex Collegii Mertonensis Oxon.* 26 (*saec. XV*) (O)

The manuscript numbered 26 in the collection of Merton College, Oxford, the gift of a former Warden, Richard Fitzjames, Bp of Chichester[2] (1504—1506) is, from the multiplicity of its contents, perhaps the most wonderful Jerome manuscript in existence. It is

[1] It seems to be very little known: see my edition of Pseudo-Augustini *Quaestiones* (C.S.E.L. vol. L [1908]) p. xxx n. 3, and add Codex Bezae (Rendel Harris in *Texts and Studies* II 1, 121 ff.), C.S.E.L. LIX p. lxv, and Cassiodorus (=Pseudo-Primasius) (Migne *P.L.* LXVIII, p. 587 ll. 44—5).

[2] As fol. 5 v records: as he is there called 'nuper Cicestriensis epī,' the inscription may be assigned to the date 1506 or 1507.

true that there are many coeval manuscripts containing large collections of Jerome's letters[1], but to the best of my knowledge, there is no other single MS containing so many commentaries of Jerome on the New Testament. If I mistake not, it contains every genuine commentary of Jerome on a New Testament book as well as every New Testament exposition falsely attributed to him. Dom Morin elicited from it the genuine 'De Monogramma Christi,' which he published in 1903[2], and it has been used for Dr Haussleiter's edition of the works of Victorinus of Pettau, so far as concerns Jerome's revision of the latter's commentary on the Apocalypse[3]. It has been left to me to study the commentary on fourteen Epistles of Paul contained in it, falsely attributed to Jerome.

The manuscript 26 (B 3, 4) saec. xv (English hand) has on fol. 74 r the following title in red:

Hieronimi presbiteri breuiarium incipit feliciter; then in black:

Primum queritur quare post euangelia...meliorem et manentem substanciam; then in red:

Explicit prologus omnium epistolarum beati pauli apostoli. Item argumentum solius epistole ad romanos; then in black:

Romani sunt qui ex iudeis gentibusque...ad pacem et ad concordiam cohortatur; then in red:

Explicit argumentum epistole beati pauli apostoli ad romanos. Incipit explanacio sc̄i hieronomi (*sic*) in epistola ad romanos; then in black:

Paulus. Querimus quare...gloria honor in secula seculorum amen.

(*red*) Explicit epistola ad romanos incipit argumentum prime epistole ad corinthios.

(*black*) Corinthii sunt achaii...scribens eis ab epheso.

(*red*) Explicit argumentum incipit epistola prima ad corinthios.

(*black*) Paulus quod nomen preponit...super tuam benedictionem.

[1] I made an inventory of the contents of all, or nearly all, MSS in Britain containing letters of Jerome for Dr Isidor Hilberg of Czernowitz, the Vienna editor.

[2] *Anecdota Maredsolana* vol. III pars 3 pp. 194 ff.

[3] The collation was made by the present writer: see *Victorini episcopi Petavionensis Opera*...rec. Joh. Haussleiter (=C.S.E.L. 49) (Vindob. 1916) pp. lxix—lxx.

So with 2 Cor., Gal., Eph., Phil., 1 Thess., 2 Thess., Col., 1 Tim., 2 Tim., Tit., Philem.

(*red*) Explicit Epistola ad philemonem. Incipit argumentum ad hebreos.

(*black*) Inprimis dicendum cur apostolus...greco sermone conposuit.

(*red*) Explicit argumentum. Incipit Epistola ad hebreos feliciter.

(*black*) Multipharie multisque modis....Per multos inquit prophetas.

Expliciunt annotaciones super epistolam ad hebreos (fol. 141 v).

Then three blank leaves:

Then genuine Jerome in Gal. Eph. Tit. Philem., which end the codex.

That the portion of this manuscript down to the end of the first commentary on the Epistle to Philemon, is a copy of the Balliol MS, immediate or mediate, is evident from the following facts:

Its text agrees with that of the Balliol MS throughout, and this is true of no other existing MS; but absolutely irrefragable proof of the descent is furnished by the lacunae referred to above in the account of the Balliol MS[1].

The first lacuna, where two lines and a portion of a third are carefully left vacant in the Balliol manuscript, is represented in the Merton manuscript by the blank of half a line only. As we know what the missing words are, it is clear that the Merton manuscript is secondary to the Balliol manuscript.

The second lacuna, also of 2 + lines in the Balliol MS, is represented again by half a line in the Merton MS.

The third lacuna is three and a half lines long in the Balliol MS, but the scribe of the Merton MS was content to indicate the gap by about a fifth of a line. His vellum was more precious to him than was that of the Italian scribe.

The fourth lacuna measures exactly three lines in the Balliol manuscript, but only half a line in the Merton manuscript.

The Merton manuscript is therefore secondary, and in consequence is not employed in this edition, except for the text of the general prologue which has almost entirely disappeared from

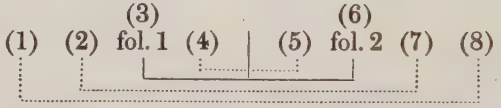
[1] pp. 216 f.

the Balliol manuscript owing to the loss of its first leaf. Fortunately the Merton MS was written before this loss occurred, and here takes the place of the Balliol manuscript.

(4) *The Vatican Fragments* (𝔅)[1]

The two Vatican leaves belonged to a MS in half-uncial writing of about the sixth century, which was taken to pieces, at least as early as the eleventh or twelfth century, to make guard-leaves. No doubt the manuscript was already defective before it was deliberately broken up. The leaves are mutilated, scribbled over and cut down, and some nineteenth-century bookbinder did not improve their condition by separating them unskilfully from some unknown MS or printed book.

The leaves are conjugate, but not consecutive. They are in fact the third and sixth leaves respectively of a quaternion, thus:



The vellum is good, if somewhat coarse, and has been ruled with a hard point on the softer and whiter side, both horizontally at even intervals and perpendicularly to govern the commencement and the course of the lines of writing. On the external margin of fol. 1 some of the punctures still remain, which were placed there to make the lines equal.

The margins and some lines of writing being absent, it is not possible to fix the exact size of the leaves in their complete state. Dr Mercati would reckon the written part of the page as approximately 20 × 12 cm., and the whole page as at least 25 × 15—the dimensions, that is to say, of a good-sized MS in octavo. The existing fragments are unequal, and measure roughly speaking the one 177 × 118 mm., the other 178 × 140 mm.

The writing is regular and compact, and keeps to the horizontal lines: both from its own size and from the amount of space left blank between the lines it gives the impression of a certain richness

[1] See also chap. ii pp. 48 ff. I am almost entirely indebted to Dr Mercati's description (*J.T.S.* vol. VIII [1906—1907] pp. 529 ff.).

and magnificence. There are no initial letters larger than the rest, but at every new section—and a new section begins with every new *stichos* of the apostolic text to be commented upon[1]—a commencement is made two letters outside the line, and the same in every succeeding line (except in fol. 2 r line 19, 2 v, l. 8) until the lemma from the sacred text is concluded. Thus the text stands out at the first glance: and to ensure this effect two perpendicular lines are ruled down the page, one to serve for the beginning of the lines of the lemma, the other, further in the page, for the lines of the commentary. From this method of emphasizing the text, it results that part of the preceding line is sometimes left unoccupied; and, conversely, the line is, in such cases, sometimes prolonged further than usual, and the letters made smaller than usual, in order to end off the comment, as can be seen on fol. 2 r line 17, without beginning a new line. In filling up the lost ends these unequal contents of different lines must be borne in mind: the lines vary from 23 letters (or even less) up to 36, the average being about 26.

Punctuation by the first hand is rare, and is distinguished by being placed neither at the top nor at the bottom, but towards the middle of the letters. Abbreviations too are rare, and only the most common occur: dš dn̄s sp̄s xp̄s sca, and at the end of the line a stroke for *n* and *m*[2]. q. for -que does not occur. One single ligature, the well-known one for -unt, is found on fol. 2 v line 20. Noteworthy divisions of words are subs|tantia, cons|tructus, fol. 2 r lines 5, 23.

Between the *recto* and the *verso* of each extant leaf three whole lines and part of a line have been cut away, so that the whole page consisted of twenty-six lines. Whether the lines which have completely fallen out stood at the foot or at the head of the page, cannot be stated with certainty[3]. As has been pointed out above, the two inner conjugate leaves of a quaternion separated the two leaves which have survived, and these two inner leaves had the flesh sides inmost, as was usual.

[1] This fact is very important as testifying to the original arrangement of text and commentary: cf. also above, p. 50.

[2] For *m* besides the stroke there seems to be also a point ⁻˙, fol. 1 v, line 2: but the point may be one of punctuation, and not part of the abbreviation of *m* found in other MSS.

[3] At the top of fol. 1 v Dr Mercati seemed to make out the tail of some letter in the preceding line.

Two later hands dealt with the MS. One of them, who used a dark ink similar to that of the text, is practically contemporary with the original scribe: he added dots for punctuation, placing them level with, or even above, the tops of the letters, and in four instances corrected or supplemented the text (fol. 1 r lines 4, 12; 1 v line 5; 2 v line 15), probably from a second MS which in two cases gave the readings of the Migne text of Pseudo-Jerome. Whether we should attribute to this or to the first hand the erasure in eg*o (doubtless egeo was written at first), fol. 1 v line 12, is not clear. The third, somewhat later, hand has confined its activity to marking the beginning and ending of the verses of the Apostle with a big stroke something like a bracket, making use of a dirty sooty ink. This hand's work can safely be neglected.

Finally, after the two leaves had been already taken from the MS, various uneducated hands have touched up the ink of letters here and there, and have scribbled roughly across the page letters of the alphabet and the words *probatio penne, proba, probatio inconstri, ave cuius* (saec. XI—XII?). One of them, in between the lines but upside down, has signed himself 'Ego dñs (the profanity of the man!) adobad' cleric' plebis valliis (or 'vallus') renovata' (*sic*). The name of the valley in question is quite unknown either to Dr Mercati or myself[1].

The fragments contain text and commentary for Rom. vii 9—15 and viii 3—7, with certain slight gaps which are recorded in the critical apparatus. Short as these fragments are, they are most welcome; first, because they show the way in which Pelagius arranged his work: second, because they give a Biblical text which is not Vulgate, which is in fact distinctly more Old-Latin than that furnished by the Reichenau MS: third, because, while their Biblical text is nearer to that of the Balliol MS than to that of the Reichenau MS (cf. Rom. vii 13, 14, 15), the fragments agree with the Reichenau MS in omitting at Rom. vii 14 a portion of exposition which is furnished by the Balliol MS.

For these reasons the Vatican sixth century fragments are, so far as they extend, the most valuable *testis* we have for the text of Pelagius' work.

[1] I regret very much that I omitted to take the opportunity of consulting the late Dr H. M. Bannister on this point.

(5) *The Freiburg Fragments* (K)

Two conjugate leaves of a Latin manuscript, discovered by Dr Flamm of the Stadtarchiv at Freiburg im Breisgau, Baden, came under the eyes of Professor J. M. Heer there, who most courteously forwarded rotographs of them to me in 1912. The leaves had been in use for many years as the cover of the accounts of a professors' gawk club[1] at Freiburg, and are now preserved in the Stadtarchiv there.

The writing may be safely assigned to the first quarter of the ninth century, and to a South German *scriptorium*[2]. Certain of its palaeographical characteristics may be mentioned. Open *a* is invariable. The diphthong *æ* is never so written; generally it is represented by *e* merely, once or twice by *ę*. In the last lines the following letters are sometimes provided with long tails, reminiscent of legal documents: *f, p, q, r* and *s*. The short stroke is sometimes used both for *m* and for *n*, both in the middle and at the end of a word or line. The letter *r* is sometimes highbacked, and a low *ſ* is characteristic. The *y* is of rather peculiar shape and is dotted; the *z* is short, and stretches half below the line. The following ligatures occur: *ec, et, ex, nt* and *ri*. Punctuation is rare, and is of three kinds: the simplest is that of the dot placed half-way up above the line, the most emphatic is that of two dots in a line and a comma midway between them underneath, while the medium strength is represented by the semi-colon. The interrogative sign is entirely absent, though there is at least one place where the sense is interrogative: the absence of the interrogative sign is unfortunate, as its presence would greatly facilitate an answer to the question of the provenance of the MS. The presence of scripture quotations in the text is sometimes indicated in the margin in the usual way. The MS is carefully and neatly written; there is no attempt to save space. The separation of words is fairly advanced. The number

[1] *Gesellschaft zum Gauch*, stupidly rendered by me 'goose-club' in *Journ. Theol. Stud.* vol. XIII (1911—1912) pp. 515—519, where I published a diplomatic text of the contents of the leaves. The leaves enclosed vol. 55, the accounts of the club for the year 1592—1593.

[2] I was fortunate in afterwards securing Dr Alfred Holder's agreement with this view.

XVI, indicating a *capitulum*, appears at 1 Cor. x 25. This is a matter of some importance, as 1 Cor. x 25 is regularly the beginning of *capitulum* L or LI: the question of what system of capitulation is here used must be left to experts. The scribe was somewhat addicted to the omission of syllables—*euan⟨ge⟩lizare, ce⟨te⟩ris, idol⟨i⟩o, immola⟨ti⟩cium*, and he was not always sure of his vowels—*potet* for *putet*, and *parte cipo* for *participo*.

The following are all the abbreviations and contractions that occur: aū, dm̄, dn̄ī, ē, ēē, fr̄s, n̄, p̱, ꝓ, p̄pter, q; (= quae), qđ, s̄c̄ā, x̄p̄ī. The following syllabic suspensions occur: b; (= bus), t̄ (= ter), t' (= tur), at end of line.

The contents are text and commentary for (*a*) 1 Cor. viiii 15—17, (*b*) 18—20, (*c*) 1 Cor. x 24—27, (*d*) 27—31, with lacunae equivalent to six lines of MS, first between (*a*) and (*b*) and second between (*c*) and (*d*). That is, six lines of writing have been clipped away from the tops of the four pages right across. As the pages now contain 17 lines each, they must have contained originally 23. A calculation of the matter lost between (*b*) and (*c*) shows that eight pages are missing, and that our leaves are therefore the second and seventh of a quaternion.

We must now consider the textual quality of the fragments. There are four cases where they go with **A** and **B** combined:

potero immutare **AB**K(G): *poteram mutare* V: *potest immutari* **H**.

exemplo apostoli **AB**KG, (-um) V, (Cassiod.): *apostoli exemplo* **H**.

prosunt **AB**KGV Cassiod.$^{ed.}$: *prosint* **H**, Cassiod.$^{cod.}$ (recte).

infideli **AB**KG Sedul.: *alia* V**H** Cassiod.$^{ed.}$ (= vg): *aliena* Cassiod.$^{cod.}$.

In the case of 1 Cor. x 27 the omission of *ad cenam* is supported by **A**KV Cassiod. (= vg), while *ad cenam* is present in **BH**. This is a somewhat difficult case. K agrees with **B** in *amplius aliquid* for *aliquid amplius* of the others.

But if these examples show that the Freiburg fragments keep good company, the text is nevertheless characterized by considerable errors: *abstinere* repeated after *salutis* (viiii 15), *nec adnuntiem* after *adnuntiem* (viiii 18), *quod* after *licet* (x 24), *esse* after *conscientiam* (x 25). The following omissions occur: *legem* after *qui* (viiii 20), *ut* after *fratres* (x 24). These readings are wrong: *in* for *me* (viiii 15), *fecisse* for *fecistis* (viiii 16), *immolarē* for *immolate* (x 25).

If we compare the Freiburg text with **A** and **B** in some detail, we shall find that in fifteen cases it disagrees with their joint evidence: in at least fourteen of the cases, it is undoubtedly wrong[1]. But there are three and a half cases where K agrees with **B** against **A**. They are *amplius aliquid* (1 Cor. viiii 16), *enim* omitted (1 Cor. x 26 = vg), *ergo* (1 Cor. x 30), *parte cipo* (1 Cor. x 30 = vg *participo*) where **B** has *participor*.

In these cases the full evidence is:

amplius aliquid **B**KG: *aliquid amplius* **A**V**H**.

enim omitted **B**KV**H** Cassiod. (= vg): *enim* **A**G Sedul.

ergo **B**KGM, N (*corr.*) R (*corr.*) Sedul.$^{ed.}$: *ego* **A**VHC Cassiod. Sedul.$^{codd.}$ (= vg).

parte cipo (*participo*) KV**H** Cassiod. Sedul. (= vg): *percipio* **A**: *participor* **B**G.

In the first case, K is probably right, as it is the *lectio difficilior*, and we can see why the alteration was made in the others. In the second it is natural to regard the non-Vulgate reading as right, especially as the Psalm itself also lacks the *enim*, and *enim* is a word which is apt to be omitted: also γάρ appears to be everywhere present in the Greek. The next case is rather more difficult to judge. No doubt *ergo* is an incorrect reading, whether it be an anticipation of the *ergo* of verse 31 or a mere palaeographical mistake, as Tischendorf conjectured. But it is not easy to say whether the reading is Pelagian or not. Sound criticism will, in the fourth case, I think, hold to *participor*: *percipio* is one of those aberrations of **A** to which reference has been already made. In only one of the four places, therefore, is K with absolute certainty right. There are no places where K agrees with **A** against **B**.

It is a misfortune that so little of this manuscript survives; also it is to be regretted that what does survive should belong to a part where Pseudo-Jerome has made no interpolations. It is really impossible, therefore, to deny that the complete Freiburg codex was a Pseudo-Jerome, but on the whole the evidence, I think, favours the view that we have here the scanty relics of another Pelagius of the original extent, not very closely related to any MS of which I have knowledge.

[1] The possible exception is *aliut quid* (1 Cor. x 31) for *aliquid*.

(*b*) Manuscripts of Interpolated Forms

(1) *No.* 73 *in the Stiftsbibliothek at St Gall* (G)

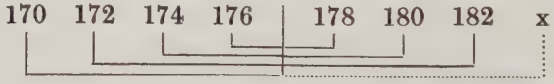
The manuscript is thus described by the late Dr G. Scherrer in the *Verzeichniss der Handschriften der Stiftsbibliothek von St Gallen* (Halle, 1875) p. 31:

'73. Pgm. 2°. s. IX incip.: 262 pages[1], double columns, with corrections. **Glossae incerti auctoris in epistolas sancti Pauli** (Incip. pag. 3: Paulus. expō. Querimus quare Paulus scribat etc.).'

To this it may be added that it measures 35 × 25 cm., that it was written by two scribes, and that there are commonly 37 lines to the page, though on page 13 there are as many as 47. The real beginning of the MS on page 1 is INCIP*IT* OMNIUM EPISTOLARUM. Primum queritur quare...discipuli apostolor*um*, page 2 being blank.

The first sheet contains now only six leaves (twelve pages)

the second is a normal quaternion, lettered B at the foot of the second column: so with quaternions C, D, E, F, G, H. The next sheet I is a trinio signed at the end (foot of p. 136): K and L are normal and signed at the end. M takes this form:



That is, the last leaf has been cut out, but a different scribe has signed the second last leaf M: N, O, P are normal. The end of P coincides with the end of the exposition of Philemon (p. 230 a): p. 230 b is blank, and the exposition of Hebrews commences at the top of the new quaternion Q (p. 231 a). The last quaternion of all is unsigned.

The initial words are as described above. The closing parts are:

230 a crescit quoties loquitur et auditur. FINIT EPISTOLA PAULI AD PHILIMONEM.

231 a INCIPIT ARGUMENTUM AD HEBREOS. In primis dicendum

[1] The St Gall MSS, like those of Ghent, are numbered by pages, not folia.

est cur...**260 a** baptismi, pęnitentiae et perseuerantiae. FINIT EXPOSITIO EPISTOLE PAULI APOSTOLI AD HEBREOS. Follows alien poetical matter. Page 262 is blank.

Titles on the cover are Appostolus paulus glosatus *and* Epistole B. Pauli glossatae. *Strong wooden boards, covered with leather.*

Besides the modern signature 73 on the outer cover, there are to be found (fol. 1) the bookplate with *Sig. Monaste. sanc. galli* and also the old shelfmark *D. n.* 23, under which the new one has been added in red letters. On page 2, which is otherwise blank, a fifteenth century hand has written *Apostolus paulus glosatus n* 4.

There can be little doubt that Zimmer is right in identifying this manuscript with that referred to in the old St Gall catalogue of about the year 850, preserved in manuscript 728 of the St Gall library, as

Expositio pelagii super omnes epistolas pauli in uolumine I[1].

But Zimmer makes a curious mistake about this entry. He states that it was added to the original catalogue along with two items *Tractatus Origenis in Genesim, Exodum et Leuiticum in uolumine I* and *Item Tractatus Origenis super epistolam ad Romanos uolumen optimum.* As a matter of fact, personal examination made it clear to me that, while the second Origen entry is certainly later, the Pelagius entry is part of the original catalogue[2]. Zimmer's argument that the Pelagius manuscript was incorporated in the library between 850 and 872 thus falls to the ground, and there is nothing to hinder us from assigning it to the first half of the ninth century, to which palaeographically it belongs.

The manuscript is written in a continental hand, by more than one scribe. As Zimmer has pointed out[3], one scribe wrote quaternions A—D, N—P, and another E—M, Q—R; or, in other words, the first wrote the expositions of Romans, Colossians, 1, 2 Thessalonians, 1, 2 Timothy, Titus, Philemon, while the other copied the exposi-

[1] The catalogue published in G. Becker, *Catalogi Bibliothecarum Antiqui* no. 22 pp. 43 ff., P. Lehmann, *Mittelalterliche Bibliothekskataloge Deutschlands und der Schweiz*... 1 Bd (München, 1918) p. 76 l. 6.

[2] I am now confirmed by Lehmann, *loc. cit.* Zimmer's error, derived from Becker, is repeated by Koetschau, *Origenes Werke* Bd v (Leipzig, 1913) p. lii, whose discussion is vitiated by another error of Becker's, the attribution of catalogue no. 15 to St Gall, whereas it belongs to Reichenau (see *Die Reichenauer Handschriften* Bd III (Leipzig, 1916) pp. 97—103).

[3] Pp. 238 ff.

tions of 1, 2 Corinthians, Galatians, Ephesians, Philippians, Hebrews. No doubt these two scribes worked concurrently, in order to get their task finished as quickly as possible, and there is no reason to suppose that the *scriptorium* where the manuscript was executed, was any other than the St Gall *scriptorium* itself. A third hand writes occasional passages, e.g. p. 40 a, ll. 21—25, *Radicis patrum* to *per te stant*. A fourth hand, perhaps to be identified with the corrector of the codex wrote pp. 55 b, l. 1 to 56 a, l. 3 (end of Romans).

The orthography of the manuscript as well as the abbreviations show many Irish[1] symptoms such as we expect to find at St Gall. We shall consider the orthography immediately in an endeavour to trace the ancestry of the manuscript. The abbreviations employed are these:

apostolus apōs (dat.) (abl. p. 223 b), apl̄ (corr.) (S-L[2]), apoł̄s, apl̄s (S-L), apl̄sts (corrector), apl̄sls (p. 47 b)
apud ap̄
aut ā (once) (S-L)
autem aū nearly always (S-L), aut̄ very rare (S-L), ꝛ also very rare, and only above the line in additions
capitulum ꝯ
carissimi crm̄i, cm̄i (corrector km̄i), km̄i (S-L)
cetera c&
Christus xp̄s
cum c̄
Dauid d̄d̄ (S-L)
de d̄
deus ds̄ (S-L)
dicimus dm̄s
dicit dic̄ (S-L), dit̄ (S-L), d̄t
dicitur dr̄ (S-L)
dicunt dn̄t
dicuntur dn̄r
dominus dn̄s (S-L)
ecclesia ecl̄a
eius ⁊ (once only, s.l.) (S-L)
enim ꝸ (S-L)
episcopus epīs (accus. sing.), epōs (accus. plur.), ep̄s etc.
epistula epīs, epl̄a, epl̄
ergo g̊
esse ēe (S-L)
est ē (S-L), ÷ (S-L)
et 7 (corrected at least once to *et*)
explicit expl̄i etc.
expositio exp̄, expōs, exp̄o
frater frt (S-L), f̄f̄ 'fratre,' frm̄ 'fratrem,' fr̄s (S-L), f̄f̄, fr̄as (rare) (S-L), fs̄, fr̄f all for 'fratres.'
haec h̄ (altered once by a corrector to hec) (S-L)
hoc h̄, ħ
hoc est ho ÷ (S-L)
Iesus ih̄s
Iohannes ioh̄, ih̄
Israhel isrl̄ (S-L)
item it̄ (very characteristic)
meus m̄s (S-L)
mihi m̥
misericordia mīa (S-L)
nomen nō̄e, 'nomine'
noster nm̄, nr̄m 'nostrum' etc. (S-L both)
uester ur̄, 'uester,' ur̄a etc. (S-L)
nunc nc̄
omnipotens omp̄s (S-L)
omnis om̄s (S-L) (p. 160 b, corrected by corrector to omīs (S-L)), om̄l(?); om̄ (S-L), om̄s (S-L) 'omnes'; om̄a (S-L), omīa (S-L) 'omnia'

[1] See also Zimmer, pp. 232 ff.

[2] The letters S-L are added to those abbreviations which are definitely attested for St Gall MSS in Fr. Steffens, 'Die Abkürzungen in den lateinischen Handschriften des 8. und 9. Jahrhunderts in St. Gallen' (*Zentralblatt für Bibliothekswesen*, Bd xxx [1913] pp. 477—488); W. M. Lindsay, 'Note on the Preceding Article' (ibid. pp. 488—490). These scholars did not use MS 73.

Paulus paū
per ꝑ (S-L)
post p' (S-L)
prae p̄ (S-L)
presbiter pr̄bi 'presbiteri'
propter ꝑt (twice), pp̄ (S-L) (once, altered by corrector to pp̄t (S-L))
quae q: q· q̄· (first and second S-L)
quam numq̣ 'numquam'
quando qn̄ (expanded once by corrector) (S-L)
que q: (S-L) q· (S-L)
quem q̣ (several times) (S-L)
qui q̇ (S-L)
quia q̣̄, q̣ (S-L), q̣
quod qđ (S-L)
quoniam qm̄ (S-L), quō (very rare) (S-L), qnm̄ (rare) (S-L), q̊m (once)
reliqua rq̄, rel, req̄, rl, relíq, rlq, relq
saeculum scla 'saecula' (S-L), saclo 'saeculo'
sanctus sc̄s, etc.
secundum secđ (S-L), scđm (S-L), sđm
sed s· (very characteristic) (Swiss, perhaps from Italy)
sicut sic̄ (S-L)
significat siḡ, sign̄ (both end of line)
spiritaliter spītaliter
spiritus sp̄s, spūs 'spiritus' (genit.) (S-L), spūm 'spiritum'
subauditur sub̄
sunt s̄, st̄ (S-L both)
tamen tn̄ (S-L)
tantum tm̄
tempore tep̊
tunc tc̄ (S-L)
uel l̄ (very characteristic) (S-L)
uero ů
uersus uer̄s, ur̄[1]

Syllable Symbols:

bunt b̄t, bt̄ (S-L), b̄n+
con c̄ (corrector only, except p. 142a) (S-L)
e đ 'de'
en m̄ 'men' (S-L)
er b̄ 'ber' (S-L), t̄ 'ter' (S-L), ū 'uer' (S-L)
is b̄ 'bis' (S-L)
it dic̄ 'dicit' (S-L)
m suprascript stroke (S-L)
n suprascript stroke (S-L)
os see *us*
ri suprascript i; ṗ 'pri' (S-L)
rum ꝛ+ (S-L)
runt r̄ (S-L), rt̄ (S-L)
ur m² 'mur,' t' (S-L) 'tur,' t² (second scribe) (S-L)
us cui' 'cuius'
b: (S-L), b' 'bus'; m' (S-L), m̃, m; 'mus'
n+ 'nus' (S-L)
also for *os*: p'sidebit 'possidebit,' p'tea 'postea,' etc. (S-L)

The instances to which the letters (S-L) are added are sufficient to show that MS 73 is a product of the St Gall *scriptorium*. Certain of the others have been taken over inadvertently from the archetype, and may give us indications of the ancestry of our manuscript. There can be little doubt that the symbols for *apud, autem* (third), *cum, dicimus, dicit* (third), *dicunt, dicuntur, ergo, et, hoc, mihi, nomen, nunc, quam, quia* (third), *secundum* (third), *tantum, uero,* employed in this manuscript, were copied from an immediate ancestor in Irish script, which lay before the scribe. But I think traces of two earlier copies also show themselves. The symbols for *apostolus* (last two), *de, ecclesia, item*[2] on the whole favour the idea of a Visigothic strain.

[1] Wrongly interpreted by Zimmer (p. 382) as 'urbe.'

[2] See *Notae Latinae*, p. 115 for another St Gall example. The standard works on abbreviation are this and the earlier work of Traube, *Nomina Sacra* (München, 1907).

What I conceive to have been the case is that the immediate parent of the Irish MS was Visigothic, and there is nothing antecedently improbable in this view. The connexion between Ireland and Spain was very considerable. But we can go I think even behind this Visigothic manuscript which probably belonged to the period 600 to 800. Certain of the abbreviations take us a stage farther back still; I refer to such as those for *apostolus* (the first), *episcopus* (the first), *epistula* (the first), *presbiteri*. In the first, second and third cases the abbreviation by suspension recalls a very early stage of transmission, perhaps a half-uncial of the sixth century. Farther back than this we cannot go. These arguments drawn from the abbreviations employed can be powerfully reinforced from the orthography and from corruptions present in the St Gall MS.

Zimmer has already collected instances from the manuscript of what he considers Irish orthography[1]. I do not regard all of them as equally cogent, and have therefore studied the matter independently. But some of them at any rate will stand. Confusion of vowels is one of the most striking characteristics of Irish manuscripts, and of this we find plentiful illustration. The most common confusions, abundantly exampled in this manuscript, are *a* for *e*, *e* for *a*, *i* for *e*, *e* for *i*; less common, but yet frequent are *o* for *u*, *u* for *o*, *a* for *o*, *y* for *i*; others, which need not be specially Irish, and are still less frequent, are *o* for *a*, *u* for *a*, *a* for *u*, *e* for *o*, *o* for *e*, *e* for *u*, *u* for *e*, *u* for *i*, *i* for *y*. Another characteristic of Irish MSS is the doubling of single consonants, and the 'singling' of double consonants. Of these phenomena the following examples occur among many others: (*a*) *abssens, circumcissus, cassibus, conmissistis, pertulli, iddolis;* (*b*) *posunt, corumpit, nulius, comutare, comouere, mitatur*. The following spellings may be safely attributed to the Irish exemplar: *plasphemus*, *ponis* (for *bonis*) (p. 135 b), *spalmus* (for *psalmus*), *tetinere* (for *detinere*), *contempnare* (frequent for *condemnare*): possibly also *redient* (for *redigent*), *neglientia*, and *exiere* (for *exigere*)[2].

[1] Pp. 234 f. I propose to use some of them to indicate Visigothic ancestry. My own lists are quite independent of his.

[2] This last type of spelling is very common in C of the Pseudo-Augustinian *Quaestiones*, which appears to be a copy of an Irish exemplar (*SB. der Kais. Akad. der Wiss. in Wien*, Bd CXLIX [1905] (1) p. 9).

That an Irish original was in front of the scribes of St Gall 73 is also amply proved by certain misreadings of the exemplar. Only in reading an Irish (Insular) script could the following confusions arise:

n for *r*: *con* for *cor* (p. 80 b); *condelectante* for *corde laetante* (p. 94 a); *ina* for *ira* (p. 162 a).

r for *n*: *deperderent* for *dependerent* (p. 45 b); *liberter* for *libenter* (p. 170 a); *oppiniorum* for *opinionum* (p. 229 b).

ri for *n*: *tripherium* for *triphenam* (p. 54 b), etc.; *m* for *ri*: *comparam* for *comparari* (p. 142 b); *rm* for *m*: *erminentem* for *eminentem* (p. 177 a).

g for ȝ: *baptigentur* (p. 85 b), *baptigantur* (p. 102 b), *euangeligabant* (p. 171 b).

ȝ for *g*: *euanȝelium* (p. 70 b), *euanȝeliȝet* (p. 137 b), *euanȝeliȝat* (p. 139 a), *euanȝeliȝaui* (p. 144 b).

There are also errors which could arise only from a neglect or misunderstanding of Irish abbreviation symbols. Such are *in* for *autem* (h̄) (p. 163 b); the frequent omission of *autem* (h̄) and *enim* (†̄), and the substitution of one for the other; the omission of *eius* (ꝯ) (p. 226 b); the use of *quod* (q̣) for *quia* (q̣) (p. 174 a); *quam* (q̣) for *quod* (q̣) (pp. 52 a, 228 a); *uel* (i̇) for *id est* (·i·) (p. 131 b); *prae* (p̄) for *per* (p̄) (pp. 105 b, 150 a)[1].

That Visigothic influence lies behind the Irish influence is suggested by the following symptoms: *bebet* for *bibit* (p. 87 a), *pobulus* for *populus* (p. 86 b), *suberbia*; *ocultus* (regular in this MS); *abdicaberint*; *accipiad, uenissed; facillantes* for *uacillantes* (p. 160 b), *defortium* for *diuortium* (p. 165 b)[2]; *simulagrorum* (p. 92 a), *fugata* for *fucata* (p. 170 b); the wrong presence of *h* before a vowel, especially at the beginning of a word, as in *haccubitus, hapud, haudeo, helimosina* (*helymosina*), *herudieris, hodium, homnis, horans, hostendo, husque, adholatio, exhistimo*, as well as its absence where it ought to be present, as in *abere, eres, omo, ora, umanitas, subtraebat, distraere*[3]; *quohabitatio* for *cohabitatio*, etc.; *aceruitate,*

[1] *quo* for *quō* (=quoniam), p. 4 a, is against alike an Irish and a Visigothic exemplar. Probably our scribe has simply forgotten to write the cross-stroke.

[2] These instances are valuable as illustrations of Prof. Lindsay's *deuoret* for *deforet* of the Visigothic and other MSS of a fragment of Lucilius in Isidore, *Etym.* XIX 4 § 10 (cf. *Classical Quarterly* vol. v (1911) p. 97).

[3] I am well aware that these phenomena are not confined to Visigothic MSS, but that they are specially characteristic of these, there seems to be no doubt; see an excellent example in A. E. Burn's *Niceta of Remesiana* (Cambr. 1905) p. lxxxviii n. 2.

adorauit, seruauimus, separauit, liuertas (p. 88 a) on the one hand, with *brebi* for *breui, donabit, seruabit, debitum* for *diuitum* (p. 64 b), on the other[1]. The confusion between semi-consonantal *i* and *g* is also to be traced to Visigothic influence[2]: *proienie* for *progenie, iuium* for *iugum* on the one hand, and *gam* for *iam, geiunis* for *ieiuniis* (p. 85 b), *agunt* for *aiunt, geiuniis* (p. 132 b), *agit* for *ait* (p. 176 a), if *agit* be not the true text, as it is on p. 186 a. It is perhaps hardly safe to call *cartelarium* on p. 223 a (=*cartularium*) a Spanish symptom, but the spelling is not otherwise recorded. Finally, *per* and *pro* could only be corrupted from a Visigothic exemplar, for it is in Visigothic alone that the symbol which indicates *pro* elsewhere, has the value of *per*; we find *per* for *pro* on p. 195 b, and *pro* for *per* on pp. 120 a, 153 a, 229 b.

It is strange to find any distinct characteristics of the very early period, after the blighting influence of a Visigothic and an Irish scribe has worked its will on a text; yet it appears that a few such traces remain, in the following venerable spellings, which must have passed unscathed through the various stages: *Danihelo* (once or twice), *Danielum*; *Eleazarus* (for the ordinary *Lazarus* of Luke xvi); *Isac* (nearly always); *prode est* (pp. 95 a, 102 b, 103 a); *unianimis* (always); *uul* (for *uult*) (pp. 81 b, 127 b). The numerous confusions between *r* and *s* may have occurred either at this stage or at the Irish stage.

I venture to think, then, that a study of the abbreviations and orthography of our manuscript shows that it was copied from an Irish exemplar, which in its turn was a copy of a Visigothic exemplar, and that this Visigothic exemplar was copied from an early manuscript, say a semi-uncial of the sixth century. Whether the whole text as we have it was contained in this very old copy, is a question somewhat hard to answer. It is quite possible *a priori* that certain accretions took place at the Visigothic or at the Irish stage or at both.

Some idea of the contents of this manuscript has already been given in the second chapter of this book. The *codex* contains

[1] Zimmer (pp. 234 f.) classifies these last as Irish spellings, perhaps rightly; but both views may be correct.

[2] See E. A. Lowe in *SB. K. Bay. Akad. Wiss.* 1910 (12) pp. 14 ff.; H. W. Garrod, *Classical Review* xxxv (1921) p. 40.

nearly the whole of the real Pelagius, but in addition it contains most of the interpolations we have learned to associate with the Pseudo-Jerome form, particularly with this form as it appears in the longer branch of that family (H_2). It contains, however, on the one hand more, and on the other hand less than Pseudo-Jerome. As Zimmer has observed, it generally omits, in the exposition of First Corinthians, one of the two explanations given by Pseudo-Jerome[1]. In the case of that Epistle it corresponds almost exactly to the manuscripts of the uninterpolated form with one exception. It interpolates the chapter headings generally found in Vulgate manuscripts[2]. On the other hand, from the Epistle to the Ephesians onwards, it is interpolated from the genuine commentaries of Jerome on that Epistle, the Epistle to Titus and the Epistle to Philemon[3]. It is interesting to observe that Jerome's commentary on Galatians was not used. This fact suggests that the interpolator had only the other three at his disposal. In this connexion I ought to point out that several MSS of Jerome in Eph., Tit., Philem. together, without Gal., are still in existence. They are these: Karlsruhe, Codex Augiensis LXXXI (saec. IX in.); St Gall 129 (saec. IX); Köln LVIII (Darmst. 2052) (saec. IX); Wolfenbüttel 13 Weissenb. (saec. X); Florence Laur. plut. XVIII dext. cod. IX (saec. XIII)[4]. What inference can we draw? This, I think. As all the places to which the earlier manuscripts belong are within the zone of Irish influence, it was the compiler of the Irish exemplar of our manuscript who extracted them from a manuscript of Hier. in Eph., Tit., Philem. in his possession, and added them to what he found in the Visigothic codex. In other words these interpolations were absent at the Visigothic and the earlier stages. In addition to portions of genuine Jerome[5], our manuscript contains extracts from Augustine[6] and Gregory[7]. It is probable that these emanate from the same Irish interpolator as added the passages

[1] Zimmer, pp. 246 f. [2] See Zimmer, pp. 249 f.
The passages are indicated in Zimmer's footnotes from p. 357 onwards.

[4] I made a list for my projected Vienna edition.

[5] To which I must add one from epist. 28 §§ 4, 5, unidentified by Zimmer, on p. 229 b, which is shared with the longer Pseudo-Jerome form.

[6] 'ut augustinus (*ex* agustinus) dicit,' p. 165 a; 'augustinus dicit,' p. 201 a (=*in* 2 *Thess.* ii 8), 205 b, 'beatus augustinus dicit,' p. 207 b.

[7] 'gregorio dicente,' p. 222 b.

from genuine Jerome. If this be so, the date of the Irish MS must be post-Gregorian, and there can be little doubt that it belongs to a date not earlier than the middle of the seventh century. The Jerome quotations are added without the name of Jerome[1], a fact which suggests that the Irish scribe found the whole work under Jerome's name, and therefore did not add the name to extra notes derived from other works by the same author. If this be so, then our manuscript is a (modified) member of the second family of Pseudo-Jerome MSS (H_2), to which it is otherwise closely related, as Hellmann contended against Zimmer[2].

The St Gall MS is like the second family of Pseudo-Jerome MSS in two other respects; it gives the Epistles in the normal order, and it contains an (un-pelagian) commentary on the Epistle to the Hebrews, whereas the first family contains none. This commentary is not, however, identical in both cases. The St Gall commentary cites Cyprian, Augustine, Gregory of Nazianzus, and Gregory the Great, and is therefore not older than 650. Zimmer is no doubt right in regarding it as an Irish production[3]. The St Gall commentary on Hebrews is also preserved by itself in a manuscript at Wolfenbüttel, as Riggenbach was the first to point out. This is the MS already mentioned, 4097, Weissenb. 13 (saec. x), but the part already referred to is really quite a different MS that has been bound up with the commentary on Hebrews[4]. Riggenbach has also proved that, though not identical, the Hebrews commentary in the St Gall MS is very closely related to that in the second family of Pseudo-Jerome MSS[5], and, further, he has done a great service to our studies by showing that the Pseudo-Jerome form is often primary and the St Gall form secondary. His conclusion is that they are both revisions of one and the same original, and he points out that in Pseudo-Jerome

[1] With one exception, p. 201 a, not from a commentary *ad loc.*: 'secundum iheronimum dicentem.'

[2] *Sedulius Scottus* (München, 1906) pp. 153 ff. Hellmann, however, knew only the shorter form of Pseudo-Jerome (H_1), as published, which makes his discovery all the more acute.

[3] Zimmer, p. 276.

[4] Riggenbach, *Die ältesten lateinischen Kommentare zum Hebräerbrief* (= Zahn's *Forschungen zur Gesch. des nt. Kanons*, VIII Teil) (Leipzig, 1907) pp. 12 f.

[5] *Op. cit.* pp. 202 ff.

no name of a Father occurs. Later in the same book he shows a close relationship between Sedulius Scottus's compilation on Hebrews and that of the St Gall MS.

The textual character of the St Gall MS has already been illustrated by Zimmer and Hellmann with the aid of such materials as were at their disposal. I propose now to study their lists[1] in the light of the fresh materials now accessible. The general effect of the new evidence is to clarify the situation. We shall follow the ordinary maxim that community of error implies community of origin.

Further Agreements of G (*St Gall* 73) *with* **H** (*Pseudo-Jerome*) *where both are wrong:*

Rom. i 3 *addendum* G**H***V Sedul. : *addendo*[2].
exclusit G ; *excludit* **H** : *extinxit.*
21 *recedentes* G**H** Cassiod. : *recedens.*
iiii 1 *adhibeatur* G**H** : *id habeatur.*
vi 14 *estis* G**H** : *eritis.*
xiii 1 *libertatem Christianam* G**H*** : *libertate Christiana.*
xiiii 4 *legi* G**H** Sedul. : *lege.*
22 *salutem* G (*salute* H_1 *saluti* H_2) *infirmi* : *infirmi salutem.*
xv 21 *ostenditur* G**H** : *uidetur.*
1 Cor. xiiii 1 *proficiatis* G**H** : *profetetis.*
2 Cor. x 1 *delicti* G**H** : *uindicandum.*
4 *Item cognitiones—*
—destruendas dicit G**H** : om.[3]
Eph. iii 18 *diligant* G**H** : *eligant.*
2 Tim. iiii 15 *resistit* G**H** : *restitit.*

Agreements of G *with* H_1 *where both are wrong:*

Rom. i 4 *est* GH_1 : *portenditur* (*pertendit*[*ur*] H_2).
vii 8 *obliuione*[*m*] *erat* GH_1 : *obliuionem ierat.*
viii 6 *parat* GH_1* Cassiod. : *parit.*
xvi 24 *commoneret* GH_1 : *commemoraret* (*commemoret* H_2).
1 Thess. iiii 6 *fratri* GH_1 : *pari.*

[1] Zimmer, pp. 230 ff., 243 ff.; Hellmann, pp. 153 ff.

[2] The evidence for the true readings will be given in vol. II *ad locos.*

[3] The examples of that type of error which consists in interpolation are very numerous.

Agreements of G *with* H_2 *where both are wrong :*

2 Cor. iii 5 *se nihil* GH_2 : *nihil se.*
rusticani GH_2R : *rustici.*
Gal. v 18 *lex uobis* GH_2 : *uobis lex.*
Phil. i 20 *et uita nostra—pertinet Christi* om. GH_2 : legendum.
22 *si uiuere—operandi* om. GH_2 : legendum.
ii 22 *ut qualis sit noueritis* om. GH_2 : legendum.
23 *modo enim incertus sum* om. GH_2 : legendum.

From all this evidence it is clear that the St Gall MS is considerably different from Pseudo-Jerome. Before we pass on to compare it with other MSS, we can dispose of other differences not already mentioned. It gives the famous note on Romans v 15 *Plus praeualuit* etc., which is wanting from every Pseudo-Jerome manuscript[1]. It has the Pelagian *Primum quaeritur* prologue, somewhat mutilated, and the Pelagian prologues to First Timothy and Titus. It has the Marcionite prologues to First Corinthians, Galatians, First Thessalonians and Philemon, and the Pseudo-Marcionite (catholic) prologues to Second Thessalonians and Second Timothy. Of the remaining epistles, Second Corinthians has the Pseudo-Marcion *plus* the Balliol prologue with some differences, Ephesians has the Marcionite *plus* a portion of Jerome, Philippians has the Marcionite *plus* the Pelagian prologue, Colossians has no preface, Hebrews has the usual Vulgate preface found also in H_2. From this it is clear that the basis of our manuscript was a copy of the Epistles or of Pseudo-Jerome, fitted with the usual Marcionite or Pseudo-Marcionite prologues.

This last suggestion is supported by a partial stichometry incorporated with the arguments.

2 Cor. $\begin{cases} \text{DCCC} \cdot \text{LXX}^2 \\ \text{LI} \end{cases}$

[1] Here and elsewhere of course I except the Balliol MS, which is in a sense a Pseudo-Jerome. It is convenient to treat it by itself, as it differs so greatly from the longer manuscripts.

[2] Probably this has become displaced and really refers to 1 Cor. It is given at the beginning of 2 Cor., whereas the other is given at the end of 2 Cor.

Phil.[1]	CCXV CCL
2 Thess.	CXCIII
1 Tim.	CCXXX
2 Tim.	CLXII
Tit.	XCVII

It is obvious that this stichometry is in part corrupt, even if there are not traces of two systems here. There is some relationship between it and that which is given by the second family of Pseudo-Jerome manuscripts[2], though only in two cases, Phil. (b) and 1 Tim., are the numbers absolutely identical. Both omit stichometry in five cases, only eight numbers being given in each case, and on the whole the same epistles are alluded to in both. It would be of the utmost importance to fix the date and place of origin of the stichometrical system here employed, but in the present state of our knowledge I am unable to do so. Meantime we must return to the consideration of the textual relations proper of our manuscript.

Agreements of G *and the Würzburg glosses*[3] *where both are wrong:*

Rom. i 21 *imaginem* GWb : *magnitudinem.*

2 Cor. x 16 *ad alios* GWb; *alibi* Cassiod.[txt.] (*om.* Cassiod.[cod.]): *alio.*

The two also share various interpolations, e.g. at Eph. v 14[4].

Agreements of G *and the Vienna glosses*[5] *where both are wrong:*

1 Tim. vi 2 the interpolation *in baptismo* GWn : om.

Philem. 25 a considerable interpolation GWn : om.

Agreement of G *and Cassiodorus where both are wrong:*

Rom. viiii 10 *nati* G Cassiod. : *generati.*

The question of the Biblical text employed in the St Gall manuscript must now be considered. It is not pure Vulgate, but it approximates much more closely to the Vulgate than does

[1] The first is given at the beginning, the second at the end.

[2] See below, p. 270. [3] See below, pp. 326 ff.

[4] Zimmer, pp. 262 ff., 270 f.: cf. also his notes on the Hebrews commentary (p. 275).

[5] See below, pp. 328 f.

either **A** or **B**. Let us examine, for instance, Romans i and v 12—21 with the aid of Wordsworth and White's apparatus. The following differences from the Vulgate occur in these sections:

Rom. i 10 *semper* om. with **B**.
11 ~ *uobis gratiae* **B**D[1] etc.
13 *enim* vg. codd. **A**.
17 *autem*.
18 *et* om.
ueritatem dei **B**D etc.
iniustitia dei.
20 *intellectu*.
~ *uirtus eius* D etc.
et **AB**D etc.
21 *qui* with d*.
23 *incorruptibilis* om.
24 *efficiant*.
25 *mendacium* **A**D etc.
amen om. **AB** etc.
27 *in* (alt.) om. **AB**D etc.
28 *ea quae* vg. codd. etc.
29 *repletos*] + *enim*.
iniquitate] + *et* **B**.
fornicatione] + *et* **B**.
32 *solum*] + *qui* **AB**D etc.
et] + *qui* **AB**D etc. (D however om. *et*).
v 13 *hoc mundo* **B**D etc.
15 *gratia* (alt.) **AB**D etc.
16 *iudicium*] + *quidem* **B**D etc.
17 *in* (pr.) om. vg. codd. **AB**.
uitam **A**D etc.
18 *in* (pr.) eras. vg. codd. Sedul.
et om. Aug. ter.
in (tert.) eras. vg. codd. Sedul.
19 *oboedientiam* **B**D Sedul. etc.
constituiuntur (sic) : *constituuntur* vg. codd. etc.
20 *superhabundabit*[2].
21 *et* om.

[1] For the meaning of these symbols see chap. iv.
[2] See p. 238, above.

The variants unparalleled in other authorities may safely be regarded as merely graphic, or inspired by such intelligence as the scribes possessed. It will not escape notice that among the remainder, twenty-five in number, there are ten shared with A, fifteen shared with B, and thirteen with the *Book of Armagh* (D), which we have discovered to be in close relationship with the text used by Pelagius himself[1]. The St Gall text is then, no doubt, like others which will come before us, and like the text in the Reichenau MS (A), the original Pelagian text as considerably revised to bring it into harmony with the Vulgate. If the commentary in the St Gall MS was really built round a separate copy of the Epistles, then this copy may very well have been an Irish text, which would naturally show relationship with the *Book of Armagh*. It has been shown above that Gildas used such a text, and the evidence, alike that already given, and that which is yet to be provided, shows that Sedulius the Irishman's text was of the same kindred. But more probably our MS represents what was a good Pseudo-Jerome at the Visigothic stage, and the other comments were added in the margin of our 7th or 8th century Irish copy of it. (See further under Pseudo-Jerome.)

(2) *No.* 653 *in the Bibliothèque Nationale at Paris* (V)

The wonderful manuscript now numbered 653 in the Latin collection of the Bibliothèque Nationale, bears also three earlier shelf-marks, the earliest of all being DLXXXVIII, the next in age 628 (belonging to the year 1645), and the next 3939 (belonging to the year 1682)[2]. It reached the Bibliothèque Royale from Italy during the reign of Henri II (1547—1559), whose arms it bears on the elaborate binding of that date, to which the gilding of the leaves may also be assigned. It belongs to the end of the eighth or the beginning of the ninth century[3]. It now contains only 296 folia, though from errors in numeration it appears to

[1] See chap. iv, pp. 126 etc.

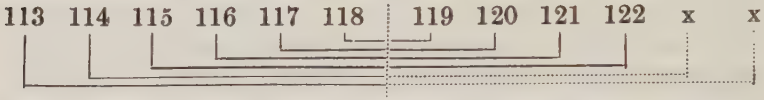
[2] I am indebted to Monsieur H. Omont's kindness for the dates of these shelf-marks.

[3] So Dümmler, *Poetae Latini Aevi Carolini* (Mon. Germ. Hist.) tom. I pars prior (Berol. 1880) p. 89; and E. A. Lowe, *Studia Palaeographica* (SB. Bay. Akad. Jhrg. 1910 [12 Abh.]) p. 86; W. M. Lindsay, *Notae Latinae* (Cambr. 1915) p. 471, 'saec. VIII'; so also M. Mellot in *Nouveau Traité de Diplomatique* t. III (Paris, 1757) p. 65.

contain fewer still, namely 292. The leaves measure 27 cm. by 18 cm., the written part 224 mm. by 12—14 cm.

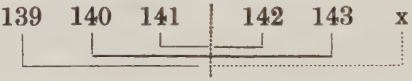
The quaternions are regular up to and including XIIII (ending on fol. 112 v), and are signed thus: ||||$\overset{\overset{\text{I}}{\text{I}}}{\underset{\underset{\text{I}}{\text{I}}}{\text{I}}}$||||| in the middle of the foot of the last page of the quaternion. Then follows a quinion arranged thus:

113 114 115 116 117 118 | 119 120 121 122 x x



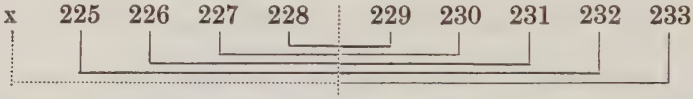
This is signed I; then there are regular quaternions signed II, III; then five leaves together thus, and unsigned:

139 140 141 | 142 143 x



then regular quaternions signed |||$\overset{\overset{\text{I}}{\text{I}}}{\text{I}}$||||–, ||||$\overset{\overset{\text{I}}{\text{I}}}{\underset{\underset{\text{I}}{\text{I}}}{\text{I}}}$|||||, ||||$\overset{\overset{\text{I}}{\text{I}}}{\underset{\underset{\text{I}}{\text{I}}}{\text{I}}}$||||, etc.,

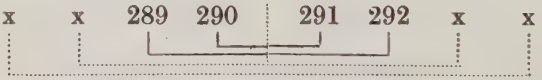
till we reach ||||$\overset{\text{I}}{\text{VIIII}}$|||| (ending on fol. 212 v); then a binion unsigned, and then an ordinary quaternion signed ·$\underset{\cdot}{\text{I}}$· at the right lower corner of f. 224 v; then:



x 225 226 227 228 | 229 230 231 232 233

signed $\boxed{\text{II}}$ at the right lower corner; then a set of regular quaternions, $\boxed{\text{III}}$, $\boxed{\text{IIII}}$, $\boxed{\text{V}}$, $\boxed{\text{VI}}$, $\boxed{\text{VII}}$, $\boxed{\text{VIII}}$, $\boxed{\text{VIIII}}$ (f. 288 v); then a binion unsigned,

x x 289 290 | 291 292 x x



which finishes the codex, which is imperfect, two outer conjugate leaves having been lost from the last quaternion now represented[1]. The number of extant leaves, then, may be computed thus:

$$112 + 10 + 16 + 5 + 72 + 4 + 8 + 9 + 56 + 4 = 296.$$

[1] This loss is very old, probably older than the time of Henri II, and certainly prior to the saec. xv—xvi (?) foliation, which numbers fol. 288 by pp. 8 and fol. 289 by pp. 9. The folia themselves were numbered by Arabic numbers, probably in the seventeenth century.

There is a fol. 169 and a fol. 169 *bis*, a leaf is unnumbered between fol. 183 and fol. 184, another is unnumbered between fol. 189 and fol. 190, and yet another is unnumbered between fol. 287 and fol. 288. We thus see how the numerator is four folia short with his 292 ff.

Fol. 1r contains a short poem addressed, it appears, to Charlemagne himself[1], and the authors of the *Nouveau Traité* make the probable conjecture that this volume was a present to that Emperor. He was certainly active in Italy in the encouragement of learning from A.D. 776 at least[2].

On fol. 1v there is the following table of contents (in uncials):

HAEC INSUNT · PAULI · APOS (*red*)
TULI · EPISTVLAE · NUMERO · XIIII
AD ROMANOS
AD CORRINTHIOS II ·
AD GALATAS
AD EPHESIOS
AD PHILIPPENSES
AD COLOSSENSES
AD THESSALONICENSES II
AD TIMOTHEUM II
AD TITUM
AD PHILEMONEM
AD HEBREOS[3].

Fol. 2r begins with the shelf-marks already referred to: DLXXXVIII stroked out by the hand that wrote 628: *Primum quaeritur* prologue—ending on the middle of fol. 3v, the rest of which is occupied with the *Romani sunt* argument in uncials; fol. 4r—fol. 5r (middle) contain the *Romani ex Iudaeis* prologue; fol. 5r another version of the *Romani sunt*; then a tractate beginning *Verbum caro factum est* and ending *esse non desinit*, and (f. 6r)

[1] This poem was published in the *Nouveau Traité* t. III (Paris, 1757) p. 78, and by Dümmler in *Poetae Latini Aevi Carolini* tom. I p. 1 (Berol. 1880) p. 98.

[2] W. Wattenbach, *Deutschlands Geschichtsquellen im Mittelalter*... I Bd 7 Aufl. (Stuttgart and Berlin, 1904) p. 168. He died 11 Jan. 802.

[3] This table disguises the fact that in the body of the MS the epistles are in the Pelagian order: Phil. 1, 2 Thess. Col.

another beginning *De numero apostolorum* and ending *partis meritum repperitur* (fol. 6v)[1]. Then, after a fourteenth century hand's insertion of the words '*Incipit expositio in epistola ad romanos*' the commentary proper begins. After the commentary on Romans comes the Marcionite prologue to First Corinthians, and then in succession the following: EXPOSITIO ARGUMENTI: *Corinthus metropolis est Achaiae; et idcirco quod Corinthis* (sic) *scribit, Achiuis omnibus scribit*; commentary on First Corinthians; Pseudo-Marcionite argument to Second Corinthians, followed by the prologue to that epistle printed in the Benedictine (Migne) edition of Ambrosiaster, and found also in the interpolated MSS of that author[2] as well as in our B; commentary on Second Corinthians; Marcionite argument to Galatians; Pelagian prologue to Galatians; commentary on Galatians; Marcionite argument to Ephesians; Pelagian prologue to Ephesians; commentary on Ephesians; Marcionite argument to Philippians; Pelagian prologue to Philippians; commentary on Philippians; Marcionite argument to First Thessalonians; Pelagian prologue to First Thessalonians; commentary on First Thessalonians; Pseudo-Marcionite argument to Second Thessalonians; Pelagian prologue to Second Thessalonians; commentary on Second Thessalonians; Marcionite argument to Colossians; Pelagian prologue to Colossians; commentary on Colossians; Pelagian prologue to First Timothy; commentary on First Timothy; Pelagian prologue to Second Timothy; commentary on Second Timothy; Pelagian prologue to Titus; commentary on Titus [down to c. ii v. 11 where, after *crapula*, the first two leaves of a new quaternion are gone: these contained the rest of the Titus commentary, the prefatory matter to Philemon, and the Philemon commentary down to *gaudium enim* (v. 7)]; commentary on Hebrews [lost after c. iv v. 3]. This bald enumeration gives little idea of the multiplicity of the contents, which we shall have to consider later.

The conjoint opinion of palaeographers who have seen this manuscript is that it was written in Italy. 'Ainsi il paroît venir d'Italie' is the verdict of the authors of the *Nouveau Traité*

[1] These tractates were published by me in *Proc. Brit. Acad.* vol. II pp. 435 f.

[2] See chap. ii p. 57.

(accepted by Dümmler)[1]. Dr E. A. Lowe calls it 'a north Italian MS of about 800 A.D.[2],' and assigns it hesitatingly to a Verona scriptorium[3]: Lindsay's attitude is identical[4].

The signatures of the quaternions suggest that at least three scribes took part in writing the *codex*. As a matter of fact, I believe there were four, and that they distributed the work thus:

1st scribe: fol. 1r (the Charlemagne poem), fol. 6v—114v.
2nd scribe: fol. 1v—6v (end of prefatory matter).
3rd scribe: fol. 115r—142v.
4th scribe: fol. 143r—end (296v).

The writing of the first scribe 'shows cursive traditions: it uses i-longa, ꝙ (for soft ti), the ligatures of *ri*, *st* etc. Characteristic is the *r* with the shoulder extending over the following letter. The second scribe lacks i-longa, ꝙ, ligatures of *ri*, *st* etc. and represents the more modern tendency[5].' To this it may be added that the third scribe uses the i-longa, both as the initial letter of a word and as representing the semi-vocalic i, also the ꝙ (soft ti) symbol, the ligatures of *st* etc., and the *r* with the shoulder extending over the following letter: the fourth scribe shares all these characteristics[6].

The following abbreviations occur in the manuscript. Where they are already attested for a Veronese scriptorium, I have added the letter V in brackets[7].

aliter aĺ āl al˜ alı̄ (ff. 71r etc.) alt (f. 146v) alitē (f. 103r)
apostolus apōslū 'apostolum' (f. 177r)
autem aū (very frequent) (V) aů (f. 116v) (autē f. 16v)
caput cap̄ (end of line f. 117v)
Christianus xp̄ianis 'Christianis,' etc.
Christus etc. xp̄s etc.
Colosenses 'colosenss' (f. 264v)

[1] References above. *Nouveau Traité* vol. III, opposite p. 65, gives a plate representing the subscription at the end of 1 Cor. and the title at the beginning of 2 Cor. of fol. 143r. The authors also had enough intelligence to realise that the MS, though anonymous, contains 'l'exposition ou les commentaires de Pelage sur les épitres de S. Paul.'

[2] *Studia Palaeographica* p. 5n. He also publishes a facsimile of a portion of one page (plate 2), given him by Prof. W. M. Lindsay.

[3] *Op. cit.* p. 43.

[4] *Notae Latinae* p. 471. He thinks Paris B. N. 9451 (which I have not seen) is from the same scriptorium.

[5] Lowe, *op. cit.* p. 86.

[6] The Trustees of the Revision Surplus Fund in Oxford very kindly defrayed the cost of over 400 rotographs of this MS.

[7] 'Abbreviature nel Minuscolo Veronese' by Antonio Spagnolo in *Zentralblatt für Bibliothekswesen* XXVII Jhrg. (1910) pp. 531—548 (with W. M. Lindsay's note, pp. 549—552) as corrected by the author in XXVIII Jhrg. (1911) pp. 259—261.

Corinthii corint̄ 'Corinthios'
deitas dītate 'deitate' (f. 108 r)
deus etc. dš etc.
dominus etc. dn̄s etc.: note dnm̄ dnis dn̄os (of secular lords once or twice, e.g. ff. 46 v, 213 v)
ecclesia aeccl̄a (ff. 80 v, 101 r)
episcopus ep̄i 'episcopi,' ep̄m̄ 'episcopum' (ff. 287 r, 287 v *bis*), ep̄os 'episcopos' (f. 270 r *bis*) (V)
epistula ep̄is (ff. 264 v, 279 r, 287 r, 289 v)
est ÷ (ff. 62 v, 103 v *s.l.*, 142 v, 145 r etc.) (V) pot ÷ (end of line, f. 153 r) 'potest'
et &
explicit exp̄t, exp̄, exp̄l
expositio exp̄o (f. 291 r *bis*)
fratres fr̄s (V) f̄f (ff. 122 r, 129 r etc.) (V)
gloria gl̄a (f. 118 r, and six other times) (V), gl̄ā (f. 290 v) 'gloriam'
hic deest ħđ (in text f. 141 v)
hic pone hp̄ (in margin f. 141 v)
id est iđ (f. 153 v, end of line) (V)
Iesus etc. iħs etc.
iħū 'Iesum' (f. 216 r)
ihūs (ff. 164 r, 176 r, 197 v)
incipit inc̄p, inc̄pt, inc̄ (f. 289 v)
Israhel iħl (V), ihl̄is 'israhelis'
Israhelita iħlita (f. 52 r etc.)
Israheliticus iħlitico 'israhelitico' (f. 201 v)
item it̄ (V)
meus m̄s (fourth scribe only, but frequently) (V)
mihi never abbreviated[1]
misericordia mīā 'misericordiam' (f. 238 r) (V)
māē 'misericordiae' (f. 261 v), mā 'misericordia,' mā̄ 'misericordiam' (used only by fourth scribe, and sometimes expanded by another hand) (V)
nobis noƀ (V)
uobis uoƀ (V)
non n̄ (V)
noster often written in full, with other divine names contracted, thus: dn̄i nostri ihū xp̄i
n̄ 'nostro' (f. 203 v)
nēr 'noster' (ff. 66 r, 109 r) (V)[2]
nor̄is 'nostris' (f. 178 r), nōrę 'nostrae' (f. 145 v), nor̄i 'nostri' (f. 229 v)
nsr̄ (five times, fourth scribe) (**Spanish**)
nī 'nostri' (f. 221 r etc.), nm̄ 'nostrum' (f. 230 r, and often), nā 'nostra' (f. 149 v etc.); this type used by fourth scribe only, except that it occurs also f. 31 r
nr̄i 'nostri,' 'nrāe 'nostrae,' etc. (V)
uester uēr̄i 'uestri' (once), uēr̄a 'uestra' (f. 77 r only)
uā 'uestra,' uīs 'uestris' (each twice by fourth scribe)
ur̄i 'uestri,' ur̄o 'uestro,' etc. (V)
omnipotens om̄ptis 'omnipotentis' (f. 269 v) (V)
omnis om̄s 'omnes' (V), 'omnis' (ff. 164 v, 165 r, 178 r, etc.) (V)
om̄a 'omnia' (f. 278 v, and five times later) (V)
paenitentia pę̄nitiā 'paenitentiam' (f. 175 r)
per ꝑ (V)
prae p̄ (V)
pro ꝓ (V)
propheta ꝓpħ (f. 10 v, mg)
propter prop̄ (very frequently, beginning with f. 206 v) (V)
pp̄r (f. 216 v)
(propt̄, end of line)
(ꝓpt̄, end of line) (V)
ꝓter (ff. 118 r, 126 v)
psalmus psl̄ (once, f. 116 v)
que q: (V)
q; (V)
q̧ (end of line, f. 209 r) (V)

[1] I mention this because mħ is a characteristic Veronese abbreviation (Lindsay's note on Spagnolo [see p. 249, n. 7 above] p. 549).

[2] These appear to be the oldest known examples of this Italian abbreviation (see Lowe, *Beneventan Script* [Oxford, 1914] p. 208).

qui q̨ (m 2 mg) (V)
quod qđ (once) (V)
quoniam qm̄ (V)
qnm̄ (f. 133 r) (V)
saeculum saeli 'saeculi' (f. 142 v)
sclm (V), scli 'saeculi' (f. 290 r) (V), scla 'saecula' (V), sclrū (f. 286 v only)
sanctificatio sc̄ificationis 'sanctificationis,' etc.
sanctifico sc̄ificaret 'sanctificaret' sc̄ificatis 'sanctificatis'
sanctitas sc̄itatem 'sanctitatem,' sc̄itatis 'sanctitatis'
sanctus etc. sc̄s etc.
sc̄or̄ 'sanctorum' (f. 247 v)
secundum seđū (f. 158 r)
spiritalis etc. sp̄alis etc.
sp̄ilis 'spiritalis' (f. 169 r), sp̄ilia 'spiritalia' (ff. 115 v, 129 v)
sp̄itali 'spiritali' (f. 146 v), sp̄italem 'spiritalem' (f. 128 r), etc.
spirituliter sp̄aliter
spiritus etc. sp̄s etc.
sp̄um 'spiritum' (f. 123 v)
sunt st̄ (end of line once, f. 177 v, and twice in a correction, f. 114 v)
uel ul̄ (near end of line) (V)

Syllable Symbols:

ae ę (V)
er t̄ 'ter' (V)
is b̄ 'bis' (f. 61 v, 70 v, 71 v, 112 r etc. etc.) (V)
it dilig^ 'diligit' (f. 127 r) (V)
m suprascript stroke (V)
n suprascript stroke (V)
u the v form superposed after q, as also in half-uncial script, e.g. q̈i (fol. 2 v)[1]
um rx 'rum' (V)
ur t̄ 'tur' (ff. 44 r, 281 v) (very rare) (V)
tr̄ 'tur' (end of ff. 158 r, 204 r, 205 v)
us b; (V)
b$ (V)
p$ (f. 120 v) ei$ (ff. 137 v, 194 r, 197 r) b• (ff. 187 r, 200 r) m$ (ff. 144 v, 153 r) t$ (ff. 177 r, 203 r) l$ (f. 209 r, end of line) (V)

The orthography of this manuscript is of great excellence. This does not mean that it is absolutely consistent throughout. We always find *adb-*, but on the contrary always *acc-* and *arr-*. Apart from these there is no consistency: we have *adf-* and *aff-*, *adgr-* and *agn-*, *adl-* (rare) and *all-*, *adm-* and *amm-*, *adn-* and *ann-* (*an-*), *adp-* and *app-*, *ads-* and *ass-*, *adt-* and *att-*. We find *conburo* and *conregno*, but *conl-* and *coll-*, *conm-* and *comm-*, *conp-* and *comp-*, and *corr-* (always, except for *conregno*, *conresuscito*). There is hardly a trace of consistency in regard to either *in-* (negative) or *in-* (preposition), even in the case of the same word. Thus we have *inmanis* and *immanis*, *inmundus* and *immundus*, *inpune* and *impune*, *inperitus* and *imperitus*, but I believe always *inl-*; and yet we find *irritus*, *impius*, *impie*, *impietas*. The case is similar with the other *in-*, though there the unassimilated or uneuphonic forms greatly predominate. *Impleo* is regular, but *inl-* is even

[1] This is not, of course, a real abbreviation. I know no complete discussion of its use.

invariable, while we have *inpertio* and *impertio*, *inpedio* and *impedio*, *inpendo* and *impendo*, *inpugno* and *impugno*, *inplico* and *implico*, *inpono* and *impono*, *inbecillitas* and *imbecillitas*; *inrideo*, *inrogo*, but *irritatio*. *Obm-* is (except once) invariable, but so is *occ-*; yet we find *obf-* and *off-*, *obp-* (rare) and *opp-*, *obt-* (rare) and *opt-*. *Per-*, as far as used, is unassimilated, and the assimilated (euphonic) forms are almost invariable in compounds with *sub-*: thus we have *sumministro*, *supplicium*, *suppono*, *supporto*, *supter*, *suptiliter*, *suptilitas*, *suscribo*, while *subtilitas* occurs, I believe, only once. *Exs-* is much less common than *ex-*, and the following inconsistencies occur: *exsisto* and *existo*, *exspecto* and *expecto*, *exsurgo* and *exurgo*. The following forms are consistent: *exsupero*, *exsequor* on the one hand, *execror*, *expolio*, *extasis*, *extinguo*, *exulto* on the other.

There are probably fewer traces of uneducated spelling in this manuscript than in any other with which we have to do. I have gathered together all the instances, and classify them here. They are, most of them, such as might be found in any MS of that date:

aspirate omitted: *exibeo*, *geenna*, *ebreus*, *aruspex*, *ospes*, *ospitor*, *ospicium*, *istoria*, *istoricus*, *odiernus*, *ostia*, *ipocrisis*, *ortor*, *ymnus*, *retrao* (twice).

aspirate added: *habii*, *habundo*, *habundanter*, *habundantia*, *herastus*, *honus*, *humor*.

i for *e*: *accīpi*, *abolire*, *aduliscens* (etc.), *cathecuminus*, *debit* (several times), *discendo*, *distruo*, *dibilitas*, *discritio*, *diuis*, *dificio*, *diffirentia*, *dispero*, *deuterisis*, *distituo*, *elimosina*, *elimentum*, *erubisco*, *famis*, *gentis*, *habit*, *hospis*, *herimus*, *innotisco*, *inrepraehinsibilis* (6 times), *licit*, *magistas*, *manit*, *mercis*, *oportit* (several times), *obmutisco*, *onisiphorus*, *pinguido*, *peripsima*, *penticusten*, *paraclitus*, *profitia*, *redigerit*, *reuiuisco*, *senix*, *scilicit*, *uidelicit*, *uilisco*, *uiri*, etc.

e for *i*: *ancella* (4 times, Italian), *accepio*, *agonezari*, *aures*, *bestea*, *crededi*, *collego*, *dilego*, *dedici*, *dessideo*, *eretis* (twice), *excesseremus*, *homecidium*, *intrensecus*, *porrego*, *possedeo*, *praesteti*, *perdedi*, *reddedi*, *sterelis*, *suscepio*, *tradedi*, *ueletis* etc., and particularly in verb forms of second person plural: *lapidastes*, *legistes*, *recessistes*, *correxistes*, *probastes*, *fecistes*, *coepistes*, *seruetes*, *uelites*, *suffertes*, *coegistes*, *habuerites*, etc.

o for *u*: *absordus*, *adolor*, *adolatio*, *emolatio*, *consolo*, *costodio*, *copolo*, *capitolum*, *curso*, *discipolus*, *luxoria*, *popolus*, *stimolus*, *uolocres* (twice), *nabochodonosor*, *uulto*, *stodio*, *oror*, *saecolo*, *cocurrem*, *testimonio*, *commodo*, *com*, *actos*, etc.

u for *o*: *apostulus*, *apostulatus*, *auditur*, *diabulus* (nearly always), *cognusco*, *consuletur*, *furtunatus*, *humicidium*, *lucutus*, *lurica* (twice), *mundu*, *nundum*, *praeuaricatur*, *prumptus*, *pulire*, *pulluere*, *penticusten*, *parabula*, *scurpio*, *subrius*, *nullus*, *solus*.

y for *i*: *dygamus*, *aelymosina*, *hytoria* (sic), *hyspania*, *paralypomenon*, *paraclytus*, *sapp(-ff-)yra*, *synapis*, *syna*, *satellytibus*, *sybilla*.

i for *y*: *azima*, *hiperbatum*, *ipocrisis*, *idolotitus*, *misterium*, *neophitus*, *proselitus*, *praesbiter*, *sybilla*, *syntiche*.

ae for *e*: *conpraehindo*, *caena*, *caeler*, *cotidiae*, *depraecor*, *depraessus*, *aepistula*, *aecclesia* (nearly always), *aeua*, *aerubesco*, *aelymosina*, *ęlymosina*, *aepulae*, *aeloquentia*, *aebrietas*, *aesca*, *aegredior*, *aegere*, *ędo*, *aelisaeus*, *faemina*, *haebreus*, *inrepraehinsibilis* (6 times), *interpraetor*, *laeuissimus*, *laquaeus*, *paenitus praessura*, *praeces*, *praetium*, *praetiosus*, *praesbiter*, *quaem*, *quaerella*, *repraehindo*, *saeueritas*, *terraestris*.

e for *ae*: *adhereo*, *aggeus*, *egrotus*, *enigma*, *emolatio*, *ledo*, *letus*, *longeuu*, *meror*, *penitentia*, *prestetit*, etc.

t (intervocalic) for *c* (intervocalic): *amititia*, *conspitio*, *capatior*, *mendatium*, *offitium*, *pernitiosus*, *solatium*, *sotius*, *speties*, *initiam*.

c (intervocalic) for *t* (intervocalic): *diucius*, *hospicium*, *ospicium*, *malicia*, *preciosus*, *perdicio*, *pacientia*[1].

Much more significance attaches to the following:

qu for *c*: aliquius, **quum** (at least five times), quoaequare (twice), quur (eight times), quoheres[2], quoram, loquutus, quuius (four times), sequuntur, sequuturus, persequutio (twice).

c for *qu*: alico, corundam (twice), co, condam.

g for *c*: apogryphus, collogo, **gregus**, **obsegro** (seven times), **uagare**, negare.

d for *t*: cedera, confidens, gradus, dubidare, confideatur, gradanter, heredicus (twice), **hospidem**, refudo, tradidi, tradidurus. These intervocalic instances have, I think, more significance than the elsewhere frequent final *d*, found here in quod, inquid.

t for *d*: impetit, potest (*for* prodest), canditatus, sordito, nutus, gratus (twice), excitant, expetit, etc.

b for *u*: abia, coacerbauunt, minorabit, mutabit.

u for *b*: coacerbauunt, inuistigauilis, furaueris, suscitauit, multiplicauit, adimpleuites, habeuit, gubernauit, cessauit.

Such forms as **anuntio**, **aplaudo**, **apello** (twice), **acommodo**, aministratio, **asensus**, **atemto**, **atendo**, **afirmo**, **suportare** must I think be grouped with the phenomena just mentioned, as well as adibiscor (for adipiscor), obrebit, probrius (for proprius), praecebit (twice). But to no forms should I attach greater significance than to:

guila (seven times) for gula, and **menime** (ten times).

[1] These may be due to a misreading of *t* in a Visigothic MS: cf. Lowe, *Studia Palaeographica* (München, 1910) p. 20 n. 1, p. 51 n. 2.

[2] *In Rom.* viii 17 has *quoheredes*: Wordsworth and White's only authorities for this spelling are CT, both Spanish manuscripts.

Guila has recently been produced from a Spanish manuscript (Madrid, Bibliot. Acad. Hist. 44 (saec. VIII—IX) = Table 16[d] (twice) in C. U. Clark's *Collectanea Hispanica*[1]), and Mr Robert Weir quotes me *gyilosus, guilosus* from the 'Abolita' glossary (*C.G.L.* IV 81, 24), which is of Spanish origin (W. M. Lindsay in *Journal of Philology* XXXIV (1918) pp. 268 f.[2]). The forms just given prove that our manuscript was copied from a Spanish original. Lest any one should doubt the cogency of the reasoning, I must point out that Paris 653 is by no means the only North-Italian product which was copied from a Spanish original. Some of the oldest and best manuscripts of Isidore of Seville's *Etymologiae* are of North-Italian provenance, for example three Bobbio MSS of the eighth century (Lindsay's AKL) and a Veronese MS (Lindsay's Phill.) coeval with our own[3]. Beeson's lists of early Italian MSS of Isidore's other works tell the same story[4]. Verona still houses a Visigothic MS which may have been written before A.D. 732[5]. Direct communication between Spain and Italy was quite frequent in the seventh century[6], at which date the original of our MS was probably brought there. The remarkable character of that original is quite consistent with the conjecture that it was an autograph compilation of Isidore himself. Sedulius Scottus had a commentary on the Epistles in his possession, which he calls 'Isidore[7].' Though the extracts thus labelled come really from Cassiodorus (Pseudo-Primasius), we may attribute this ascription to a current tradition that Isidore had really compiled a commentary on the Pauline Epistles.

[1] *Transactions of the Connecticut Academy of Arts and Sciences* vol. 24 (Paris, 1920). My attention was called to the form *guilae* in the above-mentioned MS by a review of P. Lehmann in *Philologische Wochenschrift* XLI (1921) p. 324. It is instructive to compare Clark's lists (pp. 100 ff.) with the peculiarities noted on the preceding page or two.

[2] See also Th. Birt in *Rh. Mus.* Bd LI (1896) pp. 98 f., referred to by Goetz.

[3] See the 'praefatio' to Lindsay's edition (1912) in *Oxford Classical Texts*, and *Classical Quarterly* V (1911) p. 46; also C. H. Beeson, *Isidor-Studien* (München, 1913) pp. 9 ff.

[4] *Isidor-Studien* pp. 23 f., 29, 45, 66, 74, 127 f.

[5] Bibl. Capit. LXXXIX (Clark, *Collectanea Hispanica* pp. 63 f.).

[6] Traube, *Vorlesungen und Abhandlungen* II (München, 1910 [dated 1911]) p. 21; Wilmart, *Bull. d'anc. litt. et d'archéol. chrét.* IV (1914) p. 187.

[7] See below, p. 338.

The scribes, as we have hinted, were very careful; but they had one failing not uncommon among scribes, the omission of syllables, especially where two similar or identical syllables come together in a word. I have noted these examples: *homi⟨ni⟩bus, contend⟨end⟩i, prophet⟨et⟩is, ⟨de⟩leo, cred⟨id⟩istis, si⟨di⟩gnum, st⟨at⟩e, hort⟨at⟩ur, aedif⟨ic⟩ationem, sollic⟨it⟩ior, dil⟨ig⟩it, oboe⟨die⟩ntibus, habun⟨dan⟩tius, infir⟨mi⟩tate, euan⟨ge⟩lizo, tolle⟨re⟩tur, pecca⟨ta⟩, beat⟨it⟩udo, huma⟨na⟩, de⟨ne⟩gemus, restau⟨ratu⟩m, mand⟨at⟩orum, libid⟨in⟩em, euang⟨el⟩io, nit⟨it⟩ur, ex⟨em⟩plum, ostend⟨end⟩o.*

There are very few examples of the opposite mistake. I have noted these: *abs[tin]entibus, ad[in]uenticius, empt[at]ionis, ambi[gi]t, bapti⟨s⟩mum[um], inmortali[tali]tatem.*

The kernel of the commentary is of course the original Pelagius, but it has become greatly expanded in various ways, in the case of all the thirteen epistles except First and Second Timothy, Titus and Philemon. In the first place, it contains a number of additional short notes the style and language of which suggest that they are by Pelagius himself, and that they go back to the author's own copy, to which he added notes from time to time. This author's copy must somehow have come into the possession of our Spanish compiler. He was not, however, satisfied with the increased size of the original commentary. Being in possession of a Pseudo-Jerome also, he has added a large number of the new notes he found in it, in a text purer than we can otherwise find, because quite independent of the corrupt Insular tradition to which we owe our copies of Pseudo-Jerome. From the lists in my second chapter the reader will get a fair idea of the type of both these classes of additional notes[1]. A third class of note consists of unacknowledged borrowings from Jerome *Against Jovinian* on 1 Cor. vii. But the most interesting of all the accretions are a number of long extracts quite unsuited in character to the glossarial Pelagius as originally composed. These are the following:

(*a*) *Verbum caro factum est.* Sic accipimus quod—esse non desinit [f. 5 r. [illegible] anonymous[2]].

[1] Pp. 37 ff., 46 ff., 51, 59 f.

[2] Published in *Proc. Brit. Acad.* vol. II pp. 435 f.

(*b*) De numero apostolorum quaeritur—meritum repperitur [f. 6 r, v: anonymous[1]].

(*c*) Hieronimus: Ecce quod non uult—implere non posse. Pelagius: O uocem temerariam—uirtutum uincit exemplo [ff. 41 v—42 v: an extract from genuine Jerome followed by a long extract from the third book of Pelagius's *De Libero Arbitrio*, of which only the last part was hitherto known, and that from a quotation in Augustine, *De Gratia* 39 § 43[2]].

(*d*) De eo uero quod solent dicere—anterius posteriusue non recipit [ff. 108 v—110 v: an anonymous tractate on the Divinity of the Son, undoubtedly by the same author as (*f*) and (*h*), this author being probably either Fulgentius of Ruspe (*ob.* A.D. 532)[3] or some other African of his date and circle].

(*e*) Hieronymus: 'qui nouit,' inquid,—quaecumque uultis, illa faciatis. Pelagius: ut autem ex hoc quoque—ut ultra non seruiamus peccato [ff. 191 r—192 v: an extract from genuine Jerome, followed by a long extract from Pelagius's *De Libero Arbitrio*, otherwise unknown[4]].

(*f*) Non autem ignoramus quae—uoce absolutissima pronuntiatum [ff. 221 v—224 r: an anonymous extract, by the same author as (*d*) and (*h*)[5]].

(*g*) Hieronymus: 'unde et apostolus,' ais,—non esse contentum. Pelagius: si tuam hoc quoque loco—mihi corona iustitiae [ff. 228 r—229 r: probably from the same work as (*c*) and (*e*)[6]].

(*h*) Quod autem eiusdem sit—credere uelle quod non lego [ff. 242 v—247 v: an anonymous tractate on the Holy Spirit, by the same author as (*d*) and (*f*)[7]].

These and all other additions to the original extent of the commentary have already been copied out for press, but their publication as part of the present work is inevitably deferred till happier times.

[1] Published in *Proc. Brit. Acad.* vol. II p. 436.

[2] Published in *J.T.S.* vol. XII (1910—11) pp. 34 f.: the location of the extract is due to Dr F. Loofs (private communication of 12 Aug. 1912).

[3] Published in *J.T.S.* vol. XVII (1915—16) pp. 133—136.

[4] Published in *Proc. Brit. Acad.* vol. II pp. 437 f.

[5] Unpublished at the time of writing.

[6] Published in *Proc. Brit. Acad.* vol. II pp. 438 f.

[7] Published in *J.T.S.* vol. XIV (1912—13) pp. 482—488.

The numerous doublets in the commentary are best explained by the supposition that the compiler used both a pure Pelagius and a Pseudo-Jerome, without taking sufficient precaution against duplication. Examples of this occurrence are these:

In Rom. v 15—16 *Adam solam formam—exemplum uiuendi* (see pp. 38—39). It really belongs to v 16, but Ps.-Hier. has it also under v 15: V gives it in both places.

In 1 *Cor.* xiii 2 *Hinc intellegitur magna fides esse quae in euangelio grano synapis comparatur, quod non propter modicitatem, sed propter integritatem uel uigorem appositum est. notandum sane quod inter cetera etiam omnis fides quae montes transferat, sine caritate non prosit....unde intellegitur perfectam fidem grano sinapis comparari, et hoc non propter exiguitatem, sed ob integritatem eius appositum....notandum quod inter cetera etiam omnis fides sine caritate non prosit.*

In 1 *Cor.* xiii 3—4 *Sed non propter deum, sed propter gloriam fiat humanam. uel certe siquis in ipso martyrio aduersus fratrem retineat iram, contemnens eum qui iussit nos maliciam proximi obliuiscere, et in ipsa etiam morte praeuaricatur existens....*[first clause of verse 4]. *Quis non propter deum, sed propter gloriam fiat humanam. uel certe siquis in ipso martyrio aduersus fratrem retinet iram, contemnens eum qui iussit nos malitiam proximi obliuisci, et in ipsa etiam morte praeuaricatur existens* [follows now second clause of verse 4]. Similar cases occur at *in* 1 *Cor.* xi 2—3; xv 24, 25; *in* 2 *Cor.* xii 12; *in Phil.* iiii 3; *in* 1 *Thess.* iii 5. The infrequency of these cases shows that the scribes were on the whole very careful to avoid the snares into which the abundance of their material might lead them.

A very considerable number of passages have been rewritten: I have counted some fifty. The variations will be recorded in my critical apparatus, but a few may be selected here to show their nature. Sometimes they are mere variations of language; in other cases the differences are more serious. The attentive reader will have observed that on *Rom.* v 14—15 this form of the Pelagian text lays stress more than once on the responsibility of Eve[1], while the others leave her alone.

[1] See pp. 47 f. above.

In 1 *Cor.* iiii 20

(Original Text.)	(Paris 653)
Hic ostenditur nihil prodesse doctrinam absque iustitiae operibus ei qui non faciat quae facienda persuadet.	Ostendit hic nihil prodesse absque iustitiae operibus scientiam et doctrinam, nouum scilicet testamentum.

In Gal. ii 10

Hoc est quod in omni paene scribit epistula.	Hoc est quod in omni pene epistula gentes sollicite commonet et[1] hortatur.

In Eph. iii 8

'Minimo' tempore, non labore, simul notandum quod inter sanctos se humiliando fecerit gradus.	[Tempore, non labore *in the margin only.*] Est ergo minimus et maximus inter sanctos: quamuis enim se humiliauerit, tamen est res in qua se humiliat unus quisque.

Ibid.

quas sensus humanus adprehendere nisi reuelatione non praeualet.	'inuestigauiles' humano sensui sine reuelatione diuina.

In Eph. v 5

Contra illos agit qui solam fidem dicunt posse sufficere.	Contra illos agit qui solam fidem dicunt ducere ad regnum posse caelorum.

In Eph. v 7

Si in peccatis iudicium desperantium participes fueritis, eritis et in poena consortes[2].	Si in peccatis participes fueritis dei iudicium non timentes, eritis et in poena consortes[2].

In Eph. vi 15

Cum fiducia incedentes intrepide praedicate.	Ut sicut calciati pedes fiducialiter ambulant, ita et uos intrepide praedicetis.

In 1 *Thess.* iiii 10—11

Hoc est, etiam ignotos quosque liligatis.	Etiam peregrinos amando. Siue: Manibus operando, cum accipiendi habeant potestatem.

[1] *Commonet et* is my conjecture for *commoneret* of the MS.

[2] There is perhaps some primitive corruption here (read *dei spernentium* for *desperantium*?), but cf. iiii 19: Cassiodorus's pupil has neither *iudicium desperantium* nor *dei iudicium non timentes*, but has all the rest!

Some at least of these alterations seem to be by Pelagius himself. The character of such passages, and the style and language of many of the additional notes, as is mentioned above, have led me to the conclusion that the basis of the text in this wonderful manuscript was the author's personal copy revised by him and added to from time to time.

That this copy is based, at least in part, on a continuous codex of the Epistles apart from the Pelagian original text and commentary, is proved by a number of instances of bad division of the scripture text. (Pelagius himself always made his division at suitable points.) Examples of this characteristic are these:

In 1 *Cor.* xi 23 *Quoniam dominus Iesus in qua nocte.* Iam hinc quasi oblitos commemorat quam magnum sit huius mysterii sacramentum. *Tradebatur accepit panem.* Iam passurus etc.

In 1 *Cor.* xii 15 *Si dixerit pes: Quoniam non sum.* Pes ecclesiae dici potest, qui ad intercedendum egreditur. *Manus, non sum.* Manus ille qui operatur. *De corpore, non ideo non est de corpore.* Dicebant etc.

In 1 *Cor.* xvi 18 *Refecerunt enim.* Circa meum obsequium. *Et meum spiritum et uestrum.* Meum spiritum etc.

In Gal. i 15 *Cum autem placuit ei.* Non supra omnes, ne iactantiae putaretur. *Qui me segregauit* etc.

In Phil. i 19—20 *Et sumministrationem spiritus Iesu Christi secundum.* Quia ad meam omnia salutem gubernat. *Expectationem et spem meam.* Quia de omnibus etc.

In Phil. ii 15 *Et simplices sicut filii dei sine repraehinsione in medio nationis.* Sicut uos deus fecit. considerate enim cuius filii sitis, quia cum in omnibus purus ac sanctus sit, filios non potest habere degeneres. *Prauae et peruersae.* Quae omnem etc.

In 2 *Thess.* ii 7—8 *Donec dimidium fiat et tunc reuelabitur ille iniquus quem dominus Iesus interficiet.* Regnum quod etc. *Spiritu oris sui et destruet.* Celeri imperio etc. *Inlustratione* etc.

It has been already noticed in chapter ii that a number of the notes are given in the margin[1]. These notes are generally genuine, and belong to the commentary in its original form. It does not seem possible to conclude that they are taken from a separate codex. It appears to me that they were put there simply to save

[1] Pp. 47, 59 f.

space. They are in nearly every case very short notes that do not encumber the margin unduly. It is possible, however, that they were overlooked at first, and added afterwards.

I have noted over two hundred places where the biblical text is 'interesting,' or in other words differs from the Vulgate. An extended examination of these is not possible here, both from considerations of space and lack of the necessary materials for comparison. Already in the second British Academy paper[1] I had occasion to compare the biblical text of our MS in Romans with that of other authorities, in over forty passages. The net result goes to show that out of forty-three passages where the Reichenau MS differs from the Vulgate, in twenty-nine it is supported by the Balliol MS, and in twenty-five by the Paris MS 653.

Here I will take Romans as a whole, and compare its readings with the materials collected by Dr H. J. White. If my numeration be correct, there are in all 333 differences, great and small, between his text of the Vulgate and the text furnished by the Paris MS 653. In the following cases the Paris MS furnishes a reading which appears to be hitherto unknown:

		Paris MS 653	Vulgate
Rom.	i 10	*om.* semper (so Ball.)	semper
	27	femineo	feminae
	32	faciunt illa	ea faciunt
	ii 5	cor sine paenitentia	inpaeniteus cor
	24	in (*corr.*) gentes	inter gentes
		scriptum est enim	sicut scriptum est
	29	circumcisio	in circumcisione
	iii 25	fidei per fidem	per fidem
	iiii 4	inputabitur	imputatur
	18	contra spem naturae[2]	contra spem
		in spem potentiae dei[3]	in spem
		add sicut stellae et arena	*om.*
	19	non considerabat	considerauit
		emortuum *om.*	emortuum
	21	quoniam	quia
	v 18	sicut *om.* (*add mg*)	sicut
	vi 16	obaudistis	oboeditis
	vii 7	nam	sed
	13	est *alt. om.*	est
	viii 19	filiorum *om.*	filiorum
	22	autem	enim
	24	uidit	uidet

[1] *Proceedings*, vol. VII (1915—16) pp. 271 ff.

[2] *naturae* is perhaps a gloss which has got into the text.

[3] *potentiae dei* is perhaps a gloss.

	Paris MS 653	Vulgate
Rom. viiii 11	qui cum	cum enim
21	potestatem *om.*	potestatem
32	offendit	offenderunt
x 4	credendi	credenti
15	quomodo	quomodo uero
19	moses primus	primus moses
20	autem *om.*	autem
	palam apparui	inuentus sum
	inuentus sum	palam apparui
xi 12	mundo	mundi
23	et illi autem	sed et illi
25	nolo autem	nolo enim
	ex parte *om.*	ex parte
26	et *om.*	et
34	eius consiliarius	consiliarius eius
xii 5	corpus *om.*	corpus
20	si sitat	si sitit.
xiii 1	estis	est
5	stote	estote
9	in hoc uerbo *om.*	in hoc uerbo
12	appropriabit	adpropiauit
xiiii 6	et 1° *om.*	et
xv 6	uno ore *om.*	uno ore
	honorificemus	honorificetis
12	exsurgit	exsurget
19	in uirtute signorum et prodigiorum *om.*	in uirtute signorum et prodigiorum
21	quia	sed sicut scriptum est
24	spero quod praeteriens *om.*	spero quod praeteriens
	uobis *alt. om.*	uobis
xvi 5	epemen	epaenetum
10	aristobolim	aristoboli
17	discensiones	dissensiones

Eliminating these fifty-four passages, we find that there are 279 differences to which parallels can be produced. I have gone through the Wordsworth-White apparatus and counted the authorities for these, in order to discover with which of them our Paris MS is most closely related. It is obviously necessary to confine our attention to those that are extant for the whole Epistle[1], but I have included Augustine, because a fairly complete copy of the Epistle could be constructed from his writings. In paying regard to the readings of Ambrosiaster and Origen-Rufinus, it must be remembered that neither is as yet edited according to modern critical requirements, and that the same is true of a large portion of St Augustine. The authorities are arranged in the order of

[1] I have ignored *e* and *f* because of their well-known connexion with *d* and *g* respectively.

their closeness to Paris 653, the number of agreements being added in each case.

d (the Latin side of the Old-Latin Codex Claromontanus, saec. VI, which appears to have been contaminated with the Vulgate in Romans and the other long Epistles[1]): 150 agreements, of which 79 are with *d*, 62 with d^*, and 9 with d^3.

L (Paris MS 335, saec. IX[2], written in Beneventan script, therefore native to S. Italy or Dalmatia): 109 agreements, of which 78 are with L, 10 with L^*, 3 with L^1, 13 with L^2, 2 with L^3, and 3 with L^4.

D (*Book of Armagh*): 105 agreements.

g (the Latin side of the Old-Latin Codex Boernerianus): 89 agreements, of which 85 are with *g*, 3 are $g\frac{1}{2}$, and 1 is g^c.

F (codex Fuldensis, saec. VI): 89 agreements, of which 66 are with F, 21 with F^*, 1 with F^1, and 1 with F^c.

O (codex Oxoniensis, Laud. lat. 108, saec. IX): 79 agreements, of which 39 are with O, 36 with O^*, 2 with O^c, and 2 with O^3.

Ambst. (Ambrosiaster's lemmata): 79 agreements.

Z (codex Harleianus 1772, saec. VIII—IX): 77 agreements, of which 29 are with Z, 31 with Z^*, and 17 with Z^c.

Orig. (the lemmata in Origen-Rufinus): 71 agreements.

Aug.: 69 agreements.

W (codex Sarisburiensis, saec. XIII): 66 agreements.

The others may be mentioned more summarily: M (56); H (55); T (55); U (52); G (50); C (49); R (49); Θ (46); B (44); K (44); *c* (42); V (41); A (25); *dem.* (20)[3].

We saw reasons above to conclude that our Paris MS comes from a Spanish original. It is therefore somewhat surprising to find that the Spanish Vulgate MSS C and T are not represented by more readings than they are. The large number of agreements with D is gratifying, seeing that we have shown this MS to be nearest of all to the text used by Pelagius himself[4]. The great preponderance of agreements with *d* shows that there are many early European elements represented: this type of text is as old

[1] *Study of Ambrosiaster* p. 214.

[2] Lowe, *Beneventan Script* (Oxford, 1914) p. 356 and passim.

[3] Note also that the Spanish authorities *m* and *t*, which cover only a part of the text, have 24 and 20 agreements respectively; *gue* (8), *r* (4), r_3 (3), *p* (1). If *m* and *t* were complete, this would give about 80 with the former, and 44 with the latter.

[4] See chap. iv p. 126 etc.

as Lucifer of Cagliari († 371). The very large number of agreements with L is the real surprise of our investigation. I cannot find that this MS, written as it was on Italian soil, had anything but Italian ancestors. The next MSS on our list, *g* and F, are also Italian in text. It would therefore seem that the text of Paris MS 653 represents the Pelagius text, after it has been brought into partial harmony with an Italian Vulgate text retaining many Old-Latin elements. This text was not closely related to the Cassiodorian Amiatinus. It may be, therefore, that we are really dealing with a text that, though Italian in origin, was actually in use in Spain. Yet the possibility must be kept open that our text belongs to the locality to which the MS itself belongs, namely the district of Verona.

The value of this manuscript for the restoration of the original comments by Pelagius is very great. This is clearly shown by passages already adduced by Zimmer and Hellmann for a different purpose, Paris MS 653 having been quite unknown to them:

Rom. i 3 extinxit **ABV** Cassiod. Sedul.: exclusit G, excludit **H** (cf. in Eph. vi 16).
21 recedens **A**V Sedul.: recedentes **BGH** Cassiod.
29 intentio **ABVH** Isid. Sedul.: contentio G: animositas Cassiod.
iiii 1 *ut quod* in initio constiterit, id habeatur *in toto*, read by **AB**; also by V, except that V has constituerit with H_1: **H** has *adhibeatur* for *id habeatur*.
xv 21 uidetur **ABV** Cassiod. Sedul.: ostenditur **GH**.
xvi 24 commemoraret **A**V Sedul.: commemoret **B**H_2: commoneret GH_1.
1 Cor. xiiii 1 profetetis **A** (*def.* **B**) V Cassiod. Sedul.: proficiatis **GH**.
Eph. iii 18 eligant (**A**)**B**V Cassiod. Sedul.: diligant **GH**.
19 perficiamini **ABV**GH_2 Cassiod. (*def.* Sedul.): efficiamini H_1.
Col. iii 10 similare **AVH***: similari Cassiod.: simulare GH_1 *corr.* Sedul.: simulari **B**.

An even better test is to choose places where some of our leading MSS are wrong, and see what help we get from V.

Eph. i 17 *nouerat enim eam* (i.e. *sapientiam*) adiutricem *omnium esse uirtutum* **A**H_1 Sedul.
matrem **B**VG, C (*ex corr.*).
matrimonium H_2.

matrem is clearly the original reading, which was purposely modified to soften the hard statement.

Eph. i 18 *si* sciretis *ad quantam spem uocati estis, omnem spem saeculi facile* contemneretis, *et si diuitias hereditatis dei* uideretis, *omnis terrena uobis* horrebit *hereditas* **A**GH_1 (*exc. quod* contempnitis H_1).
scieritis...contemnetis...uideritis **B**VH_2 Cassiod. Sedul.: sordebit **B**V (*non* H_2) Cassiod.

iiii 7 *qui ad quam gratiam se aptauerit, ipsam* consequitur **AB**GH_1.
consequetur V.
consequatur H_2.

There can be no doubt that V is right here, against all others.

Eph. iiii 22 *qui pristinos errores* desiderat *huius mundi* **AB**VG*M.
disserat R m 1, S.
dixerat E.
deserat N, R *corr.*
et desideria C.
deserit G (*ex corr.*).
repudiat Cassiod.

We have here to do with a primitive corruption *des*[*id*]*erat*, which part of the second family of Pseudo-Jerome MSS has rightly emended. It is quite clear that even the Cassiodorus copy was corrupt, for his pupil has altogether ignored the *ductus litterarum*.

Phil. ii 7 *discipulis* autem *seruiendo* **A**.
discipulis etiam *seruiendo* V, rightly.
seruiendo H_1 (seruando R).
om. **B**GH_2 Cassiod. Sedul. (*cum toto contextu*).

2 Tim. i 15 philegus **A**G phylegus V.
filetus **B** philetus N.
figelus E Cassiod. phygelus R phigelus MC (= D) fugulus S.
phylogelus R *corr.*

The common corruption in **A**GV here seems a compromise between *filetus* and *figelus*.

The Pseudo-Jerome Manuscripts (**H**)

The Pseudo-Jerome manuscripts divide themselves into three classes:

(*a*) *The uninterpolated or almost uninterpolated class, to which* **B** *and the Merton MS belong.*

It is impossible for us to say whether the name of Jerome has adhered to this form from the very first or not. In favour of the view that it has, is the reference in the well-known chapter of Cassiodorus, who distinctly says that he had left a copy of a brief commentary which some attributed to Jerome[1]. This can hardly have been anything but a Pseudo-Jerome of some sort[2]. There is also some relationship[3] between **B** and the longer, what we shall call the Irish, recension of Pseudo-Jerome (H_2), suggesting that Jerome's name was attached to the **B** class from the first. There is, however, the other possibility that the **B** and Merton form got the name of Jerome added to it because some mediaeval scholar saw its kinship with the longer form that he had come to know under the name of Jerome. Whichever of the two views be the right one, it is convenient to treat the **B** form as something quite apart, and to apply the name Pseudo-Jerome only to the other two classes.

These other classes have a common root with the St Gall MS and also with one another. A signal proof of the close connexion of the St Gall MS with both, is a case of a repeated note observed by Dr Alfred J. Smith in the published Pseudo-Jerome. The following words occur twice in all these MSS, first as a note on Rom. xi 17, and second as a note on Rom. xi 24:

> Item: [Hoc] Contra naturam gentilem populum insitum dicit in radice[m], hoc est, in fide[m] patriarcharum, et non secundum naturam arborum quasi insertum proprii generis fructum ferre, sed bonitatem radicis sequi in qua[m] insertus es. [*or* insertum est][4].

As the note properly belongs only to verse 17, it is clear that its

[1] See p. 16 above.

[2] It cannot have been the compilation (still unprinted) which is handed down to us in the following MSS: Berne (formerly Micy) 344 (saec. IX); Paris B.N. 1764 (saec. X—XI); Paris nouv. acq. lat. 1460 (saec. X); Dublin, Trin. Coll. 254 (saec. XV) (?). This compilation is made from the genuine works of Jerome, and the places are indicated. It is probably not earlier than Cassiodorus's time.

[3] Shown in the 'packing' of verses in some of the shorter epistles, etc.

[4] Minor variations of text are reserved for my third volume.

repetition at verse 24 is due to an error in the archetype of the St Gall and Pseudo-Jerome MSS. This error could only have arisen, I fancy, from the fact that the note was written in the space between two columns of a glossed[1] MS of the Pauline Epistles, in which verse 17 was in the left hand column and verse 24 opposite it, in the right hand column. A copyist, not remembering that he had copied the note at verse 17, mistakenly copied it again at verse 24, and from the faulty copy thus made all our manuscripts of Pseudo-Jerome and the St Gall MS come. There can be no doubt also that the faulty copy was in insular script.

How far back can we trace the Pseudo-Jerome interpolations, or any of them? That they, or most of them, come from a Pelagian, cannot be doubted, even though the identity of that Pelagian may never be discovered. I have sometimes wondered whether Caelestius himself was the interpolator: difference of style precludes Julian of Aeclanum. But that some at least of the interpolations are very old is proved by certain passages in Arnobius Junior, the author of *Praedestinatus*. Von Schubert, in his monograph, *Der Sogenannte Praedestinatus*[2], has produced three (or four) parallels to the interpolations in the printed Pseudo-Jerome. They are *Praed.* III 14 (Migne, *P.L.* LIII 653 B) = Ps.-Hier. *in Rom.* vii 18; ibid. (653 D) = Ps.-Hier. *in Rom.* vii 22; *Praed.* III 2 (634 A) = Ps.-Hier. *in Rom.* viiii 12. About the cogency of the first and second some doubt may be felt; about the third none whatever:

PS.-HIER.	PRAED.
In Geneseos libro dictum est: Duae gentes etc. Ergo prophetia non de his est qui secundum carnem sunt Iacob et Esau, *sed* [et] *de* his qui futuri erant ex operibus esse boni et mali	*In Geneseos libro* de Rebecca *dictum est: Duae gentes etc. Prophetia ergo non de his est qui secundum carnem* nascebantur, *sed de* duobus populis Iudaeorum et gentium

Some of the Ps.-Jerome interpolations are then older than the date of *Praedestinatus*, and according to the generally accepted view the third book of this work, among other parts, is the work of Arnobius Iunior[3]. The date is perhaps not later than 439, and the place of writing possibly Rome.

It is probable that there are strata in the interpolations, that

[1] Glossed, I mean, with Pelagian and Pseudo-Hieronymian notes.

[2] *Texte und Untersuchungen*, N.F. IX^{er} Bd (Leipzig, 1903) pp. 35 f.

[3] See Morin, *Études Textes Découvertes* t. I (Maredsous and Paris, 1913) pp. 316 f.; Schanz, *Gesch. d. röm. Litt.* IV^{er} Teil (2) (München, 1920) pp. 533 ff.

there is this early element, contemporary or almost contemporary with the author himself, and that there are one or two later strata. The earlier of the later strata is perhaps to be found in the interpolations preserved by H_1. Certainly some of the interpolations in H_2 must be quite late, such as the extract from Jerome's 28th epistle to which allusion has been made[1]. Again, Pelagius himself, according to the **A** text, says nothing of the identity of the 'propheta' in Tit. i 12, but the **B** text (with **GH**[2]) has 'Parmenides siue Callimachus.' This can hardly be anything but an interpolation from Jerome on Titus ad loc.[3]: 'Dicitur autem iste uersiculus in Epimenidis Cretensis poetae oraculis repperiri....Sunt qui putent hunc uersum de Callimacho Cyrenensi poeta sumptum, et aliqua ex parte non errant...uerum, ut supra diximus, integer uersus de Epimenide poeta ab apostolo sumptus est, et eius Callimachus in suo poemate est usus exordio....Epimenides siue Callimachus' etc. It is not so likely to be taken from Jerome, *epist.* 70 § 2, 2, where he says: 'Paulus apostolus Epimenidis poetae abusus uersiculo est scribens ad Titum...cuius heroici hemistichium postea Callimachus usurpauit[4].' Jerome doubtless got his information, at least partly, from Origen, who in turn may be indebted to Clement[5]. The interpolation, with the corruption 'Parmenides' for 'Epimenides' is an ugly blot on **B**'s text. Investigation may show that there are other interpolations of this sort, justifying to some extent the attribution of the commentaries to Jerome[6].

The history of the use of the Pseudo-Jerome as 'Jerome' in the middle ages would be an interesting topic, were space available to pursue it. I will merely call attention to the fact that Abelard (†1142)[7], the *Glossa Ordinaria*[8] and Hervaeus Burgidolensis (†after 1150)[9] cite it as 'Jerome.'

[1] P. 239, n. 5.

[2] The MSS of H_1 agree in the more deeply corrupt text 'parmedissidiae challimacus,' to which the first editor gave the form 'Callimachus scilicet.' H_2 also contains a doublet after 'consecuntur': 'Item Epimenides dixit hunc uersum.'

[3] Ed. Vall.[2] t. VII (1) pp. 706—708. [4] Ed. Hilberg (C.S.E.L. LIV p. 701).

[5] References are Athenag. 30; Clem. *Strom.* I 59, 2; Orig. *c. Cels.* III 43 (cf. Geffcken, *Zwei griech. Apologeten* [Leipz. and Berl. 1907] pp. 227 f.).

[6] Cf. the same feature in V (p. 255).

[7] See the index to Migne, *P.L.* CLXXVIII. I think Prof. Lehmann first called my attention to this fact. [8] Cf. p. 6.

[9] Migne, *P.L.* CLXXXI. Another MS (not alluded to by Denifle, *Luther und Luthertum*[2] I Bd. 2 Abt. [Mainz, 1905] p. 54) is Rome, Vallicell. E 5 (saec. XII).

It does not seem profitable to fill space with a discussion about the Pseudo-Jerome biblical text. It is very doubtful, in fact, whether there was any original Pseudo-Jerome biblical text from which all the Pseudo-Jerome *codices* ultimately derive. We shall see that R sometimes goes its own way. We also argue that H_2 is based upon a separate *codex Paulinus*, which may have had nothing to do with the biblical text that can really be reconstructed from the representatives of H_1. I may in fact have to content myself with presenting the evidence for the various forms in the critical apparatus. It seems probable, however, at this stage, that the person who first built the exposition in H_2 round the *codex Paulinus* of which we have spoken, really believed that it represented Jerome's Vulgate text, and it will not be without interest to the Benedictines to examine this claim, as the date at which it was done was relatively early.

The interpolator occasionally airs a slight knowledge of Greek by verbal quotations, a practice alien to Pelagius[1]: the passages are these: in Rom. viiii 20; in 1 Cor. xii 31; in 1 Cor. xv 31, 51.

(*b*) *The shorter or Anglo-Saxon interpolated form of Pseudo-Jerome* (H_1).

This form, which I call Anglo-Saxon because its oldest representative is in Anglo-Saxon script and it has also other connexions with England, is that which has become in part known through Erasmus's edition of Jerome (vol. IX, 1516), and other subsequent editions of the works of that Father. It is nearer to the original Pelagius in various respects than the longer form can claim to be. It has the Epistles in the Pelagian order, Phil., 1 Thess., 2 Thess., Col., and it furnishes no exposition of the Epistle to the Hebrews. The practice of 'subnotation,' also, as defined on page 50, is maintained throughout. It is, however, defective in two main respects. It lacks the true Pelagian prologue to all the Epistles, and in its place furnishes a forged letter to 'Heliodorus.' This fraud is so far ingenious that St Jerome really had a correspondent of this name, to whom the epistles now numbered 14 and 60 are addressed. There are no arguments to Romans, First or Second Corinthians, any more than there are in MS **A** of the original form.

[1] 2 Cor. vii 11 and 2 Thess. ii 16 are hardly exceptions.

Second Corinthians ends with the stichometry *Scripta de Macedonia: uersus DXCI.* Galatians is introduced by the Marcionite argument. Ephesians begins with the genuine Pelagian argument, as do Philippians (here the Munich MS is somewhat curtailed), and all the remaining epistles, that to Philemon being slightly curtailed. There are frequent interpolations, introduced by *Item* or *Item alia* (*expositio*). In this class we not infrequently find Vulgate chapter headings intruding, as at 2 Cor. v 15—16. At Rom. v 14—15, apart from one or two notes introduced by the usual *Item*, there is a short note added on verse 14, while for the long incriminating note on verse 15 a short note is substituted[1].

Other peculiarities of less moment are shared by the members of this class, as will be shown on every page of the apparatus. Such are the following readings:

in Rom. viiii 21	*eos* true text:	*eius* H_1
xi 13	*uult ostendere se*	*uult ostendere*
	ad Iudaeorum salutem	*ad Iudaeorum salutem*
	magnopere festinare	*magnoperis festinare*
	true text:	H_1

(c) *The longer or Irish interpolated form of Pseudo-Jerome* (H_2).

The whole character of the MSS of this longer form gives the impression that they go back to an original which was at first merely a copy of the Pauline Epistles in Latin, but afterwards had the Pelagian and other notes inserted, for the most part, at least, between the lines of the Pauline text. This view, and this alone, will account for the constant inversion of order by which the comment precedes the verse or clause which it was written to explain. As the basis of this recension is a biblical MS, we find in it the prefaces and lists of chapter headings proper to such a MS. In the two oldest representatives of the class there is also an almost unique set of canons which may have formed part of the archetype. Other notable characteristics of the class are the normal order of the Epistles, Phil., Col., 1 and 2 Thess., which, as we have seen, is not the Pelagian order, and the presence of the Epistle to the Hebrews with a short exposition. In the account of the St Gall MS it was

[1] See p. 35 for the text.

shown that it contains many of the interpolations present in this class, but absent from H_1.

The exact contents are:

1. [Canones, confined to M and N].

1. [*Epistulae ad Romanos causa haec est* argument, confined to the other members of the class[1]].

2. *Omnis textus uel numerus* prologue.

3. *Primum intellegere nos oportet* etc. (a variant opening of the genuine Pelagian *Primum quaeritur quare*).

4. *Romani ex Iudaeis* etc.

5. Capitula headings to the Epistle to the Romans.

6. *Romani sunt in partes Italiae: hi fidem habentes*, etc.

7. Then begins the commentary proper, with the heading:

IN NOMINE $\overline{\text{DI}}$ SVMMI INCIPIT EXPLANATIO $\overline{\text{SCI}}$ HIERONIMI IN QVATTVORDECIM EPISTOLIS(-AS) $\overline{\text{SCI}}$ APOSTOLI PAVLI.

8. Long argument to First Corinthians, beginning *Corinthus metropolis ciuitas Achaiae est*, published by De Bruyne from biblical MSS[2].

9. Capitula headings to First Corinthians.

10. Marcionite prologue to 1 Cor., *Corinthii sunt Achaici.*

11. Commentary on First Corinthians;

and so on with each of the Epistles to the end of Hebrews. I have already called attention to the passage added anonymously at the end of Philemon from one of the genuine epistles of Jerome[3], in this family of MSS and in the St Gall MS. A partial stichometry is found in these MSS, very imperfectly in the later ones. It is as follows:

1 Cor. DCCCXI.
2 Cor. DXCI.
Eph. DXCIII.
Phil. CCL.
2 Thess. CVIII.
1 Tim. CCXXX.
2 Tim. CLXIIII.
Tit. XLII.

This stichometry is unfortunately corrupt, and is, so far as I know,

[1] See Wordsworth and White's *Epistula ad Romanos* (Oxon. 1913) for the text of these prefatory documents.

[2] *Revue Bénédictine* t. XXIV (1907) pp. 257 ff.

[3] See p. 239, n. 5.

not identical with that of any biblical MS published, though it must come from the biblical original I have postulated.

The situation in Romans v differs in this class of MSS from that which we have found in the other class. Here also the incriminating passage is wanting, but there is a further double loss (not shared by the St Gall MS), which serves as a means of classification of authorities. The first loss is that of the words *sicut Adam* (in Rom. v 14) down to, and including, the words *eum cupientibus* (ibid.): the second is that of the words *dimittitur amplius* (in Rom. v 20) down to, and including, the words *iustitiae actionem* (in Rom. v 21). The first omission measures rather over nineteen lines in Migne, and the second rather over ten. In M, the vellum of which is at this point quite normal, $13\frac{1}{2}$ lines are left blank in the first case, and $11\frac{5}{6}$ in the second. From this fact we gather that the missing passages were no longer legible in the *exemplar* from which M was copied, and that the scribe left blanks of adequate length, in the hope that he might be able to supply the gaps from another MS of this work. In this hope he was disappointed. N wants the same passages, but leaves no gaps, and the only sign there that anything is wrong is in a much later addition at the foot of the page, in the second case only, in which the missing words of scripture are given, but without any comment. The other three MSS of this family are also without the missing portions, but they have adopted the drastic, and at the same time much more interesting course of inserting at both places the corresponding portions of the Cassiodorus (Pseudo-Primasius) commentary, not however without marginal notes to the effect that the passages thus inserted were wanting in the *exemplar*. These marginal notes are absent from the late and degenerate Cambridge MS.

The text of this class considerably exceeds that of the other class in bulk. Many of the additions are present also in the St Gall MS, and can meantime be studied in Zimmer's collation of that MS. Yet there are also intentional omissions, for example, of comments on the eucharistic section of 1 Cor. xi. Perhaps the theologians will be able to locate this tendency.

It is of considerable interest, in view of palaeographical considerations which will be stated in their place, to point out that this family has got a real connexion with documents of Spanish

origin. The long prologue to First Corinthians to which allusion has just been made, is not known outside this family except in (*a*) certain Biblical MSS: Épinal 45 (saec. IX), closely related to our Épinal 6; Paris, B.N. 9380 (Bible of Theodulf—a Spaniard) (saec. VIII—IX); Bâle B. I 6 (saec. X)[1]: (*b*) the unpublished commentary of Claudius of Turin (a Spaniard), written about A.D. 820, whose prologue, as contained for example in the contemporary MS, Paris, B.N. 2392, copied by me, consists of the prologue in question combined with Ambrosiaster. Thus the oldest external evidence for this prologue points to Spain as its place of origin.

Description of the MSS of the Shorter Form, with a Discussion of their Relationship

(3) *Paris, B.N.* 9525 (*saec. VIII ex.*) (*formerly of Echternach abbey*) (E)

This manuscript has 222 folia[2], with one column and 26 lines to the page. It measures 287 × 193 mm. and was written about the end of the eighth century. The arrangement of quaternions is for the most part normal. The guard-leaf is not counted, and the first quaternion is therefore signed on fol. 9 v. Quaternions 10 and 11 are signed thus respectively · q̄ · X · and · q̄ · XI. This is a sixth century fashion, and would seem to have been imitated from the archetype. The twenty-second quaternion consists of five leaves only, but none of the epistle is lost. The following six quaternions are, like the preceding, normal, though the twenty-eighth is signed on the seventh leaf, because the eighth is only half a leaf: the reverse of fol. 222 is blank.

The contents of the manuscript are as described above.

On fol. 3 r the former Paris shelf mark 'Suppl. lat. 752 A' is twice given, a previous (non-Paris) shelf mark having been removed. Below a line which has been erased the same page bears in a fourteenth century hand, the words, '*Contínet ieronímū ín ōēs XIIII eptas paulí*[3].'

[1] See De Bruyne, *Revue Bénédictine* t. XXIV (1907) pp. 257—262.

[2] The numerator has mistakenly given it 223, because fol. 106 was misnumbered as 107.

[3] The XIIII is a mistake: the MS never had more than thirteen Epistles.

Immediately following on the close of the text, that is, after the words 'Explicit epistola adphylimonem,' and without any break, the same scribe continues:

exsolutio omnium finita est pauli epistolarum quae
ameriano[1] papiaui puerculo[2] malo atque laborioso
scripta est atromento[3] uertente anno post obitum
duorum[4] idest helisęi[5] adsalamonis[6] regum
quis[7] hoc opusculum legat cum caritate
emendet et excusatum me habeat qui paruo fru-
itus sum ingenio :7 :7 :—AMEN.

It is clear that this most interesting 'subscription' does not refer to the MS itself, but is copied from the archetype. It occurs also (with certain slight variations) in the sister manuscript S, with which we are next to deal[8]. The young scribe of their common original calls himself 'Merian of Powys' and dates his production as belonging to the year after the two (Welsh) kings Elisha and Solomon died. If our knowledge of Welsh history were more precise, we could date the archetype exactly, but the most that the authorities can suggest is that the Elisha is identical with a king of Powys who lived between 700 and 750[9]. Merian's MS was probably executed, therefore, in the early part of the eighth century.

After this subscription certain words of the text (*simul autem—uice sit*, i.e. Philem. 22) are repeated, in Caroline minuscule. This passage is followed by these words, in capital letters:

LIBER ADONIS ABBATI.

This subscription, unlike the other, was observed by earlier students of this manuscript, and shows that the book once belonged to Ado, Abbot of Echternach, A.D. 796—817[10].

Some comparatively late matter is bound up with the MS proper at the beginning and the end. I refer to fragments of a treatise of scholastic philosophy, which seem to have been written towards the end of the thirteenth century. On the blank portions of these pages there are various notes in a German hand of the first half of the

[1] ameridiano S. [2] pierculo S. [3] atramento (*ex* atromento) S.
[4] *ex* duonum S. [5] peliri S. [6] ad (*corr.* ac) solomonis S.
[7] qui S. [8] The preceding notes record the variations.

[9] Monsieur J. Loth in a note on my original publication of the subscription in the *Revue Celtique* t. XXXII (1911) pp. 152 f.

[10] Traube and Ehwald, 'Jean Baptiste Maugérard' (*Palaeographische Forschungen* Bd. III pp. 336—7).

sixteenth century (fol. 125 verso). Monsieur Léon Dorez, to whom I am deeply indebted also for a photograph of one page, has very kindly deciphered these fragments for me:

in (?an?) dem erberen vesten...de Hans von(?) friburg sol mir xx *lib. s. d.*

On the verso of fol. 223 (the last), we read in a hand of the fourteenth century (perhaps earlier):

Filius Henrici regis de nomine quartus | Rex puer imbellis sed ad hoc utilis armis | Defuncto patre sub presule coloniense | Anno cui nomen proprio tutore manebat | Qui presul donec puer hic ad sceptra valeret | Investituras regni provisor agebat. | Comperit hic ergo post quam de famine tanto | treveris ecclesie pastore suo viduate. | Usus consilio minus ut(?) patet expirante | discreto quendam consanguinitate nepotem. | Nomine Cunonem puero quoque rege favente | Sed qui treburice ter[r]e(?) investivit honore.

I leave it to students of German history to determine the exact references here. For readers of this book the chief interest lies, I think, in the word *friburg* in the first extract, and the reference to the church of Trèves in the second, as will appear presently.

There need be no doubt that this manuscript remained in the Echternach library for seven hundred years after it was written, and that it did not travel till early in the sixteenth century. Erasmus was then busy with his edition of Jerome. It needed very little study to observe that there is a relationship between Erasmus's *editio princeps* of Pseudo-Jerome and this MS. Being anxious to discover whether there was in existence any evidence as to the identity of the '*codex quidam obsoletae uetustatis, Gotthicis*[1] *characteribus exaratus* etc.[2],' which was the only copy of Pseudo-Jerome in his hands, I naturally turned to Mr P. S. Allen, Fellow of Merton College, Oxford, the accomplished editor of Erasmus's Epistles. He very kindly directed me to the Amorbach correspondence, preserved in the University Library, Basle, and only in part printed. There I found three letters which have a bearing on the question, and which I must now quote:

(G I 15 p. 9°.)

Sept. $\overline{\text{XXI}}$ (*?* $\overline{\text{XXIV}}$) *Anno* $\overline{\text{MDXIII}}$. Bruno Amorbachius in Basel to his brother Bonifacius in Freiburg.

'*Commẽtarios hieronymi in paulum accepi*[3].'

[1] The humanists meant by this word 'Middle-Age, barbarous, and in general difficult to read' (Traube, *Vorlesungen und Abhandlungen* I (Munich, 1909) p. 25).

[2] See p. 6 for the following words.

[3] Dr Bernoulli, at the instance of my friend Prof. Ed. Riggenbach, helped me with the decipherment of this letter.

This may of course refer to the genuine commentaries of Jerome on four epistles, and even to a printed edition[1] of these, but the probabilities are otherwise. It must be remembered that Bruno Amorbach signs the preface to the volume containing Pseudo-Jerome, and in it makes reference to the Pseudo-Jerome codex. It is probable that Bruno copied out the text of the venerable MS for press.

(G II 29, letter 152.) Gregory Reisch in Freiburg to John (and Basil) Amorbach, 10 Oct. 1513.

†

'*felicitatem in domino consequi perpetuam, amantissime frater. quid agatur de S. Iheron̄ scire cupio. misi nuper martyrologium ipsius in littera antiqua, ad quod conferre poteris martyrologium in treueri excopiatum, et sic remittere illud antiquum. mitto et nunc Cōmētariola eiusdem diui Iheron̄ in omnes epistolas pauli, quae esse Iheron̄ testatur glossa ordinaria ad Ro.* 1, *allegans S. Iheron in expositione super eamdem ep̄am. ponit uerba eadem quae reperiuntur in isto codice. etiam facias quaeso librū per filios tuos excribi. item ipsum una cum martyrologio remittam ad locum unde accepi sub Chyrographo. In quo loco continentur Omelie S. Iheron̄ super cantica, quamquam initium et finis discordant ab his quae impresse habentur. quae uere non sunt Iheron̄ sed potius origenis. etiam optime uiue.*

Scriptum ex cartusia friburgensi, altera post dyonisii 1513.

fr gregorius
friburg.'

(G II 29, letter 151.) Gregory Reisch in Freiburg to Bruno and Basil Amorbach, 12 Aug. 1514[2].

'*Prestantissimis artium liberalium magistris Brunoni et Basilio Amorbachiis fratribus in Christo charissimis.*

S.P.D. Venerabiles ac charissimi magistri, attulit impressor nonnullos quaterniones opera et diligentia vestra castigatos. Et quantum quod angustia temporis nunc videre licuit, optime placent omnia. placeret autem summopere ut ubicunque Iheronimus ab expositione litterali ad anagogen(?) et [one word] *digreditur, hoc ipsum in margine signaretur, sicuti et concordantiae signantur. Id ipsum non dubito uniuersi desiderarent lectores. miror si ego in exemplari nostro praeter* [one word] *quoque* [one word] *ex initio(?) ita signari decreueram fixi insuper ubi verba textus* LXX *per minutas litterales* [one word] *est ad expositionem quae res et utilis est et opus decorat. Ideo consulo ut in antea similiter*

[1] Say that of 1497—1498, published at Venice by Johannes and Gregorius de Gregoriis.

[2] Kindly copied for me by Dr Carl Roth of the University Library, Basle, at the instance of Dr Bernoulli. The script is very difficult, and certain words must be left doubtful, even with the aid of Dr Roth's tracings.

fiat. Ego quidquid ad inventarii collecturam pertinet adiutorio patrum meorum conplebo. similiter Excopiata commentaria in epistulas Pauli ex antiquo volumine, cum misse fuerint, ad exemplar [one word *lemendandas*] *curabo. prior in Yttingen*[1] *optime notus in sancto Gallo de Job similiter prouidebit.*

Cum iam in nundinis [one or two words] *bibliothecam in* [one word] *percurrerem, inueni psalterium littera armenica pulchre scriptum. bene valete. raptim ex cartusia friburgensi. Sabbato ante assumptionis anno* 1514.

Fr. Gregorius
p. Cartusie friburgensis.'

From the relevant parts of these letters it is clear that Erasmus and the Amorbachs received help for the great edition of Jerome from Gregory Reisch, as is in fact acknowledged in the prefaces to the fifth and sixth volumes of the edition itself[2]. Reisch was at the time Visitor of the Carthusians in the province of the Rhine, having been previously, if not also concurrently, Prior of the Carthusian house of the Mount of St John Baptist, near Freiburg[3]. It is obvious that such a man, interested in Jerome as he was, would be of the greatest help in discovering important manuscripts, and obtaining the loan of them. From the letters just printed we see that he obtained from some place not definitely named by him, a '*martyrologium Hieronymi in littera antiqua*' which he sent to the Amorbachs, and that he shortly afterwards (10 Oct. 1513) sent them, from the same place, a '*commentariola Hieronymi in omnes epistolas pauli*': for both of these he had signed a receipt. From the preface to Erasmus's edition of Pseudo-Jerome we know that the MS of the Pauline expositions was also in old and difficult characters. Now, there was one library, and perhaps one only at that time, which contained very old manuscripts of these two spurious works, and that was the library of Echternach. Both manuscripts still survive. They are:

Paris, B.N. 10837 (saec. VIII in., Anglo-Saxon large minuscule) and Paris, B.N. 9525 (saec. VIII ex., Anglo-Saxon minuscule).

The first contains the 'Martyrologium,' the second the expositions of the Epistles of St Paul. The reader will recall that the word 'friburg' occurs on a flyleaf of the latter MS, and it may be a part

[1] This Yttingen or Ettingen is said to be in Canton Thurgau, near the Lake of Constance (P. S. Allen, *Opus Epistolarum Des. Erasmi* t. II [Oxonii, 1910] p. 211).

[2] Allen, *loc. cit.*

[3] Allen, *op. cit.* p. 27.

of the very receipt signed by Reisch. It will be proved later by textual evidence that the former Echternach MS (now Paris, B.N. 9525) is the very MS from which, and from which alone, Erasmus derived the text of Pseudo-Jerome. After Reisch had duly returned it to Echternach Abbey, it does not seem to have been disturbed till the Napoleonic period, when, as Traube believes, Maugérard stole it, as well as its old travelling companion the 'Martyrologium' and many other Echternach books, and sent them to Paris, where they were received on 26th December, 1803[1].

The manuscript is written in rather pointed Anglo-Saxon minuscules[2]. That they are Anglo-Saxon, and not Irish, is proved by the frequency of the ꝛ symbol (= *tur*), which is almost the only infallible test[3]. If I am right, at least five scribes took part in copying this manuscript: the first and second wrote the first four quaternions: the second also from f. 50 r etc.: the third scribe begins with the fifth quaternion (f. 34 r *nolens noceo aliena desidero*) and also did part of f. 50 r: the fourth scribe does from f. 57 v (*siue misericordia*), but is soon interrupted by the second, after which interval he does all f. 58 r (beginning of quaternion VIII), to be soon superseded again by the second, who resumes in f. 58 v (after *praeciso*), only to be succeeded again by the fourth at the top of f. 59 r (*atque salutem*); this alternation continues for some distance down to the end of f. 67 v: there appear later traces also of a fifth and a sixth scribe, and the total number may have been as many as eight. The manuscript has also been annotated by an English hand of the latter part of the thirteenth or the early part of the fourteenth century. The notes are for the most part marginal, and are generally titles of the subject-matter. The book has been disfigured by the frequent insertion of paragraph symbols and occasional

[1] I have not access to A. Reiners, 'Les MSS de l'ancienne abbaye d'Echternach conservés à la Bibl. Nat.' (*Publications de la Société historique de Luxembourg* XL (1889) pp. 13—52), or his article in *Studien u. Mittheilungen aus dem Benediktiner- und Cistercienser Orden* IV (1) (1884) pp. 429—432, or to *Publications de la Section historique de l'Institut Grand-Ducal*, vol. LII (1911) pp. 412—478, where perhaps further information may be found. Traube's article is in his *Palaeog. Forsch.* Bd. III p. 331.

[2] Two pages photographed in *New Palaeographical Society*, fasc. VIII (1910) plate 184.

[3] Lindsay, *Revue des Bibliothèques*, t. XXII (1912) p. 428; *Notae Latinae*, pp. 373 f.

labels like 'textus' and 'glo(sa),' to distinguish text from comment[1]. The numbers of capitula are only sporadically indicated in the margin or the text, the earliest being XXXIII[2] of Romans (xi 11). The lemmata, which are sometimes in neat uncials, have .., opposite them in the margin on the left. A portion of fol. 117 has been burnt out, and various torn leaves have been most carefully repaired by sewing.

The orthography of the manuscript is excellent, and division of words is regular. The abbreviations are collected below. They agree for the most part with those in the Breton Orléans MS 193 (221) of Canons[3], and are paralleled by those in the oldest Welsh MSS[4]. While our manuscript shows one or two traces of its continental surroundings, such as *eius* (second symbol), *est* (first symbol), *omnis* symbols, the main body of the symbols is Anglo-Saxon and may well have been copied direct from the *exemplar*: a few, like *apos̄*, may go back earlier still. In view of the Merian subscription, the argument for a Welsh (Cornish, Breton) stage in its ancestry need not be laboured.

aliquando aliqn̄ (f. 142 v)
apostolus apostls (ff. 17 v, 44 v), aposls (ff. 25 v, 45 v, 48 r, 54 v), aposl (ff. 53 v, 72 v end of line, 56 r in middle)
aplr 'apostolorum' (f. 17 r)
apls (f. 49 r)
apoli 'apostoli' (f. 113 v)
ap̄ 'apostolus' (f. 124 r, doubtful)
apos̄ 'apostolo' (f. 125 v), 'apostolis' (corr. m 2, f. 126 v), 'apostoli' (f. 142 r)
apl 'apostolus' (corr. rec. apls) (f. 210 v)
autem lr (f. 27 v first, erased), aut̄ (ff. 57 r, 70 r), aū (ff. 61 v, 179 r)
carissimi kn̄i (f. 37 v), (perhaps only three times)
Christus[5] xp̄s etc.
ẋ 'Christi' (f. 78 r, doubtful)
cum c̄ nobisc̄ 'nobiscum' (near end of line, f. 205 v)
deest d̄ (f. 67 r)
deus ds̄ etc., ditas 'deitas' (f. 101 v)
dicit dt̄ (ff. 125 v, 142 v), dic̄
dicitur dr̄ (f. 94 v *ter*)
dicunt dn̄t (f. 125 v), din̄t (f. 126 v)
dixit dx̄ (f. 191 r, end of line)
dominus dn̄s etc.
eius ⁊ (f. 118 r, end of line, f. 212 r), ei' (f. 137 v)
episcopus epīs 'episcopus' (f. 185 v), 'episcopis' (or '-os') (f. 178 r)
epi 'episcopi' etc., epis̄ 'episcopos' (corr. epos̄)
epistula epistl (f. 72 v), epsl (f. 193 v), epl (f. 213 v), epla

[1] See the published photographs.

[2] Doubtless an error for XXXVI of the ordinary numeration.

[3] For which see Lindsay in *Zentralbl. f. Bibliotheksw.* XXVII (1912) pp. 264—272.

[4] See Lindsay, 'Early Welsh Script' (*St Andrews Publications* no. 10) (Oxford, 1912).

[5] *Christiani* written in full (f. 91 r).

esse ēē
esset eēt (f. 213 v)
est ē ÷ (first f. 36 v, end of line f. 65 v, crushed in f. 98 r)
et 7 (not frequent, sometimes crushed in where *et* omitted at first)
explicit expl̄, explc (f. 193 v), explc̄t (f. 213 v)
expositio exp̄o
fratres frēs
ff̄ 'fratres' (f. 70 v), 'frater' (f. 91 r)
frās (f. 142 v)
hic h̄ (f. 141 r) (corresponding to d̄ 'deest,' f. 67 r)
hoc h̄ (f. 141 r)
id est ·i· (f. 123 r and often after)
Iesus etc. iħs etc.
Iohannes ioh̄; (end of line)
Israhel irl̄ (ff. 43 r, 127 v), isrl̄ (regular)
item it̄
meus m̄ās (four times), mm̄ 'meum' (five times)
nobis noƀ
uobis uoƀ
nomen nom̄
noa⁻ 'nomina' (f. 185 v)
non n̄
noster nr̄ 'noster' (f. 66 r first), nr̄m̄ 'nostrum,' nr̄a 'nostra'
nm̄ 'nostrum' (four times)
uester ur̄ā 'uestra,' ur̄ę̄ 'uestrae,' ur̄is 'uestris,' ur̄s 'uestras' (f. 97 v)
omnis oms̄ 'omnes,' 'omnis' (corr. m 2 omīs f. 17 v)
omīs 'omnis,' om̄i 'omni'
omā 'omnia'
om̄ 'omnes' (four times)
Paulus, paū 'pauli'
per ꝑ
prae p̄
presbyter prb̄m 'presbyterum' (f. 210 v)
pbr̄m 'presbyterum' (f. 219 v), pb̄ri (f. 219 r), pb̄ris (*ibid.*) 'presbyteris,' pb̄rs (*ibid.*) 'presbyteros,' prsbtri 'presbyteri' (f. 3 r)
pro ꝓ
propter ꝓpr̄ (ff. 142 r, 143 v) (ꝓpt̄ f. 42 r)
psalmus psal̄ 'psalmo' (f. 52 r)
quae q̄ q̇: (f. 35 v *bis*, f. 20 r m 2), q: (ff. 47 v, 48 r, 48 v)
quam q̄ (ff. 124 v, 126 v, 127 r, 128 r, 142 v *bis*)[1]
(*quando* abbreviated only in *aliquando*)
quare q̄re (f. 143 r)
que q; (f. 48 r), q̇; (f. 18 r, end of line), q: (f. 47 v, etc. corr. to q̄), 7 (f. 188 r)
quem q̄: (f. 188 v)
quia q̇ (f. 122 v, 142 v), q̣ (f. 126 v) (what is q̣ (f. 124 r)? The true text is *quo*), q̇ (ff. 95 r, 100 r[2])
quod qđ q̣ (f. 37 r, eras. et corr. quia, 142 v, 143 r), q̣ (f. 130 r)
quoniam qūo (the prevalent form) qm̄
reliqua rl̇q (f. 139 v)
saeculum sc̄lo 'saeculo' (f. 130 r), sc̄la 'saecula' (f. 204 v)
sec̄li 'saeculi' (f. 99 r), saecli (f. 121 v)
sanctus sc̄ē 'sancte' etc.
sc̄s 'sanctos' (f. 140 r)
secundum sec̄d (f. 132 r), ſ̄ (f. 143 v)
sed s; (f. 64 v, end of line), s. (f. 140 v etc.)
sicut s̄ (f. 125 v, 142 r), sic̄ (f. 126 v)
spiritus sp̄s etc.
spū (=spiritus gen. sing., thrice at least, e.g. f. 68 r twice)
spūm 'spiritum' (f. 172 r)
sometimes written in full (f. 30 v)
sunt st̄ (once end of l.), so posst̄ 'possunt' (f. 37 v)
tamen tm̄ (f. 140 v)
tempore tempor̄, temp̄r̄ (ff. 15 v, 18 v, 114 v)
uel l̄ (f. 41 v and later)
ul̄ (105 r and later) ulit 'uelit' (f. 147 v)

[1] See Lindsay, *Notae Latinae*, p. 218.

[2] Also f. 37 r, where erased and corrected by first hand to *quia*. The scribe evidently ought to have used this symbol for *quod* only.

SYLLABLE SYMBOLS:

bunt bt̄
con ɔ (ff. 141 r, 155 v, 188 r [with flourish])
en m̄ 'men'
er t̄ 'ter,' b̄ 'ber,' ū 'uer'
is b̄ 'bis,' l̄ 'lis'
it b̄ 'bit,' c̄ 'cit,' d̄ 'dit,' p̄ 'pit,' ū 'uit,' x̄ 'xit' (credt̄ *irregular for* credit, f. 19 r)
m suprascript stroke, sometimes beyond the letter in the manner of very early MSS, e.g. etia⁻ (f. 57 v)
n suprascript stroke
rum r̄ (apostolor̄ 'apostolorum,' f. 138 r, end of line; uer̄ 'uerum' ff. 141 r, 220 r; so mear̄, personar̄ (f. 197 r))
runt r̄, r̄t
ur t̄ 'tur' (f. 9 v, 24 v), t̄ (f. 58 r), ꝛt (ff. 36 r, 36 v, 39 r, 41 r, 42 r, 43 r etc. etc.[1]) expanded by m 2 very often
t̄ (?) (f. 144 r)
us b: 'bus,' b; 'bus'
d̄ 'dus' (grad̄ 'gradus,' f. 138 r, laudand̄ 'laudandus,' f. 102 v)

The manuscript behind Merian's transcript may not have been in a state of great textual purity, but there is still enough good in the descendants of the archetype of this family to show that the archetype must have been a good text. The Echternach MS, however, swarms with errors, and for these Merian is far from being entirely to blame, as is proved by the text of the Salisbury MS, alike descended from his. There is a mass of errors special to the Echternach MS among our *codices*. Chapters 1 to 4 and chapter 10 of Second Corinthians are very corrupt. Perhaps the immediate original of E had become very much faded, and was badly worked over by a later hand. Of all the errors of E perhaps the most interesting in its consequences falls to be mentioned when we come to the *editio princeps*, but two others may be mentioned here:

In Rom. iiii 17 *quamuis in principio uocauerit quae non erant, et statim esse coeperunt, tamen hic, quia iam non erant eis tempora generandi.* Such is the true text, and such is the main text of E, but the first hand has added a *d(eest)*, and at the foot of the page after *h(ic)* has written the words *de filii di* (corr. al. man. *de*) *sperata conceptione significat.* These words are an interpolation from the Cassiodorus (Pseudo-Primasius) commentary at that point, and there is no trace of them anywhere else except in the Würzburg glossed MS, where however the words are: *de insperata conceptione dixit.*

In 1 *Tim.* iii 2 *si enim omnes uult scire quo modo omnibus debeant respondere, quanto magis sacerdos, de cuius ore legem exquirent*....This is the true text, but the first hand of E reads *si*

[1] It may be seen in the *New Palaeog. Soc.* facsimile, no. 184.

enim omnes uota scire...quanto magis sacerdus uel uxore legem exquirent, which the thirteenth century corrector alters to *si enim om̄(?) uota scire uolunt uel debent(?) respondere, quanto magis sacerdos uel ab uxore legem exquirent.*

(3[b]) *The Editio Princeps*

Except the spurious letter to Heliodorus the prefatory matter in E is ignored by the *editio princeps*. This fact does not, I venture to think, overthrow the preceding argument that E was the manuscript used by Erasmus, and it remains to clench the argument by alluding to certain textual phenomena.

In Rom. i 8 (interpolated passage) ed. pr. reads: *ostendit quō Romanorum fides omnibus ecclesiis cognita sit.* What Erasmus intended by *quō* I do not know, but the later editors expand to *quomodo*. E gives exactly what ed. pr. gives, and the true expansion is of course *quoniam* (M *qn̄m̄* N *qūo* * [* fuit *d*] RC *qm̄* S *quod*).

In Rom. i 19 (interpolated passage) is exactly parallel in every way, except that here ed. pr. actually reads *quomodo*. So again at Rom. i 32 (interpolated passage); iii 9 (interpolated passage); 1 Cor. vi 18 (interpolated passage). The first editor seems gradually to have come to know what the symbol *quō* really meant, for, where the cross stroke is actually absent and the true reading is *quo*, he expands to *quoniam* at Gal. iiii 6.

But the crowning instance occurs at 2 Tim. ii 24 where the true text is *secundum quod de eo propheta praedixit*. For the harmless *de eo* E offers *doe*. This the *editio princeps* ingeniously alters to *Doeg*. One of the later editors then asked himself the question whether Doeg also was among the prophets, and having ascertained that he was not, read *Doeg* [*Isaias*], and that is what you find in Migne. The reference is, of course, to Isaiah xlii 2[1].

It is only just to point out that, despite these errors and multitudes of others, the *editio princeps* is the best published edition of Pseudo-Jerome. In proof of this it will be sufficient to refer to one or two passages, without attempting to assess the merits of the succeeding editions. Victorius and Martianay are accurate enough,

[1] At 1 Cor. x 4 E has *paulus edixit*, while ed. pr. has the true reading *pulchre dixit*. This may have been arrived at by emendation, or by the consultation of another MS.

and the earlier Vallarsi edition only less so, but the later Vallarsi edition on which Migne depends, has many errors. The later editors did something in the way of identifying scripture quotations, and they improved the orthography somewhat, but Vallarsi is really degenerate. Probably the later Migne is also a degeneration from the earlier Migne. Here follow some instructive passages.

Editio Princeps	Later Migne
In Rom. ii 9 (interpolated part)	
Idcirco autem Iudaeus gentili antefertur, quoniam praeter naturalem legem et Moysi legem scriptam habet	*om.* legem et Moysi
In Rom. ii 12	
Sine lege literae, in lege naturae	*om.* literae, in lege
In Rom. ii 26	
ideo circumcisio carnis, indiget cordis, circumcisio autem cordis non indiget carnis	*om.* circumcisio carnis, indiget cordis
In Rom. xii 16	
qui non dolemus de acie nostra uiros fortissimos corruentes[1]	qui non dolemus de acie nostra uiros fortissimos currentes
In Rom. xv 24	
nulla magnitudo temporis saciat caritatem	nulla magnitudo temporis faciat caritatem
In 1 *Cor.* vii 26	
praesentis uitae sollicitudinem[2]	praesentis uitae solitudinem

Portions of text and notes at 1 Thess. iii 5, Tit. i 15, Philem. 17, which are entirely absent from Migne, are present rightly in the ed. pr. It must also be observed that ed. pr., for the sake of brevity, often omits the latter part of a lemma, and prints 'etc.': the later editors have filled this out, probably from a printed Vulgate! The misleading consequences of such a procedure may well be imagined.

[1] Martianay is still right here; Vallarsi introduced the *currentes*.
[2] Martianay still right.

(4) *Salisbury, Cathedral Library, no.* 5 (*formerly* CLVII 70) (*saec.* XII *in.*) (S)[1]

This manuscript has 119 folia numbered, but contains in reality 121, because there is a blank unnumbered leaf, and fol. 36 *bis* has not been counted. It has one column of writing and forty lines to the page. It measures now 293 × 195 mm., and was written about the beginning of the twelfth century. The top and outer margins at least have been clipped[2]. The MS has also suffered from damp, and is in an unworthy cloth binding of the nineteenth century. No traces of numbers now appear on the quaternions, but they are quite normal in character. On fol. 119 (flyleaf) there is no writing except on the recto side. We find there a paragraph mark, the upper part of which has been clipped off, and there are also traces of the feet of two letters. Below this occurs AMurKAt(r)is, and to the right above, these words: H(enricus) rex Angl(orum) et dux Nor(mannorum) et Aquit(anorum) et com(es) And(egavorum). Will(elm)o de * * *[3] bello ca(m)po[4] sa (*cut off*). The particular Henry referred to is doubtless Henry II (1154—1189)[5]. The curious subscription common to E and S is in this manuscript written twice, but on the second occasion the scribe is a different (contemporary) scribe. The contents of the manuscript are precisely those of E, except for the omission of *In* 2 *Cor.* x 8 (*et non destructionem*) to xi 17 (*si hic*), without any sign: this part may have been so blurred in the original as to be illegible.

The script of the manuscript is the Caroline type usual in the south of England at that date, and the whole book appears to have been executed by one scribe, with the exception above mentioned. The second scribe appears to have written also four lines on fol. 93 v. The orthography is, like that of E, very good[6], and it will presently be made clear that the manuscript was copied from an early exemplar in insular script.

[1] I have to thank Rev. J. F. Shepherd, now of Halifax, for assisting me with the collation of the MS, which the Salisbury Cathedral authorities most kindly sent to Aberdeen twice for my use.

[2] E.g. fol. 83 r, only half of the first x of XXVIII remains.

[3] Three (or four) letters lost through a tear in the vellum.

[4] This Beauchamp was Sheriff of Worcester (1155 to 1170). (J.A.R.)

[5] I have to thank my colleague Prof. W. L. Davidson, for help in the identification.

[6] For instance *aput* is nearly always found.

It has certain of the insular abbreviation symbols: s; (= *sed*) on fol. 49 v, end of line, à (= *aut*) on fol. 51 r, hr (= *autem*) on fol. 50 v; and tēpr (= *tempore*) on fol. 67 r is not inconsistent with the theory of an insular exemplar[1]. The frequent wrong division of words favours an early rather than a late archetype. This manuscript suffers more than most of our MSS from homoeoteleuton. The scribe has sometimes failed to complete a word he began near the end of a line, and has sometimes also begun the word again at the beginning of the next line. Where words in the archetype proved illegible or incomprehensible, he was apt to leave a vacant space of the exact length required.

That the manuscript from which ours was copied was insular of the close of the eighth or the beginning of the ninth century is made absolutely clear by the following evidence. *Autem* is frequently omitted in our MS, because the symbol hr was not understood: for a corresponding reason we find *con-* (ɔ) once at least omitted, *dicimus* (dm̄s) once omitted, *eius* (ɘ) often omitted, *enim* (⊣) often omitted[2], *est* (÷) often omitted[3], *hic* (h with vertical stroke above the shoulder) once omitted, *mihi* (i͂h) once omitted, *uel* (i͂) once omitted. The following corruptions also tell their own story. Quō (= *quoniam*), which is really Anglo-Saxon rather than Irish, is found corrupted to *quo, quod, quomodo*, quā (= *quam*). The following corruptions enable us to fix the date of the exemplar:

ad dn̄m̄ for ad nm̄ (*in* 1 *Cor.* i 28)
non (nō) for *nostro* (nō) (*in Rom.* vi 23)
nā (*nam*) for nā (*nostra*) (*in Rom.* viii 26).

These corruptions were impossible unless the scribe had before his eyes an abbreviation system which became extinct about A.D. 815[4]. He was not to blame for not always understanding it. After the period mentioned, the nr̄a, nr̄m̄ system held the field. We find also (p̄) for *per* (p'), *plus* (pl') for *post* (p'). The frequent corruption of *quia* to *quę* (q·) and suchlike is due to pardonable ignorance of the value of the insular symbol ę. We find *saecula* (scla) for *secunda*

[1] See Lindsay, *Notae Latinae*, p. 308.

[2] We also find *autem* (hr) for *enim* (††), and *enim* for *autem* sometimes. On this confusion see especially P. Lehmann in *Philologus* LXXIII (1914—1916) pp. 543—548.

[3] Omission of the continental ē is also possible, of course.

[4] Lindsay, *Notae Latinae*, pp. 148 f.

(scđa) (*in* 1 *Thess.* iiii 11): sc̄m is an Anglo-Saxon rather than an Irish symbol[1], and if our scribe was accustomed to it in the exemplar, the mistake is natural. The *sed* symbol (s̄) was also misread by him as *si, se.*

The confusions between letters point the same way as the errors due to misunderstood abbreviation:

a was misread as *u* (very frequently), *o* (about six times), *cu, eo, ec, co.* This was possible only if *a* had the open form, and the open form belongs to early rather than to late minuscule.

c misread as *t* (possible already at semi-uncial stage).

ec „ „ *a.*

m „ „ *nt* (may go back to semi-uncial stage), *r* (once).

n „ „ *h* (several times), *r* (several times).

nt „ „ *m* (may go back to semi-uncial stage).

r „ „ *n, s* (often; oftener than the opposite), *u.*

s „ „ *r* (often), *n* (once).

u „ „ *n.*

z „ „ *g.*

The final *t* is sometimes omitted in verbs, e.g. *opta* for *optat, falla* for *fallat,* and we often find single letters for double, e.g. *asero, acuso.*

The immediate ancestor of the Salisbury MS was an Anglo-Saxon manuscript of the end of the eighth or the beginning of the ninth century. Though contemporaneous with the Echternach MS, this ancestor was not the Echternach MS, nor even strictly speaking a sister MS. A curious analogy to the relationship between the Echternach and Salisbury MSS is to be found in the relationship between the other Echternach MS already alluded to (the Martyrology), and the Ricemarch MS recently edited by Dr Lawlor[2]. The Ricemarch MS, now Trinity College, Dublin, MS A. 4. 20, was written in Cardiganshire, South Wales, about A.D. 1079.

S is, in fact, on the whole, a better MS than E. Taking a few places at random, we find S right where E is wrong:

In Rom. v 6 *an tam benefico et sancto aliquid praeponendum sit,* where E has *aut* before *aliquid.*

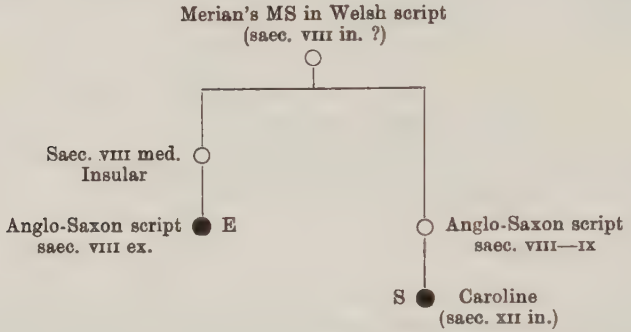
In 2 *Cor.* i 6 *obtinent* : *obtent* E.

„ „ „ 13 *me* : *meum* E.

[1] Though of course common elsewhere.

[2] *The Psalter and Martyrology of Ricemarch,* edited by H. J. Lawlor, vol. I (H.B.S. vol. 47) (London, 1914) especially pp. xiv, xviii ff., xxv ff.: 'R is closely related to E' (p. xxv).

S is really independent of the special errors of E. There is also some extent of difference where the advantage is on the side of E. Neither E nor S can be a direct copy of Merian's manuscript. For on the one hand we have found E swarming with errors which are not to be found in S, and on the other hand we have found that the immediate ancestor of S belongs to as late a date as saec. VIII—IX[1]. We shall therefore not be far wrong in constructing the following stemma.



If we seek to penetrate behind Merian's production to the MS which he was copying, we may conjecture that it was a half-uncial of some sort of either the sixth or seventh century.

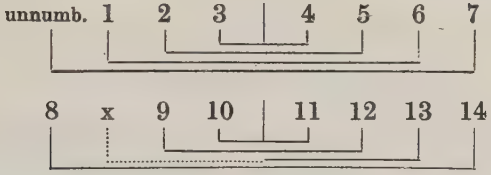
(5) *Munich, Staatsbibliothek, lat.* 13038 (*saec. IX in.*) (*formerly of St Emmeram in Ratisbon*) (R)

This manuscript has probably 390 folia, not counting a fifteenth century guardleaf at the end. It has two columns to the page, and 26 lines to the column. It measures 315 × 235 mm.[2] Each column is rather over 24 cm. long and rather over 8 cm. broad. In the opinion of the great palaeographer, Professor Paul Lehmann of the

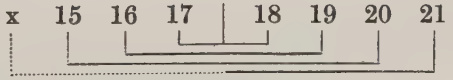
[1] It seems impossible to say where this ancestor came from, whether from an English or a continental centre. I am greatly indebted to Canon Christopher Wordsworth of Salisbury for a number of detailed notes as to the connexion of Old Sarum with the Province of Rouen and the diocese of Bayeux, as well as with Lisieux, Coutances, Bec, Fontenelle, Caen, Jumièges, Mont St Michel, and St Wandrille. I lack the necessary knowledge to follow up these interesting facts.

[2] The MS was once taller: the binder of saec. XV—XVI has clipped off a whole line at the top of fol. 183 recto and verso, and also parts of lines at the top of f. 201 v, f. 217 v.

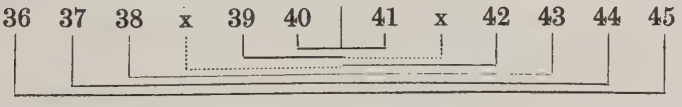
University of Munich, it can hardly be of earlier date than A.D. 810. The writing is a large dark Caroline minuscule of the South German type. The arrangement of quaternions is far from regular throughout. The first and second quaternions are an afterthought, due to another scribe, who, as we shall see, did his best to remake this manuscript into a member of the other Pseudo-Jerome family. They bear no signatures, and fol. 14 v is quite blank.



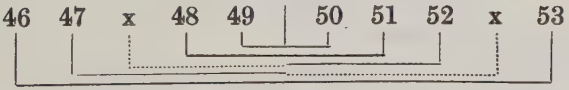
The codex began originally with what is now the third quaternion:



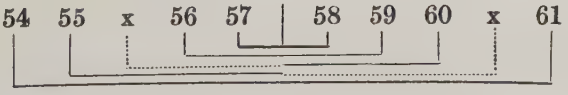
This is signed on the lower right corner of fol. 21 v: I. The next is signed II in the same position (fol. 29 v): III (signed in the same way on fol. 35 v) is a ternion of very thick vellum. IIII (signed so on fol. 45 v) is thus constituted:



V (signed so on fol. 53 v) is thus made up:

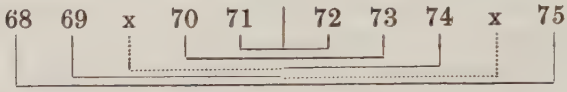


VI (signed so on fol. 61 v):

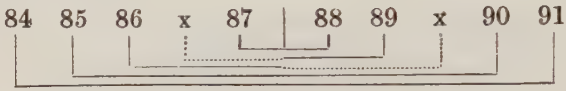


VII is normal, but is signed on fol. 67 v, because leaves after 65 and 66 have been overlooked in the numbering: VIIII (fol. 83 v), XI (fol. 99 v), XII (fol. 107 v), XIII (fol. 115 v), quaternion XV

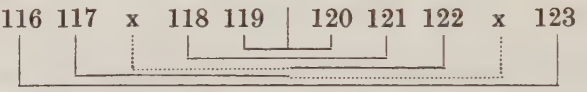
(unsigned), XVI (last I partly erased, because XV was unsigned, f. 139 v)[1], XVII (f. 147 v) are all normal: but VIII (signed f. 75 v) is made up thus:



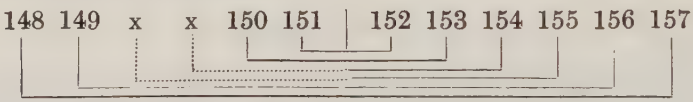
X (signed 91 v) thus:



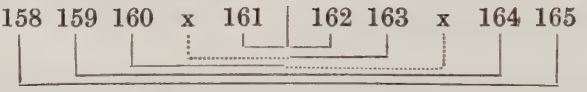
XIIII (signed 123 v) thus:



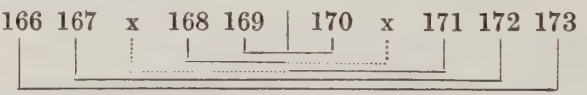
XVIII (signed 157 v) thus:



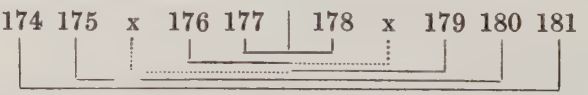
XVIIII (signed 165 v) thus:



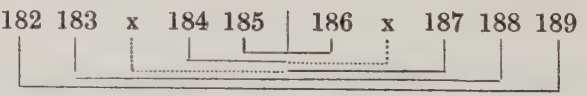
XX (signed 173 v) thus:



XXI (signed 181 v) thus:

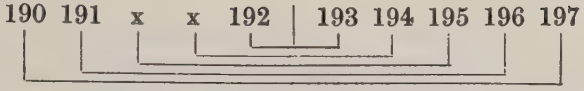


XXII (signed 189 v):

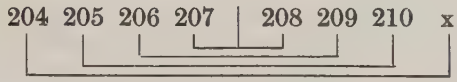


[1] XVI (at fol. 132 a) begins like a fresh codex, and is by a different scribe from the latter part of XV. At the very top of f. 132 is 'IIII · pars hruommano.'

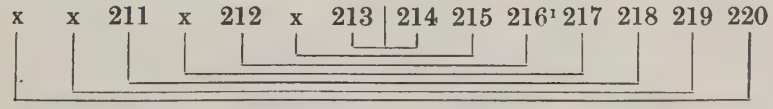
23 is unsigned (197 v):



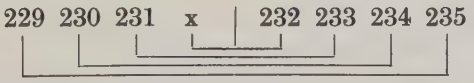
XXIIII (f. 203 v) is a perfect ternion. 25 is unsigned (210 v) thus:



After fol. 210 several leaves have been cut out; they bore writing by the first hand and marginal additions by the leading corrector. They were then cancelled, the corrector writing all. XXVI (signed 220 v):



XXVII (f. 228 v) and XXVIIII (f. 243 v) are perfect, but XXVIII (signed 235 v) is thus made up:



ff. 244—247 are a perfect binion, and f. 248 would seem to end the codex proper (end of exposition of Philemon: Hebr. begins on f. 249 r). f. 265 v is signed XXX, which indicates that all is confusion at this point, the MS being made up of patchwork, the outward sign how difficult was the task of altering a MS of the short recension into a MS of the longer. The rest of the MS, with which we are not really much concerned, is for the most part made up on a regular plan, the signatures being found on the following leaves: 273 v (XXXI), 281 v (XXXII), 289 v (XXXIII), 297 v (XXXIIII), 305 v (XXXV), 313 v (XXXVI), 319 v (XXXVII), 327 v (XXXVIII), 335 v (XXXVIIII), 343 v (XL), 351 v (XLI), 359 v (XLII),

[1] 216 is only half a folium, the recto half bearing no writing.

367 v (XLIII), 375 v (XLIIII), 383 v (XLV): 387 v finishes the codex.

In A.D. 1462 a scribe went over the whole MS, underlining black lemmata with red, adding modern chapter numbers and headlines etc. He himself furnishes the date of his activity in red letters on fol. 387.

1. **Pseudo-Hieronymi in epistulas Pauli.**

f. **1 r**. In nomine (*later addition*) INCIP PROLOGVS · IN EPISTOLIS BEATI PAVLI APŁI SCI HIERONIMI PRESBITERI (*red*) Litteras tuas... EXPLICIT PROLOGVS · INCIPIT ARGVMENTV EPISTOLARV (*erasure*) PAVLI (*eras.*) APOSTOLI. Omnis textus uel numerus...emendatus melior factus. EXPLICIT. INCIPIT PROLOGVS SCI HIERONIMI PRESBI · (*red*). Primum quęritur quare...(f. **3 r a**) manentem substantiam. EXPLICIT. INCIPIT ARGVMTVM SOLIVS EPISTOLĘ AD ROMANOS. Romani ex iudęis...concordiam cohortatur (f. **4 a**) FINIT. INCIPIVNT CAPITVLA I. De natiuitate dni secundum carnem...(LI)...uero ipsius reuelatio. EXPLICIT (f. **5 v a**) INCIPIT ARGVMENTVM Romani sunt in partibus italiae...ab athenis. EXPLICIT ARGVMENTVM (f. **5 v b**) INCIPIT ARGVMENTV EPŁA AD CORINTHIOS PRIMA. Corinthii sunt achaię similiter...ab epheso. INCIPIVNT CAPITVLA. I. De plenitudine diuitiarum...(LXXII) eos qui credunt dnō ihu. Then capitula to 2 Cor., argument to 2 Cor.; argument to Gal., capitula to Gal.: so with Eph., Phil., 1 Thess., 2 Thess., Col., 1 Tim., 2 Tim., Tit., Philem....luca adiutoribus pauli. EXPLICIVNT.

f. **15 r** (beginning the original codex) INCIPIT PROLOGVS IN EPISTOLIS BEATI PAVLI APLI SCI HIERONIMI PRESBITERI. Litteras tuas (*corr. al. man.*)...pdicant EXPŁ PROLOG; INCIP CORPVS · EPIS: AD ROMAN: The MS proceeds like the others of its family, and would have ended (f. **248 v a**) like them, save for the Merian subscription, had not the patchwork process already referred to been carried out... (f. **249 a**) INCIPIT PROLOGVS AD HEBREOS. Haec nos de intimo hebreorum...(f. **262 a**) caesę uictimae non remittunt. EXPLICIT EXPOSITIO SCI HIERONIMI IN QVATTVORDECIM EPISTOLIS BEATI PAVLI APOSTOLI.

2. **Hieronymus in epistulas Pauli ad Ephesios, ad Titum**[1].

Title on the cover: 42. | 57. | in epistolas D. Pauli Coment. | · PS

[1] **The text of these genuine commentaries appears to be good, if a cursory inspection may be trusted.**

(*monogram*) · *paper label.* Rat. civ 38. *Paper label* Cod. lat. 13038.
XXXXII (*old*). *Old wooden boards: clasps gone*[1].

The following abbreviations occur:

apostolus apl̄s, apstl̄s (twice), apostl̄s 'apostolus,' apl̄ 'apostoli,' apostl̄i 'apostoli,' ap̄s (corrector frequently)
autem aūt (aū corrector once)
Christus xp̄s
cum c (uob̄c, uobc̄, nob̄c)
Dauid đđ
deus ds̄
dicens dic̄s
dicit dic̄, dīt (end of line)
dicitur dr̄, dir̄
dominus dn̄s
ecclesia ecl̄a (corrector)
eius ei'
enim ††† (once only? above the line)
episcopus epōs 'episcopos' (corrector)
epistula ep̄is, epl̄a, epl̄
esse ēē (also eēs, eēnt 'esses,' 'essent,' etc.)
est ÷ (twice, once above line, once by corrector)
et 7 (once only, where *et* missed out)
euangelium euangl̄o, eugl̄o 'euangelio'
frater frt̄ (twice)
gloria gl̄a
gratia gr̄ā
hoc ḣ (corrector)
homo hō
id est ·i· (once, corrector)
Iesus iħs
Iohannes iohāes
Israhel isrl̄, irl̄, isrhl̄ (end of line, thrice)
item it̄
meus m̄s
mihi m̊
nisi n̊
{*noster* nī, nm̄, nō, nis̄ etc.
nrīs, nrā (corrector)
nt̄r, nt̄rm, nt̄ra etc. etc. (most frequent)[2]
uester ut̄r, utr̄m, utr̄o etc. (t twice erased)
uīs 'uestris'
{*nunc* n̊
tunc t̊, t̊ (once each)
oblatio obl̄o (end of line)
omnipotens om̄ps, omnip̄ts
omnis omn̄s 'omnes'
om̄a, om̄es, om̄ibus, om̄is
omm̄ 'omnem'
ōnem 'omnem,' ōnes 'omnes'
populus ppl̄i 'populi'
post p̊
presbyter prb̄os 'presbyteros' (corrector)
propheta ppħ, ꝓpħ
propter pp̄, ꝓpt̄
{*qua* q̊
quo q̊
quae qę̊
que ꝗ· q; (expanded once by corrector)
qui ꝗ (corrector alters to qui or q̊) ꝗ;
quia qꝛ
quod qđ
quoniam qm̄ (rarely qnm̄, quō)
reliqua rel̄q (rl̄ corrector)
saeculum scl̄a 'saecula'
secl̄a, sęcl̄i
sanctus s̄cs̄
scilicet s· (? a later hand)
secundum secđ, scđm, secunđ (often), sc̄d
sequitur seqr̄, seqt̊
spiritus s̄ps̄
sunt s̄, st̄
tamen tm̄ (corrector, should be *tamen*)
tempore tempr̄, tempr̄e
uel l̄ (rare), ul̄
uero ů

[1] The MS was kindly sent to Karlsruhe for my use in July 1906: the collation was made at Munich seven years later in the Arbeitssaal of the Universitätsbibliothek, by kind permission of the authorities of both libraries.

[2] Traube (*Nomina Sacra*, p. 225) had noted this speciality of this manuscript.

SYLLABLE SYMBOLS:

bis b̄ (uerb̄ 'uerbis,' expanded by corrector)
bunt bt̄
con ꝯ (corrector)
dum d̄ (mod̄ 'modum,' cremand̄ 'cremandum,' etc. see *secundum*)
en m̄ 'men'
it ostend̄ 'ostendit'
mus, nus m', mꝫ, mꝭ, n' (see *eius*), n; (corrector corrects to n'), nꝫ, *bus* bꝫ; *pus* pꝫ;
ra, ri etc. suprascript a, i, etc. (sup̊ 'supra,' p̊mis 'primis')
rum ꝛ
runt r̄
ter t̄
tur t̊ t̊

The long *i* is found usually at the beginning of words, whether the letter be vowel or semi-vowel. The ligatured *ti* is also indiscriminately employed.

These abbreviations are for the most part the regular abbreviations of a Ratisbon scriptorium, which was of course under Anglo-Saxon influence. It is not very easy to determine exactly which of the abbreviations were taken over unaltered from the exemplar. That the exemplar was itself insular is hardly to be doubted. But a few of the abbreviations, such as apstls, apostls, gla, gr̄a, suggest that at some stage of the transmission it was represented by a Spanish copy.

That there was a Spanish stage in transmission is also suggested by the habitual use of *-quu-* in words like *loquutus, consequutus, quur,* for the usual *locutus, consecutus, cur.* But this Spanish stage must have preceded the insular. The omission of *ergo* (g̊) at least twice, and of *autem* (hr) a good number of times, as well as the writing of *enim* (hꝛ) for *autem* (hr), are proof sufficient of an insular exemplar in front of our scribe. This view is backed up by the confusion between *r* and *n* which occasionally appears: the confusion between *a* and *u* is witness to an 'open' *a* in the exemplar, as we should expect at the date when it was written.

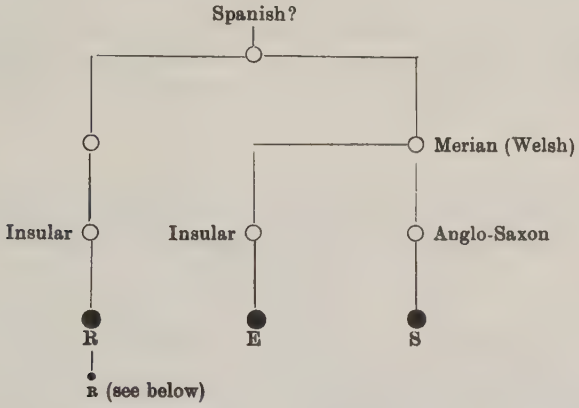
R has many corruptions absent from E and S, for example: *In Rom.* i 24 iudices R; uindices ES: *in Rom.* i 25 est deus benedictus R; est benedictus ES: *in Rom.* ii 4 cum R; cur ES: *in Rom.* ii 11 sibi quid R; sibi quia E; sibi qui S; quidem sibi H_2 true text 'sibi' (alone): *in Rom.* ii 17 uerum esse R: esse uerum ES

This MS sometimes agrees with E against S, more often perhaps with S against E, as we should expect. Two examples of the latter occurrence will suffice: *In 2 Cor.* v 16 neminem nouimus carnalite

circumcisum—exemplum *om.* RSH$_2$, *habet* E: *in Gal.* iiii 24 nos uero praeter auctoritatem RS; nos uero praeter caritatem E.

In some cases it appears as if an ancestor of R had rewritten the text, for example: *In* 1 *Cor.* vi 11 in tali delicto R; ut adsolet E; ad haec S: *in* 2 *Tim.* ii 24 eiulauit R; clamauit ES.

Yet R is an undoubted member of the H$_1$ family. In view, however, of the many differences from E and S, and the entire absence of the Merian subscription from R, it is on the whole probable that R is not descended from the MS executed by Merian, but belongs to a collateral branch; thus:



The work of the special corrector of R is more properly referred to in the part of this chapter concerning the other recension.

In Biblical text and prologues this MS has distinct points of contact with the Biblical MS M (= Clm 6229 saec. VIII) used by Wordsworth and White in constituting the text of Romans.

(6) *Munich, Universitätsbibliothek, Cod. MS in folio* 12 (*saec. XV ex.*) (R)

This manuscript is a paper MS of the years 1490 and 1491 containing 253 folia. It comprises all Pseudo-Jerome as well as the commentary on Hebrews, and the genuine Jerome on Galatians, Ephesians, Titus and Philemon. Preceding the Pseudo-Jerome part is a sort of alphabetical index of topics in the Epistles of St Paul, beginning *Abrahae filii sunt gal* 3 *g*: then the *Omnis textus*, the *Romani sunt in partibus italiae*, the *De natiuitate domini* capitula,

also the prologues and capitula to the other Epistles as in Clm 13038 (order 1 Thess. 2 Thess. Col.). The *Litteris tuis* is followed by the commentaries on the Epistles (order 1 Thess. 2 Thess. Col.). Much space is saved by giving frequently only the initial letters of words in verses. I convinced myself that for Pseudo-Jerome at least this MS was copied from the older Munich MS. It must of course have got the genuine commentaries on Galatians and Philemon from some other source. The cover has the following inscription inside: 'Hunc librum legauit fratribus minoribus dominus Achacius Haiswasser predicator In Elpogen[1] anno dm̄ 1516.' Another inscription reads: '...tunc rector scolarium ratisbone recessurus tamen ad ange reminiscere ad susceptum statum ad S Judocum landtzhuete[2].'

I have naturally made no use of this MS in constituting the text.

Description of the MSS of the Longer Form, with a Discussion of their Relationship

(7) *Paris, B.N.* 1853 (*saec. VIII—IX*[3]) (M)

Older shelfmarks are preserved as follows 'Cod. Colb. 2065 Regius $\frac{3990}{3 \cdot 3}$, 1853 Jac. Aug. Thuani.' It is absolutely certain that the MS belonged in the sixteenth century to the first library of the Jesuits at Paris, formed before 1594, which was pillaged by De Thou about the end of the sixteenth century[4].

The MS consists now of 255 ff., but once had at least 256. The canons at the beginning are arranged in two columns to the page, but elsewhere there is one column only to the page. Each page contains 25 lines, and measures 295 mm. by 191 mm., while the

[1] In Bohemia, as I learn from Prof. Paul Lehmann, to whom I am also indebted for the knowledge that the Munich University Library contains MSS and for the decipherment of certain difficult parts of these notes of ownership.

[2] The modern Landshut (62 km from Regensburg [Ratisbon]).

[3] As to the date, various palaeographers have favoured me with their opinions: C. H. Turner, last quarter of saec. VIII; W. M. Lindsay, saec. VIII; E. A. Lowe, saec. VIII—IX; A. Holder and H. M. Bannister, saec. IX incip.

[4] This information I owe to a kind examination of the MS which Monsieur H. Omont undertook on my behalf. The pressmark of the Jesuit library has been erased. Cf. also Delisle, *Cabinet des Manuscrits* t. I p. 437; Traube, *Vorlesungen und Abhandlungen* Bd. I p. 17 n. 1.

written part measures 233 mm. by 135 mm. (approximately). Not fewer than twenty scribes took part in the production of this manuscript, which is for this and other reasons of great palaeographical interest. It is difficult to give the precise arrangement of the quaternions because of the manner in which the manuscript has been bound[1]. The earliest signed quaternion of which the signature is now visible is XIIII on the right inner lower corner of fol. 111 v. The existing series is as follows[2]:

XIIII on fol. 111 v (right inner lower corner)
XVI „ „ 127 v (middle foot)
XVII „ „ 135 v („ „)
XVIII „ „ 143 v („ „)
XVIIII „ „ 151 v („ „)
XX „ „ 159 v („ „)
XXI „ „ 167 v („ „)
XXII „ „ 174 v („ „)
(leaf cut out between 172 and 173)
XXIII „ „ 182 v (middle foot)
a XXIIIJ „ „ 190 v („ „)
XXV „ „ 198 v („ „)

Leaves have also been cut out as follows: two between ff. 89 and 90, one between ff. 244 and 245, one between ff. 245 and 246 (containing a portion of the Philemon commentary and part of the Hebrews argument and capitula), and one between ff. 248 and 249. Only in the one specified case does this mean any loss of text: the others are merely cases of cancelled leaves.

The contents are as described on an earlier page, but the title of the commentary proper may be repeated here (fol. 12 r)

IN NOMINE DĪ SV̄MI INCIP̄ EXPLANACIO S̄CI HIERONIMI IN QUATUORDECĒ EPISTOLIS S̄CI APOSTOLI PAULI.

Such a grandiloquent title is not confined to the MSS of the second family of Pseudo-Jerome. I am unable to produce

[1] It belongs (like Paris B.N. lat. 2709) to a group of MSS bound superbly in crimson morocco about the middle of the nineteenth century, but the sheets have been so tightly bound that the volume does not open easily and one cannot see the inner edges of the sheets.

[2] A number appears to have been erased on fol. 7 v.

another instance of this precise phraseology, but parallels are not uncommon[1].

To the best of my belief, no photograph of any part of this extraordinary manuscript has been published. A study of the MS from the palaeographical point of view may be commended as a most interesting piece of work, which ought to be accompanied by a carefully selected series of photographs designed to show the writing of each scribe. The lamented Abbé Liebaert had taken photographs of folia 12, 23 v (1, 2), 78 v, 94 v, 115 v, 185 v, 205, 206 v, 222 v, as I learn from Professor Lindsay's list[2]. The present writer possesses beautiful rotographs of ff. 137 r, 159 r, 159 v, 177 r, 177 v, 178 r, 184 r, 245 v, selected for their textual rather than their palaeographical importance. The scribes, with the exception of the last, use a pre-Caroline minuscule, which for the most part slopes in an extraordinary way, the upper part of the letters falling some degrees to the left of the perpendicular. Dr H. M. Bannister, to whom I showed the MS, was struck by the crowd of ignorant scribes, all taught to write in the same way. He thought that the last scribe, who wrote in Caroline script, came perhaps from elsewhere, and filled in the letters with red ink. The question of the *scriptorium* in which this manuscript was produced will be discussed after the numerous abbreviations have been recorded.

apostolus apostl̃ 'apostolus,' apostl̃i, ap'tl̃i 'apostoli,' apostl̃, ap'tl̃o 'apostolo,' 'apostoli' (f. 226 r), ap'tulū
apostl̃s, ap'tl̃s 'apostolus'
ap̄ 'apostoli'
ap̄s
ap̄stolo 'apostolo'
apstl̃o 'apostolo,' apstl̃i 'apostoli'
apl̃ 'apostolo,' 'apostolus'
apsl̃ 'apostolus,' 'apostoli'
apo$\overline{\text{s}}$ 'apostolus,' 'apostoli,' 'apostolo'
apl̃s 'apostolus,' apl̃o 'apostolo,' apl̃os 'apostolos,' apl̃is 'apostolis'
apo$\overline{\text{st}}$ 'apostolus'
apo$\overline{\text{sl}}$, aposl̃i, ap'l̃i, 'apostoli,' ap'l̃o 'apostolo'
apud ap̄, apd̄
autem aū, a$\overline{\text{ut}}$ (rare), h$\overline{\text{r}}$

[1] For example, Metz 134, Oxford, Bodl. Auct. T. II 24 (saec. X—XI) (*Corp. Gloss. Lat.* IV p. XXXV), Paris B.N. 12289 (Fleury), Einsiedeln 131 (saec. X) (E. v. Dobschütz, *Das Decretum Gelasianum*, p. 16), Chartres 31 (saec. IX) (*ibid.*), Laon 273 (saec. IX ex.) (C.S.E.L. XXIII p. 231), St Gall 158 (saec. IX) (C.S.E.L. LI p. XV), Brit. Mus. Harl. 1772 (saec. VIII—IX) (ed. Buchanan), Paris B.N. 12,125 (saec. IX) (Corbie) etc. (*Origenes' Werke*, Bd. V [Leipzig, 1913] p. lix), show such titles as *In Christi nomine*, *In nomine domini*, *In nomine domini nostri Iesu Christi*.

[2] Copies of these may be obtained from Sig. Pompeo Sansaini, Via Antonio Scialoja 3, Rome.

capitulum etc. cap̄, capit̄, cap̄l
caput capd̄ (on analogy of *apud*)
carissimi km̄i, km̄s 'carissimus'
cetera c&̄, c&ēr̄, caet̄, cet̄
christianus xp̄iano 'christiano'
Christus xp̄s, xpo (*sic*, f. 109 r)
Colosenses coloseñs, coll$\overline{\text{os}}$, col$\overline{\text{os}}$
consolationibus consl̄
Corinthios corint̄, chorint̄, coriñ, cor̄, chorinths̄
cum c̄
Dauid dd̄
de d̄ (prep. and syll.)
deus etc. ds̄ etc.
diaconii (*-atus*) diacoñ
dicere dr̄e
dicimur dm̄r
dicit dic̄, dit̄, dt̄
dicitur dr̄
dicunt dn̄t
dicuntur dn̄r
dixit dix̄, dx̄
dominus etc. dns etc.
ecclesia aecla, aeclm 'ecclesiam'; aeclae, ęcclę 'ecclesiae'
eius eī (once ēi, f. 178 v) ei; e; (ff. 140 v, 198 r) ē$\overline{\text{i}}$ (often) ej ej; ej̄: ej, (these four in ligature) eī
enim ††
Ephesios effhe, efphēs, effēs, ephē$\overline{\text{s}}$, efph̄
episcopus eps̄, epīs 'episcopis,' 'episcopi,' epm̄ 'episcopum,' epī 'episcopi,' epos 'episcopos' episcopm̄ 'episcopum'
epistula epīs 'epistula,' 'epistulae' ep̄ 'epistula,' 'epistulae' epistl̄ 'epistulae,' 'epistulam' epłe 'epistulae' epistol̄ ep̄s 'epistularum' epi 'epistulae' epīst
esse ę̄ę̄, ēe, ē$\overline{\text{e}}$
essem etc. ę̄ę̄m; ę$\overline{\text{s}}$$\overline{\text{s}}$, ę̄ę̄t, ē$\overline{\text{e}}t, e\overline{\text{e}}$t, 'esset'
est ē ÷ (see *hoc*)
et &
explicit expl̄, explic, expli, exp̄(?), exp̄i
expositio exp̄, expōs
fratres frs̄, ff̄, frās, ffs, f$\overline{\text{r}}$t 'frater,' f$\overline{\text{r}}^{\text{r}}$te 'fratre,' ffs 'fratribus,' f$\overline{\text{r}}$t 'frater'
Galatas gala, gal̄
haec h̄ (hec, f. 231 v)
Hebraeos hebr̄
hera (=section) hir̄, hr̄
Hieronymi HIE$\overline{\text{R}}$, I$\overline{\text{E}}\overline{\text{R}}$, HIERON
hoc h· (f. 211 v)
hoc est h ÷ (5 times last, Caroline, scribe)
Iesus etc. ihs̄ etc., ihū 'Iesum' (f. 81 v), ihm̄ 'Iesu (*gen.*)' (ff. 155 v, 190 v)
incipit incip̄, incipt̄, incipī
Iohannes ioh̄
Israhel isrl̄, irl̄, isrl̄h, isrh̄l̄, israh̄l̄ (f. 239 v)
item it̄
loquitur loq̄r
Matheus mathe
meus m$\overline{\text{s}}$ (for 'meos' f. 71 r)
mihi m̄
modo mō (f. 229 r)
nobis nob̄
uobis uob̄, ůb· (once)
nomine nom̄
non nō, n̄
noster[1] nr̄, nr̄ā, nr̄m, nr̄i, nr̄ā$\overline{\text{e}}$, nr̄o, nrām, nrīs, nrōs, nrās (fully declined), nr̄m 'nostram' (f. 192 v) nrā 'nostram' (f. 206 v) nost̄ nā (ña[2]), n$\overline{\text{m}}$, nī, nā$\overline{\text{e}}$ (f. 87 r corr. al. man. nr̄ē), (nē), nō, nām, nōs, nās, nīs nosra 'nostra' ns 'nostris' (*ex* m̄s[3], f. 117 v) nst̄ 'nostra,' nsm̄ 'nostram' nt̄

[1] It is of very considerable interest to observe that *noster* is frequently unabbreviated in these phrases, dn̄i nostri ihu xp̄i, ihm̄ xp̄m dn̄m nostrum. This fact suggests that an ancestor of our MS had the early suspension n̄ for any case of *noster*.

[2] F. 130 v has nā gloria ña (=*nam gloria nostra*). Note the different positions of the abbreviation stroke. In this matter the MS is not consistent.

[3] Archetype must have had nīs.

uester ur̄, ur̄ā, urm̄, ur̄ī, ur̄ę, urām, urīs, ur̄s 'uestros' (f. 195 v.), urās, ur̄a 'uestram' (f. 171 r), ur̄ 'uestra' (f. 151 v), ur̄s 'uestris' (corr. m 2 ur̄īs) (f. 254 v)
ūā, um̄, uāē, uam̄, uō, uās
uest̄ 'uester'
ūst 'uester,' 'uestra,' 'uestrum,' ūstrū, 'uestrum,' ūstrā 'uestram'
us̄rm̄ 'uestrum,' us̄ram̄ 'uestram'

nunc n̄c, n̊
tunc t̊

omnipotens omn̄īps, om̄ps
omnis om̄s 'omnes,' 'omnis,' hom̄s (f. 108 v)
om̄a 'omnia'
om̄ 'omnes' (corr. al. man. f. 16 r), 'omnis,' 'omnem,' 'omne'
omn̄s (hom̄ns) 'omnes,' 'omnis': om̄na 'omnia,' omn̄ 'omne' (f. 192 r)
passione pas̄s̄
Pauli PAŪ, PAUL̄
per ꝑ, ꝑ, ꝑ (Caroline scribe twice)
Philipenses phil̄, philip̄, philipeñs, philipen;
populus p̄pls, p̄plū 'populum,' ppl̄m 'populum,' ppl̄o 'populo'
post p; p' (also in p'tulent 'postulent,' ap'tl̄o 'apostolo,' p'tea 'postea')
potest p̊ (f. 235 v)
prae p̄ (ꝑuaricator, f. 112 v, must be due to confusion of ꝑ and p̄, because ꝑ in this scribe means *per*)
presbyter pr̄bi 'presbyteri,' prb̄m 'presbyterum'
presb̄i 'presbyteri'
prib̄i 'presbyteri'
pr̄bris 'presbyteris'
presbr̄x 'presbyterum'
prima prī, prim̄, p̊
prī 'primae'
pro ꝓ
propter p̄pt̄ p̄p̄t̄, p̄p̄t̄, pp̄t, pp̄t̄, p̄pt, p̄p̄t̄, p̄p̄t̄
p̄p̄ (p̄p̄, first stroke erased, f. 133 r), p̄p, pp̄
ꝓt̄
p̄pter
prop̄
publicanus pul̄i (f. 215 r)
-qu- qᵛ
qua q; (f. 140 v)[1]
quadraginta XLta
quae q; (sometimes corrected by another hand, as q; should be used for 'que' only) q̄; q:ꝰ ꝗ ꝗae ꝗ
quaeritur qr̄
quam ꝗ q̊ ꝗ aliꝗuā (f. 220 r gives the 'uam' twice over, the second equivalent being an after-thought) ꝗ
quando qn̄ō, qn̄
quare qrē
quasi q̄si (qs̄i)
que q; ꝗ ꝗ ꝗ ꝗ
qui q̄ q̊ ꝗ
quia ꝗ q̊a ꝗ q̊ q;
quid qt̄ 'quit' for 'quid' (three times)
q̊d̄
quis q̄s
quod q̄d̄ (qđ q̄d) ꝗ qůd qođ (once qod) quođ (once) ꝗ ꝗ(?)
ꝗ
quomodo qm̄o
quoniam qnm̄, qm̄ (most characteristic), qūm
quoque q̄q̄
reliqua reliq̊ rēl; rel̄ rēlq: rl̄
respondit RP̄
Romanos rom̄
saecularis seclāria, scl̄aria, 'saecularia'
saeculum slō 'saeculo' (f. 60 r), secl̄i 'saeculi,' secl̄o 'saeculo, secl̄a 'saecula,' sēclorum 'saeculorum'
scl̄m, scl̄i, scl̄a
sanctificatio sc̄īficationis 'sanctificationis'
sanctitas sc̄ītate 'sanctitate'
sanctus etc. s̄c̄s̄ etc., sc̄s̄ 'sanctos' (f. 198 v *bis*), sīs (once) 'sanctis'

[1] A certain number of the *qu*-abbreviations appear to have been ignorantly employed.

secunda secūn̄, secunđ, secđ, sec̄, secđa
secundum sec̄, secđ (sec̄d), secunđ, secđu (secdū)
semel seml̄ (f. 254 v)
sequitur seqr̄
sequuntur seqn̄r̄
sicut sic̄
spiritalis spītalis: spīritalia (f. 109 v)
spiritus etc. sp̄s, sp̄m, spū, spūi: spuū, spūum 'spirituum,' spūm 'spiritum'

SYLLABLE SYMBOLS:

con c̄ ꝯ (f. 140 r)
e đ 'de'
en m̄ 'men,' 'membra' (f. 75 r), m̄bra 'membra' (the spelling *menbra* is frequent in MSS)
er t̄ 'ter,' ƀ 'ber'
is ƀ 'bis,' l̄ 'lis'
it p̄ c̄ x̄ ū ƀ, incip̄t 'incipit,' credidt̄ 'credidit' (f. 253 v)
m suprascript stroke, generally of the collar-bone shape, slightly inclined from the vertical[1] (once at least beyond the letter in imitation of the ancient style, tu⁻)
n suprascript stroke, as for *m*
runt r̄
ur tr̆ t̆ t̄r̄ 'tur' (never t̊)[2]
sunt s̄t̄ (st̄), s̄ (also poss̄t̄ 'possunt')
tamen tn̄
tantum tm̄
tempore temp̄r̄ (temp̄r)
tertia TER̄
Tesalonicenses tesol̄, thesal̄, tesalonoc̄, tesalon̄, tesal̄, tesalonocens̄
Timotheum timotħ, tim̄o
uel ul̄ · ū · (ū)
uero ů, ūo
uersus uer̄
uicensima XXma

us b; ƀ 'bus,' ḍ 'dus' (once, f. 85 v), l̄ l̄ 'lus,' m; mꝫ 'mus,' n; nꝫ 'nus,' p; 'pus,' t̄ 'tus' (?) (f. 240 v), see *eius*[3]
ae ę
rum ꝝ rꝝ r̄ (r⁻, see under *m*) r. (f. 160 v)
nem n̆ (fairly frequent), beatitudin̆ 'beatitudinem,' multitudiN̄ 'multitudinem,' etc.
bun ƀ probaƀtur 'probabuntur' (corr. al. man. probabūtur), haƀdauit 'habundauit,' diceƀt̄ 'dicebuntur' etc.
ssime s̊· plenis̊· 'plenissime' (f. 220 r) (suchlike earlier also)
centes c̄t̄ requiesc̄t̄ 'requiescentes' (?)
bin ƀ cheruƀ 'cherubin' (f. 251 r)

The extraordinary variety of abbreviation here would seem to indicate that various influences were converging on the centre where this manuscript was produced, and that no standard set of abbreviations had yet been evolved for that *scriptorium*. What may be regarded at once as certain, is that the immediate parent of this MS was in insular, in fact Irish, script. How otherwise could one explain the fact that insular abbreviations abound most in the part which is written in the Caroline script? The following symbols are insular: ħ, c̄, dt̄, dn̄t̄, dn̄r̄, ḣ, ṁ, pr, q̄si, q̧, tn̄, tm̄, ꝯ (= con), and the following are definitely Irish rather than Anglo-Saxon: ap̄, drē, ħ, qn̄, qn̄o, qr̄e, qm̄o. We need not therefore doubt that the im-

[1] What Prof. R. S. Conway calls the 'signum Floriacense': see his note on Livy v 43, 1; also the preface to his vol. II p. xxv.

[2] Dr Lowe tells me that t̊ first appears about A.D. 800, at Tours.

[3] From this point onwards the abbreviations do not figure in Prof. Lindsay's tables.

mediate ancestor was in Irish script. But this is by no means the only element. The following abbreviations are definitely non-insular: đ, ē, it̄, sic̄, ul̄, ·ū·, r̄ (= runt). Some of the symbols have a decidedly Spanish look: such symbols for *apostolus* as show the *stl, stls, sls*; episcopm̄; n̄st̄, nsm̄, ust̄, usr̄m̄ etc.; omn̄s, homn̄s etc. An earlier stratum appears in the suspension abbreviations apō̄s, epīs, n̄ (= noster, which we have postulated) etc.

The orthography is of the worst Merovingian type: *u* and *o* are constantly interchanged, as in *cognusco, subauditor, actos*; short *e* is substituted for short *i*, as in *crededi* etc.; the aspirate is often added, as in *himagines*; *t* is found for *c*, as in *mendatium*, and *c* for *t*, as in *noticia*; long *i* for long *e* as in *adimplicio* for *adimpletio*; short *i* for short *e*, as in *habit*; *y* for *i* as in *cybus*; internal aspiration is found, as in *typhus* for *typus*; *ae* for *e* as in *distruaerit*; *abstullit, necglegere, uellit, presura, abssens, alico, escandalizant, scilitit, stote* etc. Certain of the abbreviations of proper names given above also show how freakish the orthography is on occasion.

One or two notes with regard to the script may be here collected. Dr H. M. Bannister was struck by the forms of capital A R and Q. The R has the upper loop separate from the lower curve. As we find this also in certain Visigothic MSS, it has occurred to me that it may have been consciously imitated from the Visigothic ancestor already postulated. Bannister regarded the collar-bone suprascript stroke as indicative of an origin East of the Rhine, away from court influence, and he found many North German marks in the MS. The accents on monosyllables like *es, o, os, a, ae, his* are no doubt derived from the Irish parent. The letter *u* sometimes takes an extraordinary form after another *u*, the form being like a Greek minuscule stigma: usłt (f. 123 v), usłtis (f. 173 v), paruslus (f. 123 r), nousm (ff. 125 r, 170 v). The MS also uses a form like C to represent V in numbers, thus $\overset{\text{I}}{\text{C}}$ = VI (f. 238 v): the only parallels to this known to me are in MSS Gotha, membr. I n. 85 (from Murbach, saec. VIII—IX) and Vat. pal. 574 (from Lorsch, saec. IX)[1]. Dr Lowe was struck by the resemblance between my rotographs and the minuscule part of MS Épinal 68 (saec. VII—VIII) (formerly of Murbach). Prof. Lehmann, after inspecting the same rotographs, declared for the border of France and Germany as the place of

[1] *Das Decretum Gelasianum*...E. v. Dobschütz (Leipzig, 1912) p. 141.

origin of the MS. Dr Alfred Holder recognised the Reichenau *m*, but to my great regret I never obtained the results of a detailed examination from him[1]. Lehmann, Lindsay and Lowe have all suggested Murbach in Alsace as the place of origin of the MS, but with a query. In the *Notae Latinae*[2] the onus of this opinion is laid upon me: "according to Souter, the contents...suggest the possibility that it was written at Murbach." I will presently proceed to show how it is that the contents do suggest this, but first I ought to allude to two other MSS, which certainly belonged to Murbach, and which offer some analogies with M. They are Oxford, Bodl. Junius 25 (saec. VIII) and Manchester, John Rylands Library 15 (saec. VIII). Both these MSS were written by a large number of scribes: so was our M. Such manuscripts are on the whole exceptional, and it may have been a regular practice of the Murbach *scriptorium* at the end of the eighth century to apportion the task of copying among a large number. Again, a close study of the abbreviations in the Rylands MS shows many interesting points of contact with ours[3].

That there was a manuscript of Pelagius in the Murbach library at the middle of the ninth century, we learn from the catalogue of date about A.D. 840, published by H. Bloch[4], where the following entry occurs:

210. Exposicio Pelagii in epistolas Pauli.

The catalogue, moreover, contains another entry only less interesting: it is this:

39. Canones Ieronimi et Pellagii.

Now it happens that our MS comprises the contents of both cod. 210 and cod. 39, if the Canons in our MS may be identified with those in cod. 39, as surely they may be, seeing that internal evidence shows them to be of Pelagian origin[5]. But the Épinal MS which falls to be considered next, has the same contents, and it is possible that we ought to identify the Épinal MS with the Murbach

[1] My rotographs were in his possession from Sept. 1913 till his death in Jan. 1916.

[2] P. 471.

[3] See 'List of Abbreviations and Contractions, etc., in the John Rylands Latin Manuscript No. 15' by the present writer in *Bulletin of the John Rylands Library, Manchester*, vol. v (1918—1919) pp. 111—115.

[4] *Strassburger Festschrift zur* 46. *Philologen-Versammlung* (1901) pp. 271, 276.

[5] See below for references to De Bruyne and White.

MS. As a matter of fact, the Épinal MS was once in the Abbey of Moyenmoutier, but it may nevertheless have been earlier in Murbach, like Épinal 68 (saec. VII—VIII) and Épinal 78 (saec. IX), both of which were in Moyenmoutier in Montfaucon's time, but are nevertheless Murbach books. If we identified our Épinal MS with the Murbach Pelagius, then it would be tempting to identify the Paris MS (M) with the Lorsch Pelagius[1]. Yet even if M was once in Lorsch, it is not, Professor Lindsay tells me, a product of the Lorsch *scriptorium*. Murbach and Lorsch were as a matter of fact in close relations with one another[2], and we should expect their Pelagius MSS to be related with one another.

The MS '39. Canones Ieronimi et Pellagii,' which must have been a small MS, has probably perished. It is not impossible that it was an autograph, for the work is a pseudonymous production hardly likely to be earlier in origin than the seventh or eighth century. It is evidently based on the well known Canons so often found in Vulgate MSS of St Paul's Epistles[3]. But if it is lost, at least three copies which go back ultimately to the autograph, are still extant. The two copies discovered by me take precedence in age over the third copy, which is evidently that employed by Vezzosi for his supplement to Tommasi's works[4], and rediscovered and recollated by De Bruyne at Gotha in the Biblical MS membr. I 20 fol. 217 (saec. X), which is undoubtedly a Murbach book.

Murbach was in fact a very important centre. It was founded from Reichenau by Pirmin in 725, and both Charlemagne and Alcuin were in touch with it. The territory of the abbey extended as far as Lucerne in the ninth century. It was somewhat ravaged by the Swedes in the sixteenth century, but recovered its glory in the seventeenth century, when it passed to France. Abbot Bartholomew of Andlau had ordered a catalogue to be made in 1464, which catalogue exists both in Latin and in a French trans-

[1] See p. 28 above.

[2] Hauck, *Kirchengeschichte Deutschlands* Bd. II pp. 593 f.; Von Dobschütz, *Das Decretum Gelasianum* p. 143.

[3] 'Une Concordance Biblique d'Origine Pélagienne' in *Revue Biblique*, t. v (1908) pp. 75—83; Wordsworth and White, *Epistula ad Romanos* (Oxon. 1913) p. 12. I recollated the Canons myself at Gotha in 1913 and the Vezzosi text, a scarce book, later.

[4] *Thomasii...Opera Omnia*, tom. I (Romae 1747) pp. 489 ff.

lation[1]. In that catalogue the Canons MS still appears: 'n. 40 Canons de Saint Jérome et de Pélage[2],' but of the manuscript of the Pelagius commentary there is not a trace. About the seventeenth century the Murbach library was transported to Guebviller, and then by the Republic in 1791 to Colmar. There and earlier considerable leakages have taken place[3], and only fifty or sixty volumes are now known to exist, of which thirty-four are at Colmar[4]. One of these is a MS of the Pauline Epistles (saec. VIII), which does not contain our Canons, and does not seem to agree in Biblical text with my M or N[5]. The connexion of our M with Murbach is, therefore, not absolutely certain.

(8) *Épinal, No.* 6 (*saec.* IX *in.*) (N)

This manuscript belonged to the Abbey of Moyenmoutier[6] in the neighbourhood: fol. 1 r top reads 'Mediani Monasterii Catalogo inscriptus 1717.' Old shelf-marks are:

$\left.\begin{matrix} \text{x 1} \\ \text{No. 23} \end{matrix}\right\}$ Arm[2] No. 6 45 49 (these two are later than the others). All these are preserved on the cover, which is not older than the sixteenth century.

The MS now consists of 176 ff. (unnumbered). As the codex breaks off in the midst of a comment on section XXIIII of the Epistle

[1] *Lettres et Pièces rares ou inédites publiées et accompagnées d'introductions et de notes* par M. Matter (Paris, 1846) pp. 40—76.

[2] P. 46.

[3] See the present writer in *Bulletin of the John Rylands Library, Manchester* vol. v (1918—1919) pp. 392 f.

[4] P. Lehmann, *Iohannes Sichardus*...(München, 1911) pp. 164—175.

[5] I have been favoured with select readings by Dr White, who now possesses a photograph. Literature on Murbach will be found in Lehmann, *loc. cit.* I have to thank Monsieur Léon Dorez and Dom Wilmart for references to A. Gatrio, *Die Abtei Murbach in Elsass*, 2 Bde (Strassb. 1895); F. W. E. Roth in *Strassburger Studien* Bd. III (1888) p. 339; Montfaucon (from Calmet), *Bibliotheca Bibliothecarum*...II (Paris, 1739) pp. 1175—1178; Mabillon and Ruinart, *Voyage Littéraire de deux religieux Bénédictins* (Paris, 1717) II p. 138.

[6] On Moyenmoutier, Dom Wilmait kindly refers me to Montfaucon, *Biblioth. Biblioth.* II 1180, 1759 (cf. 1175); Calmet, *Histoire de Lorraine*, t. VII (2) (1757) pp. cli—clv; M. Jerôme, *Histoire de l'Abbaye de Moyenmoutier*, t. I (1902) (down to sixteenth century); Th. Gottlieb, *Ueber mittelalterliche Bibliotheken* (Leipzig, 1890).

to the Hebrews[1], the portion lost, assuming that it was identical with that in M, where it takes up six and a half pages, was not sufficient to fill a whole quaternion. The Canons at the beginning (occupying the first quaternion) are arranged in two columns to the page, but elsewhere there is one column only to the page. Each page contains 33 lines[2], and measures 335 mm. by 218 mm., while the written part measures 290 mm. by 172 mm. The MS appears to have been executed by at least three scribes. The first wrote quaternions 1—11 inclusive (= ff. 1 r—88 v): the second wrote quaternions 12—20 (= ff. 89 r—160 v) inclusive (except a small portion of fol. 117 v): the third wrote the first eleven and a half lines of fol. 117 v, and also quaternions 21 and 22 (= ff. 161 r to 176 v): a fourth seems to have written the last four lines of f. 136 r, perhaps most of f. 149 v, all of f. 150 r and the first three lines of f. 152 r: traces of other scribes are found here and there. The twenty-two quaternions which now compose the MS are all absolutely regular: .I. signed below the right-hand column of f. 8 v: II (below, middle of f. 16 v): so with III IIII V VI VII VIII: the ninth, tenth and eleventh bear no numbers; the 12th to the 21st inclusive (which, as we have seen, are by the second scribe) are lettered below the text, in the middle, on the respective pages, A B C · D ·· ę · F · Ç · h · I · K · (for the most part in uncial letters). The twenty-second and last (surviving) quaternion is neither numbered nor lettered. The vellum is mainly thick and strong.

The contents are described above, but the commentary on Hebrews does not appear to agree closely with that in M, which suggests that while for the thirteen Epistles the two MSS are closely related, they derived their Hebrews expositions from separate sources.

At the foot of fol. 1 r the same hand (probably) which wrote the note of Moyenmoutier ownership, has written:

'*D. Hieronimi seu potius Pelagii heraesiarchae Commentarius in epistolas Pauli.*'

The scriptural lemmata are underlined with red ink down to

[1] At chap. vii 24: see Riggenbach, *Die ältesten lateinischen Kommentare zum Hebräerbrief* (= Zahn's *Forschungen* u.s.w. 8 Teil) (Leipzig, 1907) pp. 205 ff.

[2] But the first scribe has crushed 35 lines of small writing on to fol. 88 v in order to finish his portion there.

1 Cor. xiii 9 *et ex parte prophetamus* (f. 75 v). The characters are large and well-formed, and belong to the type associated with Murbach and related centres[1]: the second scribe in fact recalls the work of the first scribe of **A**, but he is hardly so elegant.

Quite early the MS was injured by damp and mice (?), as illegible words were supplied even before the rubricator began his work, that is, at earliest in the middle of the thirteenth century[2]. The damage affected the tops of the leaves, which are partly discoloured. The codex is too lavish with punctuation, by means of a dot placed after every two or three words. These points, the work of the original scribes, have been, for the most part, scraped out. This gives the MS a worse appearance than it would have had, if they had been suffered to remain. Portions of the margins of folia 78, 79, 92, 95, 98, 105, 107 and 127 have been clipped away, and a rent in fol. 91 has been most skilfully repaired by sewing. The first scribe gives no headings to the pages, but the second scribe, for example, heads f. 89 r (his first page) thus:

ADCORIN SECUNDA

The outer pages of folia are regularly the smooth side of the vellum, not the hair side. The following trifles occur at the points indicated:

mg. f. 102 v *Virtus* | *lampat* | *& sotiat* · | *[N]atiuitas* | *unde* (saec. XIII?).

mg. f. 103 v The alphabet is run up the margin, A being given in uncial and minuscule, while the other letters are in minuscule only (once each).

mg. f. 106 v *Virtus lampat & sociat Natiuitas unde nobis* (same hand as on f. 102 v).

mg. f. 146 v *k l m n o p q r s* (rest cut off by binder: a probatio pennae).

mg. f. 147 v *a b c d e f g* (rest cut off by binder: a probatio pennae).

As regards the forms of letters, etc. it may be remarked that open *a* is very common, that half-uncial F is sometimes found, and that the second scribe occasionally uses the capital R and S in the middle of writing otherwise minuscule. Accents are occasionally

[1] See p. 204. [2] Judging by the characters on f. 72 r.

found on the vowels of monosyllables, insular fashion: ó, éſ. The third scribe has a curious habit that I do not remember to have observed elsewhere, the use of a circumflex accent over the first consonant, where that consonant is doubled: thus *aĉcione, aĉcipere* (e.g. f. 167 v). The mark has doubtless something to do with pronunciation. Omission from homoeoteleuton, afterwards corrected, is quite frequent.

With regard to orthography it is enough at this stage to mention that aspirates are often wrongly present, or wrongly absent, that we also often find a consonant single, where it should be double, and that the second scribe spells *secondum, iracondus.*

The abbreviations in this manuscript are not nearly as numerous as those in M, but they are of considerable interest. It looks as if the scribes of N had received instructions to use as few abbreviations as possible, and it is therefore not improbable that most of those actually employed are taken over from the exemplar. I have added the letter M in brackets after each abbreviation of N which we have found also in M. The evidence will show, I think, that the two MSS belong to the same region, even if it does not prove that all abbreviations found in both belong to their common archetype.

apostolus apostl̄ (nom.) (M), apostl̄ (acc. sing.), apostl̄ (acc. pl.)
apost̄ (M)
apl̄ (M)
ap̄s (M)
apol̄s
apostol̄s
apostul̄
autem aū (first and second scribes) (M)
aūt̄ (first scribe rarely, third scribe always) (M)
aūm (m eras., f. 26 r)
capitulum cp̄ 'capitula,' cap̄ 'capitula' (M)
carissimus km̄s (M)
cetera c&r;
Christianus xp̄ianus (M)
Christus xp̄s etc. (M)
xpūm 'Christum' (f. 36 r)
Corinthii chr̄s 'corinthios,' corint̄ 'corinthios' (M)
deus etc. dz̄ etc. (M)
dicit dit̄ (f. 64 v) (M)
dicitur dr̄ (M)
dominus etc. dn̄s etc. (M), dm̄n (?) 'dominum' (once)
eius eīs (ff. 27 r, 33 r)
ei; (third scribe only, several times) (M)
enim ⊣ (M)
episcopus epō̄s 'episcopos' (M)
epistula epīs̄ (M), ep̄ 'epistulae' (M), ep̄s̄ 'epistulae,' 'epistularum' (cf. M)
esse ēe (M)
esset eēt (M)
est ÷ (M), ĕ (M)
euangelium ęuanglo 'euangelio' (f. 164 v)
expositio exp̄ (M)
fratres frās̄ (f. 136 v) (M)
frt̄ 'frater' (ff. 46 r, 62 v) (M)
gratia grā
Hierusolyma hierusol̄ 'hierusolymis'
Iesus ihūs (f. 72 r)
incipit incp̄t, incip̄ (M)

Iohannes ioh̄ (M)
ioh̄s 'Iohannis' (f. 36 r)
Israhel isrh̄l (M)
meus m̄s (f. 58 v) (M)
mihi mih̄ (third scribe, thrice)[1]
m̄ (f. 168 v *bis*)
nobis nb̄, nob̄ (M)
uobis ub̄
non n̄ (M), nō (M)
noster[2] nt̄ (M), nā (M), nm̄ (M), nī (M), nāē (M), nō (M), nām (M), nīs (M), nōs (M), nās (M)
nr̄ (M), nr̄o (M), nrām (M), nr̄m (M), nr̄a (M), nr̄ī (M) (this type third scribe always)
nr̄t (f. 141 r)
nost (M)
uester ut̄, uā (M), um̄ (M), uāē (M), uīs
ur̄ (f. 135 r) (M)
ustā (corr. ūstū) 'uestrum' (once) (cf. M)
omnipotens omp̄s (M)
omnis om̄s 'omnes' (M)
om̄ (for various cases) (M)
omīa (first scribe), om̄ā (second scribe) (M)
Paulus paul̄s
per ꝑ (M)
post p; (M)
prae p̄ (M)
presbyter prb̄i 'presbyteri' (f. 161 r) (M), prb̄im 'presbyterum' (f. 161 r)
pro ꝓ (M)
propter p̄pter (M)
p̄pt̄ (M), (p̄pt̄ [M])
p̄p (M)
prop̄ (corr. prop̄t̄) (once) (M)
ꝓpte (e eras.) (once)
quae q:
quasi qs̄i (f. 172 r) (M)
que q̄ (M), q; (M)
quia qa̅ (cf. M)
quid qt̄ (from 'quit') (M)
qd̄
quod qd̄ (M)
quomodo quomo͛d (f. 16 v, end of line)
quomd̄ (third scribe, thrice)
quo͛do (once)[3]
quoniam[4] quō (frequent)
qm̄ (sometimes) (M)
quōm (f. 24 r)
qm̄ (twice) (M)
reliqua reliq, rliq, relq (M), reli, rel̄ (M), rl̄q
Romanos rom̄ (M)
saeculum secli 'saeculi' (f. 162 v) (M), seclr̄ 'saeculorum' (f. 168 v) (cf. M)
sclo 'saeculo' (f. 162 v) (cf. M)
sanctus etc. s̄cs etc. (M)
sicut sc̄ (f. 162 v)
sic̄ (twice at least, once where true text is *si cum*) (M)
spiritalis spītalis (M)
spiritus etc. s̄ps etc. (M)
spūm 'spiritum' (f. 55 v) (M)
sunt s̄ (M), s̄t (f. 160 r) (M)
Thesalonicenses thesaloncens̄s (once)
uel l̄, ul̄ (M), ū (f. 144 r), (M)
uero uō (M)
uersus uēr (M)

SYLLABLE SYMBOLS:

con c̄ (M)
en m̄ 'men' (M)
er b̄ 'ber' (f. 171 r) (M), t̄ 'ter' (M)
is b̄ 'bis' (third scribe) (M), d̄ 'dis'
it c̄ 'cit' (M), p̄ 'pit' (M)
m suprascript stroke (M)
n suprascript stroke (M)
rum r̄ (M)
runt r̄ (M)
us t̄s, t̄s 'tus'

[1] Lindsay, *Notae Latinae*, p. 125, explains this as a scribe's alteration of mh̄ of his original. This would suggest that the original was Veronese, but I know no other indication in N pointing to such ancestry.

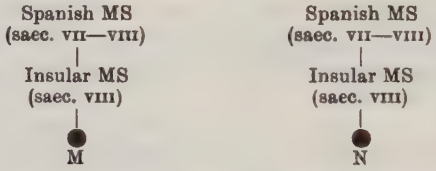
[2] Written in full, ff. 27 v, 143 r.

[3] This and some other abbreviations were by oversight not communicated to Prof. Lindsay.

[4] Abbreviated apparently by the first scribe only.

There are some notable features in the abbreviations that N does *not* share with M: apoſs occurs in a Fulda MS and in one now at Troyes; aūm clearly indicates a Spanish stage in the transmission[1]; eīs appears to be unknown elsewhere; miħ and m̄; nb̄ and ub̄, doubtless copied straight from an insular copy; nr̄t appears to be not older than A.D. 800; traces of quomod̄ and quomd̄ are found at Flavigny (Autun) and Péronne respectively; all our abbreviations for *quoniam* might occur simultaneously in an insular original; sc̄ is very important, as it occurs in early specimens of insular, and is no doubt taken straight from the original[2]; the same may doubtless be said of ū, shared with M[3].

Here also then we seem to find clear proof that the immediate original of N was in insular script, and that there was behind this insular stage a Spanish stage in the transmission. And the arguments for a Spanish stage in the transmission of H_2 are not exclusively palaeographical[4]. In the cases both of M and N then we have arrived at this conclusion:



It is time to ask what is the precise relationship between M and N.

Before discussing whether the one MS is a copy of the other or not, it would be necessary to know for certain which was the older. M has altogether a more antique look, and probably most palaeographers would agree that it is rather older than N. The close relationship of the two MSS is not in fact a mere matter of sharing abbreviation symbols. They also share thousands of wrong readings, as well as the set of canons and other prefatory matter to which allusion has already been made, and the numerous interpolations which I hope to edit in a third volume. A few illustrations of wrong readings, where other MSS are right, may now be given.

[1] Lindsay, *Notae Latinae*, p. 25; C. U. Clark, *Collectanea Hispanica*, p. 84.
[2] Lindsay, *Notae Latinae*, pp. 286 f. [3] Lindsay, *Notae Latinae*, pp. 311 f.
[4] See pp. 271 f. above.

	MN	True Text
In Rom. v 9	custodiat	custodiet
20	dicerint	dicerent
vi 6	noster[1]	nostrum
vii 13 (interp.)	incipit	incipiat

M cannot have been copied from N, because at the famous lacuna in Rom. v N has no gap, while M has, as we have seen, a most precisely measured gap[2]. If M had been copied from N, it would have gone on without interruption, as N does. It is possible, if not probable, also, that if N had been copied from M, N also would have represented a gap, even if not so striking as that in M[3]. But there are hundreds, if not thousands, of differences between the readings of M and N which show that neither can be a copy of the other.

	M	N	True Text
In Rom. ii 4	hominibus	homines	as M
v 14	iusto	iniusto	iniustum
vii 13	bonam legem	bonam legi	as M
viii 3 (interp.)	quoniam	quod[4]	as M
viiii 26	plebs	ples	as M
viiii 33	Petrus quoque—confundetur *om. homoeot.*	*habet*	as N (a most signal proof)
xi 1	auxiliatur	consolatur (*ex*-or)	as N
1 *Cor.* vi 15	id est—meretricis *habet*	*om. homoeot.*	as M (a most signal proof)

Such differences are in fact so very numerous and serious that it is inconceivable that M and N are both direct copies of the same MS. Between each of them and their common original there must have been at least one *codex* interposed. No doubt both these *codices* were insular, but I think M was copied direct from an Irish MS, and N direct from an Anglo-Saxon MS. Not one of the definitely Irish abbreviations which we have cited from M[5], occurs in N, and on the other hand N nearly everywhere employs quō, which is an Anglo-Saxon and not an Irish symbol. This Anglo-Saxon symbol

[1] Due no doubt to a wrongly expanded n̄, which does duty for every case.

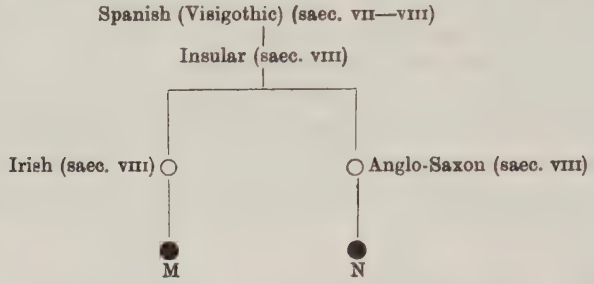
[2] Cf. p. 271.

[3] Cf. the parallel case of B and the Merton MS, pp. 216 f., 225.

[4] The same corruption occurs near the beginning in another interpolated part, due to wrong expansion of *quō*.

[5] Above, p. 299.

never occurs in M, which habitually employs the Irish symbol qm̄. Furthermore, as will appear immediately, M often agrees with G (which we have seen was copied from an Irish exemplar), against N and the corrector of R. Now, we should expect an insular MS accessible to a Ratisbon scribe to be Anglo-Saxon rather than Irish. I should therefore sketch the connexion between M and N thus:



(9) *The lost MS used by the corrector of* R

One passage will serve to show what the connexion between the corrector of R and M—N really is. Let us take an interpolated passage, for which we have also the authority of G. It will be convenient to print the text of M and to record the variants of the other manuscripts in an apparatus. The passage comes after the word 'domini' (*in* 1 *Thess.* iiii 15) in MN, after 'inueniret' in R corr.

Hoc loquo hostendit q in die iudicii sub aduentu dn̄i quicumque sanctorum in ac uita inuenti fuerint non prius aduentante dn̄o obiam rapientur in nubibus caeli nisi sc̄i omnes qui superioribus retro temporibus in Christo dormierunt resurrexerint et tunc demum omnes simul hoccurrere dn̄o in aera in nubibus adsumentur nequis autem ambigat et extimet sc̄s in aduentum dn̄i gustaturos mortem nec post aliquem hominem natum non mortem desoluet hoc dr̄ affirmante apostulo paulo q; in morte xp̄i baptizati sumus et consepulti cum ipso in baptismo in mortem.

1 loquo] loco NRG host.] ost. NRG q] quia NRG aduentū (-*eras.*) N quiqumque N* 2 hac NRG adueniente NG obuiam NRG 3 caeli] celi N *om.* RG sancti *om.* R homnes (h *eras.*) N qui] +in G superioribus *om.* NR temporibus] in tempore NR ∞ dormierunt in Christo NR 4 occurrere NR occurri G 5 et extimet] et exestimet G *om.* NR sc̄s (=sanctus)] sc̄os NRG aduentu RG dn̄o N 6 post] potest NR posse G hominum G morte G desoluet] desolue N desoluere R desolui G dicitur (*in full*) G 7 apostolo RG paulo *om.* NRG q;] quia NRG babtizati R 8 illo G babtismo R baptisma G morte R.

The freakish (some of them Spanish) spellings of M are not shared by other MSS. There is a real relationship between N and R, which is not shared by M. M goes rather with G, though G is as elsewhere somewhat independent. Not infrequently M takes its own line against all other representatives of H_2.

The copy used by the corrector of R appears to have been a sister-MS of N or of the immediate predecessor of N. The relationship between N and R corr. will become clearer when the interpolations in H_2 are critically edited. It is impossible to suppose that R corr. had any surviving MS in front of him.

(10) *Troyes*, 486 (*saec. XII*[1]) (C)

Signs of former ownership and older shelfmarks are preserved as follows: (f. 183 v, foot): 'Liber Scē Marie clare uallif' (i.e. the great Cistercian Abbey of Clairvaux, immortalised through its connexion with St Bernard): (f. 184 r after the end of the MS) 'f. 43 (43 erased) 66,' and below this 'f. 66.' These are the shelf-marks in the Clairvaux library, as is confirmed, if confirmation were needed, by the evidence of the ancient catalogue of the fifteenth century[2], of which a copy made in 1645 exists at Paris[3]. The title of this copy is: 'Inventaire, et Declaration Des Volumes, et Livres de L'Esglise et Abbaye de Cleruaux De L'ordre de Císteaúx où Diocese de L'Engres Fait ou Mois de May, L'An Mil Quatre Cens, Soixante et douze Par Nous Frere Pierre Nouuel Abbé dud. Lieu... Ledit Inuentaire Escript de Nouueau, En Januier, L'An Mil six cens Quarente cinq A Dijon MS De la Bibliothèque de M^r^ le... Bouhier A. 52 MDCCXXI.'

On f. 39 the following entry occurs, referring to our MS:

'Item Un autre beau Volume conten. Explanation s^t^ Ieōme. sur les xiiij Eprēs S^t^ pol. qui ē nōme. breuiariū. Sci Ieonīmi Com-

[1] M. Léon Dorez says not later than the middle of the century; Dr Bannister assigned it to the end of the century or to saec. XIII. (This latter date must be rejected in view of Dom Wilmart's discovery; see below.) I am deeply indebted to M. Dorez for much valuable help in connexion with this MS. He has made a special study of the MSS at Troyes. See also Dom Wilmart's exquisite tractate, *L'Ancienne Bibliothèque de Clairvaux* (Troyes, 1918 [dated 1917]) from *Mémoires de la Société Académique de l'Aube*, t. LXXXI [1917]).

[2] Troyes MS 521. [3] B. N. Fr. 22,364.

mencāt ou V Feuille q̄d p̄dixit ysaias. & Finissāt ou penultī entie. escript manentes ho. Sig' F. 66.

Dom Wilmart has discovered in a guard-leaf of Troyes MS 32 (of the end of the twelfth century) a portion of a still earlier Clairvaux catalogue, which belongs in fact to the twelfth century. Our MS fortunately appears in it under LIBRI SANCTI IERONIMI (88):

Breuiarium eiusdem super omnes epistolas pauli in uno uol.[1]

Wilmart rightly identifies that MS with the surviving F 66: Troyes 486.

The twelfth century is the Golden Age of the Clairvaux library. At that time, no doubt under the influence of Bernard himself, whose passion for learning seems to have equalled his holiness and his wonderful administrative ability, a large number of texts, some of them rare, were copied from manuscripts in every possible quarter. It is known, for example, that Spain and the Rhine country were laid under contribution. Dom Wilmart has recently discovered a Clairvaux MS at Troyes (no. 523, saec. XII), which contains the only known Latin rendering of a large number of discourses of Eusebius of Emesa, as well as five treatises of Tertullian and an opuscule of Pontius Maximus[2]. Nor are these texts merely careful copies of earlier MSS. They are corrected with a learning and intelligence unique in my experience[3]. Whether Bernard himself or some *notarius* of his was the corrector, I do not know.

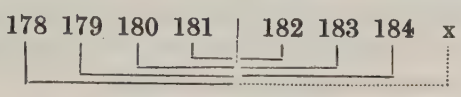
The Pseudo-Jerome MS has had its edges clipped all round and 'marbled' by an eighteenth century binder. The pages now measure 325 mm. × 225 mm., each bearing two columns of writing measuring 240 mm. × 75 mm. The MS contains 184 folia. Some of the quaternion numbers have disappeared through the action of the binder, but it is possible to say that the manuscript consists

[1] Wilmart, *op. cit.* pp. 30, 32.

[2] Wilmart, *op. cit.* pp. 39, 43; *Journal of Theological Studies*, vol. XIX (1917—18) pp. 316 f.; *Analecta Bollandiana*, t. XXXVIII (1920) pp. 241—284; *Académie des Inscriptions et Belles-Lettres, Comptes Rendus des Séances de l'Année* 1920 pp. 380 ff.; *Revue de l'Orient Chrétien*, t. XXII (1920—21) pp. 72—94. I have to thank him for copies of these articles. See also A. Souter, *Tertullian Concerning the Resurrection of the Flesh* (London, 1922) pp. 162—196. I have collated all the five treatises of Tertullian. There is the same careful correction in this MS that we have found in our C.

[3] I infer that the hundreds of other MSS are like the two I have studied.

of twenty-three quaternions. The guard-leaf (fol. 1) is separate, and the signatures now traceable are found thus: I (f. 9 v), III (f. 25 v), IIII (f. 33 v), V (f. 41 v)...IX[1] (f. 73 v)...(wanting f. 105 v) ...XIX (f. 153 v)...XX (f. 177 v). The last is thus constituted:



It is possible that the MS is not now absolutely complete. The Canons which we have found in M and N, would have filled a quaternion, and it is conceivable that they once formed a part of the MS, though not quaternionised. On the other hand Bernard may have objected to them as heretical in origin, and ordered them to be suppressed. There is of course the further possibility that they were not in the archetype of the Troyes MS at all. The rest of the prefatory matter appears exactly in the same order as in the older members of the family, not only at the beginning of the codex, but at the commencement of each Epistle. It contains the same Hebrews commentary as that found in N[2]. We have already seen that M differs somewhat from N in that exposition.

The following notes indicate the learning and care bestowed upon the text:

(fol. 28 va mg.): 'Nota lector quod fere ubique textus et expositio transposita sint et sibi inuicem confuse mixta, ita ut praecedat expositio et sequatur textus, quod nisi diligenter aduerteris, totum sensum confundet.'

(fol. 30 b) after a sign: 'Quos autem p(rae)d(estinauit) requiritur ad praemissum signum uerso folio. Hoc secundum signa post paginam ab (sign) usque sacerdos.' On fol. 30 va we find the same sign (like a capital L, somewhat ornamented in its transverse stroke).

(fol. 91 a mg.): 'capitulum alterius loci secundum notulam superpositam' (section viii of 2 Cor.). At end of section ix above 'quod' has a sign with '$\overline{\text{xpc}}$,' and in the margin opposite the same sign with 'capitulum alterius loci iuxta indicem superpositum.'

Similar marginal notes occur ff. 94 vb, 106 b, 119 b.

The corrector altered defective texts of scripture from a copy in his hands. The sign of this is crushed writing *in rasura*.

[1] Note IX, not VIIII. Whether anyone has discussed the age of the symbol IX in MSS, I do not know.

[2] Riggenbach, *Die ältesten lat. Komm. zum Hebräerbrief*, p. 206.

After the colophon (f. 183 v *red*) 'Explicit $\overline{\text{sci}}$ ieronimi expositi in $\overset{\text{dim}}{\text{XIIII}}$ epl̄is pauli apl̄i' follow:

'Versus á ieronimo editi ad damasum papam. I(*red*)am dudur saulus...(f. 184 ra) monstrare triumphos. (*red*) Expliciunt.' F. 18 is blank. There are many lovely coloured initials in the book, som of which recalled to Dr Bannister the work of Limoges and Toulouse Some rare colours are employed on occasion.

The most interesting feature of this MS from a textual point of view is the treatment of the lacunae in Romans v. We saw that there were two blank spaces there in M, while in N the text runs on in both cases almost without warning that anything is wrong. In C however[1] an attempt has been made to fill up the gap, and it is of great interest to observe that it was not Ambrosiaster that was used for this purpose, but the Cassiodorian (Pseudo-Primasius) commentary, and the procedure followed was openly avowed. After 'praeceptum' (fol. 20 a = Rom. v 14) there is a gap of about nine or ten letters in length: then a new line begins with 'Item mors' etc., but before this, in the gap, a sign occurs, and there is another on fol. 20 b mg. (after 'grauia'). Opposite the first sign in the margin occur these words: 'Quantum signis distiguitur in exemplari non inueni.' The words he did not find in the 'exemplar' are these:

Item: Mors ex originali malo ueniens usque ad legem sola regnauit. Ideo dixit regnauit quia totum mundum generaliter occupauerat. Alia uero peccata nequaquam regnare uidebantur quia non per uniuersos dominabantur. Naturalis enim iustitia uigebat in plurimos (*corr.* is) et cętera delicta non hereditaria sed uoluntaria erant. Ergo obligatio primi hominis sola usque ad moysen per se mortem operata regnauit. A legis autem tempore genus aliud delictorum in reatum neglectae legis accessit, quod ante eius promulgationem non poterat inputari. Ac sic introeuntibus nouis praeceptis iniquitas multiplicata est. Lex enim non ut tolleret peccatum, sed ut demonstraret uel uendicaret aduenit, et ideo hic abundantiam gratiae apostoli doctrina commendat, quia non tantum adę debitum quod solum usque ad legem uelud tyrannica dominatione regnauerat sed etiam innumeras offensas praeuaricationis et reprobę conuersationis bonitas redemptoris credentibus redonauit. Propterea dixit iudicium quidem ex uno id est delicto in condempnationem, gratia autem ex multis delictis in iustificationem. Ac sic prima obligatio ueteris offensę usque ad legem sola dominata est, alia uero delicta usque ad interdictum legis non uidebantur, uel non intelligebantur esse tam grauia.

[1] And in its descendant F; cf. also p. 317.

Except for the last sentence, this is taken with slight modifications from Cassiodorus (Pseudo-Primasius, Migne, *P. L.* LXVIII p. 440 D—p. 441 B).

At fol. 21 r a (= Rom. v 20) *Sicut ait saluator · cui plus dimit | titur* the sign is placed after *dimit.*, and in the margin opposite we have the words: 'Nec hoc in exemplari habetur.' After *gratiae magnitudo et* the MS proceeds thus:

per indulgentiam remissionis, cresceret debitum caritatis. Manifestantur beneficia, cum e contrario indignorum meritis conparantur. Mors enim per Adam regnauit, uita per Christum. Regnauit inquit mors ab adam, usque ad moysen. Quod etiam sic intelligendum est, usque ad moysen, id est usque ad finem legis et initium gratiae debitum naturale regnauit. Sed cursum fenoris sui perdidit, post quam Christi sanguis cyrografum originale deleuit. Sed dicit aliquis. Ecce per cathecuminos et gentiles diuersasque nationes originis malum regnat. Quibus respondendum est. Tunc uere pestis late diffusa regnauit, quando medicus deerat, quando mortalitas generalis omnes ad inferna mittebat. Ubi uero portam paradisi redemptio de caelis missa patefecit, ubi mundo attulit uitae auctor salutem, mors perdidit potestatem, quae oblatis a saluatore remediis, non perdit nisi uolentes. Ac sic iam non regnat quia regnum eius gratia regnante destructum est.

This is for the most part taken from Cassiodorus (Pseudo-Primasius, Migne *P. L.* LXVIII p. 441 B—C), but there has been rather more editing here.

The companion mark is after 'destructum est' (f. 21 a). After 'caritatis' (near the beginning) there is a gap of a line and a half. After 'destructum est' two and a half lines are blank.

As to the relationship of this MS to the others of the H_2 family, it has already been pointed out that it is closer to N than to M. If we take the passages selected above to show the relationship between M and N[1], we observe the value of C without much difficulty. Riggenbach noted that in the Hebrews exposition it is a better MS than N. *In Rom.* v 9 it has *custodiet* rightly (MN *custodiat*); v 20 *dicerent* rightly (MN *dicerint*); vi 6 *nostrum* rightly (MN *noster*); vii 13 *incipiat* rightly (MN *incipit*). Again, in the other list, we observe the following readings: *in Rom.* ii 4 *hominibus* rightly (N *homines*); v 14 *iniustum* rightly (M *iusto*, N *iniusto*); vii 13 *bonam legem* rightly (N *bonam legi*); viii 3 (interpol.) *quoniam* rightly (N *quod*); viiii 26 *plebs* rightly (N *ples*); viiii 33 has (with

[1] See pp. 308 ff.

N) the passage wrongly omitted by M; xi 1 *consolatur* rightly (M *auxiliatur*); *in* 1 *Cor.* vi 15 has (with M) the passage wrongly omitted by N. This character is borne by the MS throughout.

The MS, however, is not faultless. There is a case of omission by homoeoteleuton, for example, at *in Rom.* viii 3 (interpol.), where it omits 'Dicens in similitudinem carnis peccati,' which M and N preserve.

It can be proved that C also harks back to an insular exemplar. At Rom. xi 4 where MN have rightly $\overline{ds}$, C* has *dicitur* which could only have come from $\overline{dr}$, the insular symbol for *dicitur*, which owing to the similarity between *r* and *s* in that script, may be confused with the other symbol. Again, at 1 Thess. v 23 (interpol.) *quia* was written, and afterwards corrected to *quam*, because the scribe at first mistook ꝙ for ꝗ. This confusion was possible in insular script alone. MS C will be descended either directly, or with one remove, from the insular MS (saec. VIII) which we saw reason to suppose lies behind the parents of M and N. If it had come direct from one of these parents, it could not have been so free from error. Its immediate parent need not however have been in insular script, though it doubtless retained insular symptoms. In endeavouring to guess the locale of this parent, the analogous case of another Troyes (Clairvaux) MS may help us. Koetzschau in his edition of Origen-Rufinus *De Principiis* (Leipzig, 1913)[1] appears to prove that the Troyes (Clairvaux) MS of that work (saec. XII, double columns, like ours) is a copy of the still preserved Metz (S. Arnulphus) MS (saec. X) of that work. The parent of our MS was probably found somewhere in the Rhine country, not too far from M and N; perhaps at Lorsch[2].

(11) *Florence, R. Biblioteca Mediceo-Laurenziana, Plut. XV Dext. Cod. I (saec. XII—XIII)* (F)

This manuscript, formerly of Santa Croce, though it is the best of all the Pseudo-Jerome MSS, need not detain us long, as it is undoubtedly descended direct from C, with one codex only intervening. In proof of this, it is enough to mention the identity of

[1] Pp. xxxvii f. [2] Cf. pp. 28, 302.

contents, and the fact that the corrections of C find their place in the text of this MS. That F is not a direct copy, however, of C, is proved by the fact that in a certain number of places it bears signs of an intervening exemplar, into which some further corrections had been entered: for example

In Rom. xv 25 ut ueniam deinceps F: deinceps ut ueniam C* cet.[1]; ut deinceps ueniam C corr.

In 1 *Cor.* i 2 deus ipse F: ipse C cet.

It would be easy to fill pages with evidence of the character of F, which I collated with the same fulness as the MSS already discussed, in order to be quite certain about its place in the genealogical scheme. The MS is at points fairly heavily annotated in the margin in a fifteenth century hand by some reader who was intensely interested in the subject-matter. These notes have, however, no value for the restoration of the Pseudo-Jerome text, and I have ignored them. Another sign of the care with which the MS was studied may be seen in the marginal *r(equiras)*, where text or teaching was of doubtful character.

(12) *Cambridge, University Library, Ff.* 4. 31 (*saec. xv*)

This manuscript, which was written by one W. More, connected with Oxford[2], is of the same branch of the H_2 family as C and F. It is headed: '*Incipiunt breues annotaciones beati ieronimi presbiteri super ep(isto)lam ad romanos.*' W. More was a scholarly man, as we see from his insertion of the passage from the 8th chapter of Cassiodorus (f. 40 v b), and, later, a short biography of St Jerome. He mentions that he finished the MS of the Romans part on 6th May (f. 80 v b). It is without the Canons of M and N, but appears to have all the other prefatory material. At Rom. v it gives the Cassiodorian insertions at the same places as C and F, but without the indication provided by these that the passages were not in the 'exemplar.' I have refrained from collating this MS in full, as the specimens taken prove it to be secondary in character, and quite unlikely to contain anything of value not present in C or F. Yet

[1] Many of the alterations are changes of order of words like this, showing evidence of interest in style.

[2] See the Catalogue.

a good scholar, with no other MS to aid him than this, could improve the published Pseudo-Jerome considerably[1].

Here ends our examination of the Pseudo-Jerome MSS. Though it has been long, it is yet in a sense merely provisional. The problem of the relation between the two recensions has hitherto baffled me. It is almost impossible to study it until all the interpolations are before one in print, and it may for ever defy complete solution.

Cassiodorus (Pseudo-Primasius): Revision of Pelagius

In the first chapter[2] attention was called to a very important passage in the *Institutiones*[3] of Cassiodorus, where he describes a copy of a commentary on thirteen Epistles of St Paul in his library, which was in wide use and was falsely attributed to Pope Gelasius[4]. Finding Pelagian poison in it, he cleansed the Epistle to the Romans with what care he could, and left the expositions of the other epistles in a 'chartaceus codex' (i.e. a papyrus *book* of the modern shape), for his monks to correct in the same way. The annotations thus attributed to Gelasius were undoubtedly the expositions of Pelagius.

After he has enumerated complete commentaries on St Paul's Epistles he proceeds to mention commentaries on single epistles. It will be instructive to set down here, in the same pure text as before, the exact words he uses about commentaries on the Epistle to the Romans in his possession:

§ 13. Sancti Pauli prima omnium et ammirabilior destinata cognoscitur ad Romanos, quam Origenes uiginti libris Greco sermone declarauit, quos tamen supra dictus Rufinus in decem libris redigens adhuc copiose transtulit in Latinum.

§ 14. Sanctus uero **Augustinus** ipsam epistulam inchoauerat exponendam, in cuius tantum salutatione unum librum se profudisse commemorat, et—ut eius uerbis utar—operis ipsius magnitudine ac labore deterritus, in alia faciliora deflexus est.

[1] The Dean of Wells turned it to profit in the paper mentioned on p. 41 n. 4.

[2] P. 15.

[3] Written between 551 and 562 (P. Lehmann, in *Philologus*, Bd. LXXI [1912] p. 295).

[4] The names 'Gelasius' and 'Pelagius' were sometimes confused: e.g. in the MSS of the Decretum Gratiani (composed between 1139 and 1142) 'Gelasius' appears as 'Pelagius,' cf. Von Dobschütz, *Decr. Gelas.* pp. 120, 192.

§ 15. Qui etiam **scribens ad Simplicianum episcopum Mediolanensem sublimes et exquisitas de eadem epistula tractauit aliquas quaestiones, quas nos predicto codici iudicauimus inserendas, ne, dum expositio diuisa queritur, legentis intentio noxie differatur.**

A reference in his *De Orthographia*[1] to works he had composed in monastic retirement is also important:

post expositionem epistolae quae scribitur ad Romanos, unde Pelagianae haereseos prauitates amoui, quod etiam in reliquo commentario facere sequentes ammonui.

The meaning of section 15, which no one prior to myself appears to have read with any care—else Cassiodorus's revision might have been identified about four centuries ago—, is that he had inserted in his depelagianised Romans some of the *De Diversis Quaestionibus ad Simplicianum* of Augustine. Clearly, then, if one is in search of Cassiodorus's revision, one must look for an exposition of the thirteen Epistles, which has extracts from Aug. *De Div. Quaest. ad Simplicianum* in the Romans commentary. Yet no one appears to have done so.

Instead, we have Garnier suggesting that the printed Pseudo-Jerome is Cassiodorus's revision of Pelagius, and in spite of obvious difficulties this view held the field for over two centuries. The strong commonsense of Zimmer destroyed it, but his own view that the Pseudo-Primasius is the Gelasio-Pelagian commentary as it reached the hands of Cassiodorus, is also impossible. Dr C. H. Turner, as we have said, first guessed the true situation, that Pseudo-Primasius is Cassiodorus's revision, and it was left for me to prove this view the right one, by producing the passage in section 15. There is only one commentary on the Pauline Epistles which has long extracts from the *Div. Quaest. ad Simpl.* incorporated in it, and that is the commentary published at Lyons in 1537 under the title 'Primasii | Vticensis in Afri|ca Episcopi, in omnes | D. Pauli epistolas commentarij perbre|ues ac docti, ante annos mille | ab autore editi. | Nunc uerò primùm Ioannis Gagneij Theologi, ac | Doctoris regij opera in lucem emissi. | Apud Seb. Gryphium | Lugduni. | 1537. | Cum Priuilegio regio ad Sexennium.'

But, if this be so, how came Gagney to call it by the name of

[1] Praef. (Keil, *Grammatici Latini*, vol. VII p. 144).

Primasius? This error can, I think, be explained. In the year 1536, the year preceding the publication of 'Primasius,' there appeared at Strassburg the first edition of Zmaragdus's *Expositio Libri Comitis*. Amongst the authors Zmaragdus professes to have excerpted are Pelagius and Primasius. In his margins he generally employed $\overline{P}$ for Pelagius, $\overline{PR}$ and PRI for Primasius. Now the latter symbols never occur in Zmaragdus's MSS except in reference to extracts from the genuine commentary of Primasius on the Apocalypse, while the former symbol occurs only in passages from the Pauline Epistles. It is clear, therefore, to us that Zmaragdus knew no Primasius on the Epistles; but the first editor carelessly expanded $\overline{P}$ everywhere into 'Ex Primasio.' Gagney found a number of these extracts in the (anonymous) commentary he had discovered. He therefore not unnaturally assumed that 'Primasius' must be its author, and put his name on the title page.

Gagney found his commentary, he tells us, in a manuscript of the 'coenobium diui Theuderici, apud oppidum...quod uulgo Sanctum caput appellant. Colonia est Viennensis archiep$\overline{\text{i}}$, non procul Lugduno in Delphinatu.' This means 'the religious house of St Thierry at St Chef in Dauphiné, subject to the Abp of Vienne, and not far from Lyons.' There can be little doubt that the St Chef MS, if it still existed, would be in the Grenoble library. But it is not there, and for its text we must now depend on the *editio princeps*[1].

But there is an (anonymous) MS of the commentary at Grenoble, which was formerly in the Grande Chartreuse, and this, strange to say, appears to be the only surviving manuscript of it. The fact is strange, because there were several other copies in existence in the ninth century. The following commentators certainly possessed copies, for they made use of the Cassiodorian compilation; Zmaragdus of St Mihiel (between 819 and 830), under the symbol $\overline{P}$; Claudius of Turin (between 815 and 820), under the symbol ANT$\overline{\text{}}$[2] (apparently = ANON[3]); Sedulius Scottus of Liége and the

[1] Reprinted at Cologne in 1538, at Paris in 1543: later reprints precede that in Migne (*P. L.* LXVIII), which is much less accurate than the *editio princeps*.

[2] In a MS of his comm. on Tit. Philem. Hebr. (Paris 10,878 [saec. IX]).

[3] Hatto of Vercelli's commentary on these epistles appears to be identical with

Rhine country (between 848 and 859) as ISID; Haymo of Auxerre[1] (about 850?).

The mention of this Haymo is of especial interest, because the commentary on Hebrews which forms part of the published Pseudo-Primasius, has nothing to do with Cassiodorus, and is in fact the production of Haymo, monk of Auxerre[2]. Cassiodorus distinctly says that the Pelagian commentary he had in his hands concerned *13* epistles. The fact is that when a commentary on Hebrews was required to complete the set of Epistles, [Haymo[3]] was attached to [Cassiodorus], in the same way that [Alcuin] was attached to [Ambrosiaster], and a commentary was added to [Pelagius] in the longer Pseudo-Jerome form.

That Pseudo-Primasius is not really the work of Primasius of Hadrumetum, was suspected by some readers at an early date. In the Hort copy of Pseudo-Primasius, *editio princeps*, since his death the property of the Dean of Wells, we find two MS notes contemporary with the book to the following effect: 'Commentarios hos non esse Primasii duplici patet argumento. Tum quod trithemius huius operis non meminit Tum etiam quia Cassiodorum citat folio 526[4] Qui iuxta consentientem Historiographorum sententiam Primasio recentior est.' Further, the words (*in Phil.* i) *sed etiam corda tetigisset quamuis in Actibus legamus, fidem uoluntariam esse: tamen* are underlined, and we find in the margin: 'Vide scolia titulo diui Hieronymi que uidentur hoc loco pelagium authorem habere non hieronymum, nisi hieronymum faciamus pelagianum.' We have seen also that Thomas Gataker, that miracle of learning, doubted Primasian authorship[5].

The St Chef and Grande Chartreuse copies both contain the Haymo on Hebrews, without any indication of difference of author.

Claudius of Turin (see Riggenbach, *Die ältest. latein. Komm.* pp. 25—33, as regards Hebrews).

[1] See Riggenbach, *op. cit.* pp. 185 ff. [2] Riggenbach, pp. 41 ff.

[3] I think I have seen all the old MSS of Haymo, and in none of these is there an author's name by the first hand. The copy of Haymo *in Hebr.* used to complete Cassiodorus was defective, having a lacuna at the end of c. iii. As the lacuna is indicated at the wrong place in the printed editions, instead of after *Dominus* or *fide* (p. 709 l. 1), I was misled in my attempts to trace the MS of Haymo used.

[4] On a passage of Hebrews.

[5] *Adv. Misc.* II 20 (*Opera Critica*, Utrecht 1698 fol.) p. 389 c.

They therefore come from a common original not older than the middle of the ninth century. Copies prior to that date, such as those in the hands of Zmaragdus, Claudius, Sedulius and Haymo himself, must have been without a commentary on Hebrews.

The recovery of the original form of Pelagius and the identification of 'Primasius' as Cassiodorus have made it possible to study Cassiodorus's methods to perfection. The first thing to do is to underline in Cassiodorus all that has come direct from Pelagius. It has long been recognised that Pelagius is abundantly represented in 'Primasius.' When once the Pelagian material has been set aside, one can study the remainder more easily. There is real Cassiodorus in the commentary on Romans, which has been carefully rewritten, but in the other epistles, the work of his pupils—perhaps not more than three in number—there is very little that is original. But most of the non-Pelagian part throughout is borrowed from other authors. The list of these authors and their works already identified, will add substantially to the catalogue of the Cassiodorian library, compiled by A. Franz fifty years ago[1]. The following identifications are my own, with two exceptions:

Augustine, *De Diversis Quaestionibus LXXXIII.*
„ *De Diversis Quaestionibus Ad Simplicianum*, pp. 448—454, 477—487.
„ *De Genesi ad Litteram.*
„ *Contra Academicos.*
„ *Epistulae* 140; 147.
„ *Contra Duas Epistulas Pelagianorum.*
„ *De Natura et Gratia.*
„ *De Peccatorum Meritis et Remissione.*
„ *De Spiritu et Littera.*
„ *De Praedestinatione Sanctorum.*
„ *De Perfectione Iustitiae Hominis.*

*Claudianus Mamertus, *De Statu Animae.*

A Gallican (saec. v) commentator on the Psalms, p. 427 (*Faustus Reiensis[2]).

[1] *M. Aurelius Cassiodorus Senator, ein Beitrag zur Gesch. der theol. Litt.* (Bresl. 1872). I have asterisked *authors* not in Franz's list (pp. 80—87).

[2] Suggestion of Dom Morin.

Eucherius, *Instructiones*[1].

Jerome, *Comm. in Galatas.*

„ *Apologia ad Pammachium* (= epist. 48 [49]).

„ *Comm. in Esaiam.*

*Prudentius, *Apotheosis* 918—919, p. 442, ll. 4—5[2].

Tyconius, *Rules*[3].

The value of Cassiodorus's revision for the restoration of the Pelagius text is very considerable, as we seem to possess it in a state of remarkable purity. In other epistles than Romans its text has real weight in deciding the text of Pelagius. In Romans Pelagius is of course handled with much more freedom, and is often rewritten in the interests of Augustinian teaching. Occasionally Cassiodorus modifies the Pelagian language rather than the Pelagian thought.

In view of the well-known connexion of Cassiodorus with *codex Amiatinus* of the Vulgate, it is a matter of some interest to see what Cassiodorus has done with the Pelagian Biblical text[4]. This becomes perfectly clear, so far as Romans is concerned, by collating the Cassiodorian text with the Vulgate of Wordsworth and White. There is not the least doubt that Cassiodorus substituted the Vulgate for the Pelagian text. This Vulgate text was very close to Clm 4577 (saec. VIII—IX[5]), a manuscript sometimes cited by W.-W. In fact I am tempted to think that this Munich MS contains a text extracted from a copy of the Cassiodorian commentary in the same way as MS 1163 (saec. XII) of the Vienna library contains a text of Ephesians extracted from the genuine commentary of Jerome on that Epistle[6]. Cassiodorus has, as might be expected, done his work very carefully, but here and there he has by oversight allowed a reading of Pelagius (D type) to remain.

[1] See *J.T.S.* XIV (1912—1913) pp. 69—72; cf. also Porson's *Letters to Travis* (Lond. 1790) p. 351.

[2] Identified by Prof. W. B. Anderson, University of Manchester, after I had in vain consulted other scholars.

[3] See *J.T.S.* XI (1909—1910) pp. 562 f.

[4] Cf. Dom Chapman in *Revue Bénédictine* t. XXVIII (1911) pp. 286 ff., who has made a considerable study of the subject.

[5] E.*g.* at Rom. i 31 *absque honore* is read by Clm 4577 and Cassiodorus, but by no other authority known to W.-W.

[6] De Bruyne's discovery, *Revue Biblique*, t. XII (1915) pp. 361 f.

Nearly always the Grenoble MS gives a better biblical text than Gagney, where the two differ. Incidentally, this investigation is an excellent confirmation of the judgment of the Oxford editors of the Vulgate, who have made no use of Pseudo-Primasius in constituting their text.

Something must be said with regard to the other Epistles also. The evidence is the same, so far as examined. I have taken at random 1 Cor. x, 2 Cor. iiii, Gal. v, Eph. iiii, Phil. ii. The differences from the Vulgate are few, and in almost all cases trifling. There can be no reasonable doubt, therefore, that Cassiodorus's pupils, like Cassiodorus himself, intended to substitute the Vulgate text throughout.

To pass to the comments, which are our main concern. What sort of text of Pelagius did Cassiodorus possess? In the first place, it was absolutely without the Pseudo-Jerome interpolations. Did it then belong to the **A** family, or the **B** family, or to some otherwise unknown family? The answer appears to be, rather to the **B** than to the **A** family. One or two examples will make this clear.

In Rom. i 30 'elatus' est qui effertur supra mensuras suas Cassiod., **B**: mensuram suam **A**.

In Rom. ii 1 omnes qui huiusmodi iudicabant (iudicant *cod.*) Cassiod., **B** (*om.* qui): omnes quidem iudicabant **A**.

In Rom. ii 5 ad maiora abuteris uulnera Cassiod.: ad uulnera maiora uteris **ABH**. Here altered by Cassiod.

In Rom. iii 1 reddit rationem quod lex inanis non fuerit, sed Cassiod.: reddit rationem quod lex contempta non prosit, et **BH**: reddita ratione quod lex contempta non prosit et **A**.

In Rom. iiii 24 non ut sciremus tantum qualis fuerit, sed ut nobis in omnibus exemplo sit, ut filiis pater Cassiod.: non ut eius solum fidem sciremus, sed et eius quasi patris imitemur exemplum **H**: non ut eius fidem solum sciremus (sciamus **A**), sed et ut eius quasi patris imitemur exemplum **AB**.

Further instances of the character of the Cassiodorus text have already been given in other connexions[1]: and the printed text is good enough to render the use made of it by Zimmer, Riggenbach and Hellmann as profitable now as at the time of the publication

[1] Pp. 230 f., 243 etc.

of their works. The agreement of Cassiodorus with any of our other witnesses gives us a sixth century reading which can never be safely neglected. If Cassiodorus stand alone, we may well be in presence of some deliberate alteration made in his *scriptorium*.

The only fear that one sometimes has is that the authors of the Cassiodorian compilation occasionally consulted the Pseudo-Jerome in their hands. Yet it is more probable that they confined their attention to the Pelagius, and made no use of the Pseudo-Jerome they had.

The Grenoble (Grande Chartreuse) MS 270 is of the end[1] of the twelfth century. It is a very large MS, and the portion with which we are concerned consists of ten perfect quaternions (namely XX—XXVIIII), the folia of which are misnumbered, because four leaves have been overlooked. Fol. 76v is therefore really fol. 80v[2]. All the preceding part of the MS has been lost, and is not at Grenoble. The MS never had any prefatory matter to Romans. It begins 'INCIPIT epistola beati pauli ap(osto)li ad romanos' with no name of author. The pages have each two columns. Cassiodorus in my view found no name on his Pelagius, and added no name to his revised Pelagius.

A comparison of the *editio princeps*[3] with the Grande Chartreuse MS shows that the St Chef MS was a sister of the Grande Chartreuse MS. There can be no question of one of the two being a copy of the other[4]. Probably the Cassiodorian autograph, or an early copy of it, reached Lyons[5], where in the ninth century a copy of it was made, and the Haymo commentary on Hebrews was

[1] The catalogue 'saec. XII': Dr Holder, to whom I showed the MS, dated it more precisely as above. I have to thank the Paris authorities for enabling me to study the MS there, as also Monsieur Omont for permission to get the photograph of part of a page published in *Proc. Brit. Acad.* vol. VII, opposite p. 291.

[2] Folia neglected between 7 and 8, 44 and 45, 60 and 61, 67 and 68.

[3] Dr H. A. Gibbons, Prof. W. B. Anderson, and above all my brother, John B. Souter, rendered me most valuable help in the collation of the *editio princeps* with Migne.

[4] The proof of this and many other points connected with Cassiodorus is properly reserved for my Vienna edition of Cassiodorus.

[5] There is reason to believe that some of the Cassiodorian books came to Lyons. I believe Grenoble MS 197 (saec. XII) is descended from Cassiodorus's copy of Augustine *Contra Duas Epistulas Pelagianorum* (cf. *J.T.S.* XVI (1914—15) pp. 156 f.).

added. The St Chef and Grande Chartreuse MSS are independent copies of this ninth century MS. What Gagney sent to press was a copy of the St Chef MS. he had caused to be made. An excellent edition of the Cassiodorian text can be made by the joint study of our two authorities, neither of which can be said absolutely to surpass the other. Hundreds of errors have crept into the text in the course of reprinting: the *editio princeps* is a good deal better than Migne.

Wuerzburg (Wb) and other glosses

The MS which bears the signature Mp. th. f. 12 in the University Library in Würzburg, is a copy of the Epistles of St Paul in Latin, written at the beginning of the eighth century in Irish minuscule. Its Irish glosses are among the most prized documents of the Celtic scholar[1]. But it also contains far more Latin glosses. These have been copied and studied by Zimmer[2]. As 'the glosses are, most of them, patently much later than the text[3],' they are not likely to have as much value as they had twenty years ago, when the text of the original Pelagius was still undiscovered. Yet they are not without value. Zimmer has shown that they are taken from Pelagius in one form or another, Origen-Rufinus *in Rom.*, Jerome *in Gal. Eph. Tit. Philem.*, Augustine, Gregory, Isidore, and Hilarius (= Ambrosiaster) *in Rom.* Most of them are labelled, but some are anonymous. By far the majority are called 'Pl.' (i.e. Pelagius). An analysis of the notes on Rom. i 9—31 will give some idea of the character of the compilation. In all there are 49 notes[4] on this passage. Of these 49, 27½ are rightly labelled 'Pl.,' as they are to be found in the uninterpolated Pelagius, but 10½ are wrongly labelled 'Pl.,' not being discoverable in the uninterpolated Pelagius. On the other hand there are 7½ anonymous notes, which are as a matter of fact to be found in the uninter-

[1] Cf. H. Zimmer, *Glossae Hibernicae* (Berol. 1881) pp. 1—198; W. Stokes and J. Strachan, *Thesaurus Palaeohibernicus*, vol. 1 (Cambr. 1901) pp. xxiii ff., 499—712; R. Thurneysen, *Handbuch des Alt-Irischen*, 2 Teil (Heidelberg, 1909) pp. 2—14 (selections), etc.

[2] *Pelagius in Irland*, pp. 39—112, and passim; pp. 25 ff. above.

[3] Lindsay, *Notae Latinae*, p. 493.

[4] I have not counted here five notes labelled 'Pl,' which should have been called 'Hl' (Ambrosiaster), as Zimmer has shown (pp. 127 f.).

polated Pelagius, while 3½ anonymous notes are not found there. There are relics of a very good text of Pelagius in these glosses, e.g. *in Rom.* i 17 et ideo 'ex' et 'in' posuerit ut tautologiae uitium declinaret; i 21 a naturali sapore; *ibid.* recedens; i 24 cauteria et combustiones. These are the correct readings, corrupted in many of our authorities.

But in the first note, i 9 'Pl.,' the words 'plena ueritate' come from Cassiodorus, and it is clear that we cannot rely on the presence or absence of a symbol as any indication of authorship[1]. The glossator also took the words or clauses that suited his purpose, and omitted those for which he had no use or no room. Further, he abridged even the matter he used, in the interests of space. It is therefore remarkable that there should be as much in the way of good readings as there is.

It is perfectly clear that the compiler had both the original form of Pelagius and the Cassiodorus revision in his possession, because there are places where both notes are given, though the one is ultimately derived from the other, for example:

In Rom. i 21 per insitam sibi rationem uel ex mundi factione (= Cassiod.).
In Rom. i 20 per naturam uel per facture rationem (= Pelag.)[2].

There is one matter of relationship to which reference must be made. There are real points of contact with Sedulius Scottus, where all our other authorities differ, for example:

In 1 *Cor.* vi 20 Wb **qui non est sui**(?) **non suam** faciat **uoluntatem sed illius a quo emptus est.** Pl. **sanguine Christi**: sangui (*sic*) egrorum aliis nocet sanguis Christi mundum **redemit.**

Ibid. Sedul. **qui non est suus, non** debet sibi uiuere, **sed** illi cuius sanguine **emptus est....non auro,** non **argento, sed sanguine Christi.** sanguis aegrorum aliis nocet, sanguis uero Christi mundum **redemit**[3].

In these two authorities, and apparently in these alone, these two notes are juxtaposed; the thick type represents Pelagian material. The last part is un-Pelagian. The MSS of Sedulius

[1] For instance, *in Rom.* i 18, a real Pelagian extract is labelled 'Aug.' (Zimmer, p. 130). Similar instances on the same page and on p. 132.

[2] Cf. Zimmer, p. 124.

[3] The parallel is alluded to by Zimmer, p. 72 n.

give $\overline{GG}$ (= Gregory) as a source in this neighbourhood, but Wb and Sd can hardly be independent of one another. I am quite ready to believe that the glossator used Sedulius Scottus, if the palaeographers will consent to date the glosses as late as his time[1].

In 1 *Tim.* iiii 1 Wb, spiritus qui doceat eum per se, id est, per Paulum semet ipsum, ut **antiqui dicebant: haec dicit spiritus sanctus;** post quam de misterio intimauit, indicat quod illud heriticorum nutibus (*sic*) obscuratur[2].

Ibid. Sd, per ipsum scilicet Paulum **prophetalem inducit affectum quo modo antiqui dicebant: haec dicit spiritus sanctus.**...postquam de sacramento intimauit, nunc indicat quod illud sacramentum hereticorum nubibus obscuratur.

It is hard to believe that Wb is not secondary to Sd here. Again the only Pelagian portions are given in thick type. Other instances of the same kind may be seen at Eph. iii 19[3] and Philem. 16[4], etc. Hellmann, who recognises the relationship between Wb and Sd, would make Wb the uncle and Sd a nephew[5].

Whatever be the truth of their relationship, the value of Wb is merely that of an occasional makeweight, where there is some doubt as to the value of our main authorities.

Zimmer also introduced us to the Vienna glosses (Wn). These are contained in MS 1247 (formerly Theol. CCLXXXVII, olim 49), which was written by Marianus Scottus, the founder of the Irish monastery in Ratisbon, between the middle of March and 17 May 1079[6]. This is also a MS of the Pauline Epistles. Here Pelagian glosses are introduced by 'P' or 'Pel,' or are anonymous. The total number of glosses is much smaller than in Wb, but there are in proportion more glosses of considerable length, and their text is purer and more accurate than those of Wb. I have chosen *in Col.* ii 6—iii 12 as likely to afford the best test of the quality of the glosses. In this section there are 32 notes. Of these about 9 are not really by Pelagius, though 6½ of these have 'P' attached.

[1] They appear to be of various dates.

[2] The differences here from the text in Zimmer (p. 107) and Hellmann (pp. 165 f.) are due to study of Stern's photograph, *Epistolae Beati Pauli...* (Halle a. S., 1910).

[3] Hellmann, pp. 168 f. [4] Hellmann, p. 166. [5] Hellmann, p. 170.

[6] Facsimile of a page in Chroust, *Monumenta Palaeographica* 1 Ser. x Lief. 1 Taf.

Of the anonymous glosses 2 are by Pelagius, and 2 are not. In this MS also there are interesting points of contact with Sedulius:

In Col. ii 11 Wn, 'P' quia peccata sepeliuntur in babtismo: tres unde babtismi tres dies in sepulchro significant.

Ibid. Sd, quia peccata sepeliuntur in baptismo[1].

None of this is Pelagius. Augustine is the authority last named in the Sedulian margin.

In Col. ii 15 Wn, sine timore...non latenter.

Ibid. Sd, sine timore...non latenter.

Neither of these two notes is Pelagian[2].

Zimmer estimates that only 21 'Pelagius' glosses are shared by Wb and Wn, while 15, anonymous in one, are called 'Pelagius' in the other[3]: so that Wn must be regarded as a witness independent of Wb.

The number of manuscripts containing glosses ultimately or directly derived from Pelagius, must be very large. It is quite natural that not many have been discovered where Pelagius is used by name. Yet there are one or two in addition to Wb and Wn. Anonymous Pelagius glosses occur, for example, in Clm 9545 (saec. x) (formerly of Altaich[4]). In Berlin Codex Phillippicus 1650 (saec. x ex.—glosses xi ex.), (formerly of St Vincent of Metz), a manuscript of the Pauline Epistles, glosses occur with the title 'Pelg.' or 'Pelagius'[5]. But the vast majority of them are anonymous, and Sedulius is also cited (by name). Even Lanfranc's name is attached to Pelagian material; there seems no end to the complication in which these studies are involved. Clm 18530 (saec. xi—xii) (formerly of Tegernsee) is related to the Berlin MS, and enumerates at the beginning the commentators used: Lanfranc, Augustine, Ambrose, Origen, Pelagius, Sedatius (= Sedulius)[6]. Hellmann surmises, on the basis of information communicated to him by E. Steinmeyer, that as the Berlin and later Munich MSS

[1] Zimmer, p. 147 n., who points out that the second part of Wn is represented *in Irish* in Wb.

[2] See also Eph. iii 19, Col. i 18, ii 19 in Hellmann, pp. 168 f.

[3] Zimmer, p. 155.

[4] Hellmann, pp. 152, 186 ff.

[5] Riggenbach, *Unbeachtet geblieb. Fragm.* p. 22; Hellmann, p. 183.

[6] Hellmann, p. xv.

along with Berlin theol. fol. 481, Einsiedeln 16, Karlsruhe Aug. LXXXIII, contain Old-High-German glosses, these manuscripts may be related in other respects also; in other words, they may contain Pelagian material in their Latin glosses[1]. I have not pursued the matter.

Claudius of Turin

This section must be more of the nature of an appeal than a statement of facts. Commentaries on all the Epistles of St Paul, with the exception of First and Second Thessalonians, and First and Second Timothy[2], have come down to us under the name of Claudius, Bishop of Turin, a native of Spain. He produced Galatians about A.D. 815, Ephesians and Philippians about A.D. 816, Romans about A.D. 816—820, and First and Second Corinthians about A.D. 820[3], but of these the commentaries on Galatians and Philemon alone are published[4], with one or two prefaces to others. Yet there are a good many MSS, and some of them at least are of superlative quality. I believe the following list is more complete than any other published[5], and I have made a personal examination of all those at Paris and Rome:

Monte Cassino 48 (saec. XI in.[6]) (Rom. 1, 2 Thess. 1, 2 Tim. Tit. Philem. Hebr.).

Orléans (Fleury) 88 (85) (saec. IX) (all).

Paris, B.N. 2392 (saec. IX in.) (ff. 147) (Rom. 1 Cor. 2 Cor. [down to xi 23])[7].

" " 2393 (saec. XI) (Rom., Hebr.).

" " 2394 (saec. X[8]) ([five quaternions lost at the beginning] Eph. Phil. Col. Tit. Philem. Hebr.).

" " 2394 A (saec. X) (Gal. Eph. Phil. Col. Tit. Philem. Hebr. 1 Thess. 2 Thess. 1 Tim. [stops abruptly at iiii 10], 2 Tim.)[9].

[1] Hellmann, p. xv.

[2] The commentaries on 1, 2 Thess., and 1, 2 Tim. in Claudius MSS appear to be unaltered Ambrosiaster.

[3] The dates in *Monumenta Germaniae Historica: Epist.* tom. IV (= *Karolini aevi* II) (Berol. 1895) pp. 596 ff.; Manitius, *Gesch. d. lat. Lit. des MA.* I pp. 394 f.

[4] Migne, *P. L.* CIV pp. 841—912, 911—918, after Mai.

[5] Cf. Manitius, p. 395. [6] The date from Lowe, *Beneventan Script*, p. 342.

[7] Possibly author's autograph. [8] See note 1 on next page.

[9] Add this MS to those in Delisle, *Cat. des MSS* t. II pp. 405 f.

Paris, B.N. 2395 (saec. x[1]) (Hebr. [latter part], 1 Cor. 2 Cor.).
„ „ 10878 (saec. ix) (Tit. Philem. Hebr.).
„ „ 12289 (Fleury) (saec. ix) (Rom., 1 Cor. [quaternion lost between ff. 96 and 97], 2 Cor.).
„ „ 12290 (Fleury) (saec. ix) (certainly Eph. Phil. Col. Tit. Philem. Hebr.).
Rome, Vat. 5775 (Bobbio, written at Tortona) (A.D. 862) (1 Cor. 2 Cor.)[2].
„ „ Reg. 98 (Fleury) (saec. xii) (Rom. 1 Cor. 2 Cor.[3] Eph. Phil. Col. Tit. Philem.).

(Vat. lat. 9530 and 9546 are merely the copies which Mai made.)

Certain facts which have come to my knowledge, must be here very briefly mentioned.

(1) *Romans.* He uses Aug. and Orig.-Ruf. On Rom. viii he has the same part of Aug. as Cassiod. has (Migne, *P.L.* LXVIII pp. 460 D, 461 A). On Rom. ii there is Pelagian material: on Rom. xii he is identical with Cassiod. (p. 496 C), and there is a parallel also on Rom. xvi 16 'non ficto—saluatorem' (p. 505 D). I copied the entire text of Claudius's exposition of Rom. v from what appeared to be the best MS, Paris B.N. 2392. Cassiodorus alternates with some other source or sources. The following extracts occur from him: Migne *P.L.* LXVIII p. 437 ll. 35—45; p. 437 l. 55—438 l. 30; p. 438 ll. 32—35; ll. 47—56; p. 438 l. 57—439 l. 15; p. 439 ll. 28—31; ll. 52—55; p. 440 ll. 46—47; ll. 50—54; p. 440 l. 57—441 l. 39; p. 441 ll. 50—51; p. 442 ll. 54—56. The Cassiodorian notes on this chapter fill 327 lines of Migne, and of these 327 lines 135, or about five twelfths, have been taken over by Claudius. This chapter was selected by me merely because

[1] The date of these MSS must be saec. x, because Elisha the Archdeacon of Auxerre mentioned in them as owner, is recorded in the obituary of Auxerre (Paris MS B.N. lat. 5253 (lat. 894) [saec. x—xi, Lebeuf dates MS about A.D. 1007]); 'xiii Kal. Ian. [=20 Dec.] ob. Eliseus archidiaconus, qui dedit fratribus suis res proprietatis sue, in uilla quae dicitur Gratiacus' [=Grisy] (*Recueil des Historiens de la France: Obituaires* t. iii (Paris, 1909) p. 246); cf. Lebeuf, *Histoire d'Auxerre* t. i (Paris, 1743) p. 748; Max Quantin, *Dictionnaire Topographique du Département de L'Yonne* (Paris, 1862) p. 63. I am deeply indebted to Monsieur Léon Dorez for these facts and references.

[2] A photograph of one page in Ehrle-Liebaert, *Specimina* no. 31.

[3] Catalogue errs in giving 'Gal.' also.

of its interest in connexion with the incriminating passage of Pelagius.

(2) *First Corinthians.* The preface consists of the Ambrosiaster preface interwoven with the preface that we have found in the second class of Pseudo-Jerome MSS. Claudius, however, may have taken the latter from a biblical MS.

(3) *Second Corinthians.* The preface consists of genuine Ambst. + [Pelagius] prologue + genuine Ambst.[1], thus combining the whole of both. First part of commentary is genuine Ambst., as is also the conclusion.

(4) *Ephesians.* He gives the Cassiodorian prologue, but adds a piece to it. There is evidence of use of the Cassiodorian commentary also (e.g. p. 625 ll. 14—18 (which = Pelagius); ll. 31—35).

(5) *Philippians* has exactly the Ambrosiaster prologue.

(6) *Colossians* has the Ambrosiaster prologue followed by another.

(7) *Titus* has the Cassiodorus prologue. Paris MS 10,878 is the only one known to me that has the authorities indicated in the margin. It specifies $\overline{\text{IH}}$, $\overline{\text{AN}}$, $\overline{\text{AG}}$ (= Jerome, Anon., Augustine, respectively). It has $\overline{\text{AN}}$ seventeen times, and every time the passage so marked is from the Cassiodorian commentary.

(8) *Philemon* has the Cassiodorus prologue.

(9) *Hebrews* seems to have the usual biblical prologue.

It is fairly clear even from this slight examination that Claudius exploited the Cassiodorian commentary, but there is no evidence known to me that he had either Pelagius or Pseudo-Jerome in his hands. That he was hostile to Pelagius is quite clear from the introductory letter to the Ephesians commentary[2].

With the commentaries of Claudius are closely connected those by Hatto of Vercelli, edited by C. Burontius del Signore from the autograph of Hatto (which still exists[3]) in two delightful folios, at Vercelli itself in 1768. Riggenbach has shown that Hatto took over

[1] Cf. *J.T.S.* IV (1902—03) p. 90.

[2] (Best edited in) (M.G.H.) *Epistolae Karolini Aevi* t. II (Berol. 1895) p. 598 ll. 22—23.

[3] Vercelli, Bibl. Capit. 40 (XXXIX) (saec. X) a page photographed in *Monumenta Palaeographica Sacra* (Torino: Bocca, 1899) no. XVII; the only other MS is Karlsruhe, Aug. CL (saec. X—XI), as Dr Holder informed me. But 1, 2 Cor. also in Bamberg, B. II 20 (saec. XI). The commentaries are reprinted in Migne, *P.L.* CXXXIV.

the commentaries of Claudius on Philemon and Hebrews practically unaltered[1]. I can testify that the same is true with regard to that on Titus. It would appear that Hatto is more independent of Claudius in the longer epistles, but that he used him throughout. Of Hatto, as of Claudius, it may be said that 1 and 2 Thess. and 1 and 2 Tim. are Ambrosiaster. Hatto once[2], however, uses Pelagius by name:

In 1 *Cor.* xv 31: Pelagius dicit quia 'per' non semper pro iuramento accipitur: nam cum dicimus: 'per puerum misi' et similia, non iuramenti est.' This is a paraphrastic reference to the commentary, which we remember was known at Verona in the Middle Ages[3]. Hellmann[4] cites three passages where Cassiodorus is used by him, but he naturally had no occasion to ask whether these passages come direct from Cassiodorus or through the mediation of Claudius.

Zmaragdus of St Mihiel

Zmaragdus[5] in his own preface (of date between 819 and 830) declares that he used 'Pelagius' in his compilation. There is no evidence that he did so anywhere else than in the Pauline Epistles. It is of some importance, therefore, to enumerate the passages of the Epistles in the Lectionary for the understanding of which his exposition was compiled. They are these, with the column of Migne[6] added, where the exposition of each section begins:

		col.
Rom.	i 1— 6	15
	vi 3—11	399
	19—23	405
	viii 12—17	411
	18—23	362
	28—39	526
	x 10—18	507
	xii 1— 5	75
	6—16	80
	16—21	91
	xiii 8—10	96
	11—14	512
	xv 4—13	515
1 Cor.	i 4— 8	471
	iiii 1— 5	519
	v 7— 8	224
1 Cor.	viiii 24–x 4	100
	x 6—13	414
	xii 2—11	419
	xiii 1—13	112
	xv 1—10	433
2 Cor.	i 3— 7	531
	iii 4— 9	439
	vi 1—10	118
	viiii 6—10	436
	xi 19—	
	xii 9	103
Gal.	i 11—20	392
	iii 16—22	442
	iiii 1— 7	62
	22—31	148
	v 16—24	448
Gal.	v 25—	
	vi 10	455
Eph.	i 3— 8	41
	iii 13—21	461
	iiii 1— 6	466
	23—28	480
	v 1— 9	133
	15—21	485
	vi 10—17	491
Phil.	i 6—11	496
	ii 5—11	199
	iii 17—21	501
Col.	i 9—11	505
	iii 1— 4	221
1 Thess.	iiii 1— 7	129
Tit.	ii 11—15	55[7]

[1] *Die ältesten lat. Kommentare* pp. 25 ff. [2] Riggenbach, p. 30 n.
[3] See p. 23. [4] P. 182, n. 7. [5] See pp. 31 f. [6] *P.L.* CII.
[7] For Hebrews passages see Riggenbach, *Die ältesten lat. Komm.* p. 39.

Zmaragdus's compilation is preserved in whole or in part in the following MSS[1]. Those marked with an asterisk I have myself collated for symbols, and in some cases also for the Pelagian readings.

Angers, 233 (saec. IX), second part only (from St Aubin).

*Berlin, Lat. 695 theol. fol. 344 (saec. X) (from Werden).

Boulogne-sur-mer, 25 (saec. X) (from St Omer) (see Pitra in Migne, *P.L.* CII p. 1112 ff.).

Córdoba, Mosque (Cathedral) Library 1 (olim 72) (saec. X) (about A.D. 960).

*Einsiedeln, 39 (saec. IX) (from Reichenau?) (imperfect).

*London, Brit. Mus., Additional MSS 21914 (saec. X) (imperfect).

*Luxemburg, 135 (29) (saec. X) (from Orval).

Madrid, Archivo Histórico Nacional 1 (saec. XII).

*Munich, Clm 6210 (saec. IX) (from Freising)[2].

*Munich, Clm 6214 (saec. X) (from Freising).

*Oxford, Bodleian, Barlow 4 (saec. IX—X).

*Paris, B.N. 2341 (saec. IX) (from Reichenau?).

*Paris, B.N. 12045 (saec. IX), defective at beginning and end (from St Maur-des-Fossés).

*St Gall, Stiftsbibliothek 424 (saec. IX).

*St Gall, Stiftsbibliothek 435 (saec. X).

*St Omer, 257 (saec. X), second part only.

*Zürich, Kantonsbibliothek XII (saec. X) (from Rheinau).

*Zürich, Kantonsbibliothek XXXII (saec. X) imperfect (from Rheinau).

For a detailed account of the symbols used throughout the work in the MSS, the reader is referred to my two articles[3]. Here it is enough to say that P was employed by Zmaragdus to indicate 'Pelagius,' whether, as in the vast majority of cases, it be the original

[1] This list is, I think, fuller than any other published: I owe two items to the kindness of Dom Wilmart.

[2] The collation of this MS I owe to the courtesy of the ever lamented A. H. Kyd, B.A., of Wadham Coll. Oxon. and the University of Manchester.

[3] *Journ. Theol. Stud.* vol. IX (1907—1908) pp 584—597; vol. XXIII (1921—1922) pp. 73—76. The *Essai Critique sur la vie et les œuvres de Smaragde, thèse soutenue par* Louis Barbeau 29 *janvier* 1906 *et jours suivants*, has not, I believe, been published. I have to thank Dom Morin and M. Henri Omont for information about it. I have not seen J. Schmidt in *Der Katholik*, Bd. LXXXVI (1906) pp. 241—257.

form of Pelagius, or, as in a very few cases, the passages quoted are taken from the Cassiodorian revision of Pelagius[1]. As already mentioned[2], the erroneous 'ex Primas.' of the editions everywhere represents a $\overline{P}$ (= ex Pelagio) of the MSS. It is not too much to say that Zmaragdus relied most of all on 'Pelagius' for notes on the Pauline Epistles, all the more perhaps because he was not in possession of Ambrosiaster[3]. In addition to Pelagius and Cassiodorus, he employed for the Epistles of St Paul, Origen-Rufinus on Romans, Jerome on Galatians and Ephesians, Chrysostom latinised, Cassiodorus (apart from the revision of Pelagius), Isidore[4], Cyril on Philippians latinised, Victor of Capua, Gregory, Augustine *De Diuersis Quaestionibus* LXXXIII, Pseudo-Augustine *Quaestiones Veteris et Novi Testamenti* CXXVII[5].

Zmaragdus's method may be illustrated after Riggenbach[6]: the Pelagian portions preserved by Cassiodorus are in thick type. The text is naturally that of Zmaragdus[7].

(*In Rom.* vi 19 = Zm. 406 c) $\overline{P}$. Hoc est, maiora quidem exigere a uobis pro diuinae seruitutis retributione deberem, sed condescendens et temperans **infirmitati uestrae** humana et possibilia praedico atque suadeo, ut sicut prompti fuistis ad sectanda noxia atque contraria, ita alacres sitis ad ea quae utilia et saluti amica sunt peragenda.

Hoc] Id 2 *codd. Zm.* suadeo] persuadeo *Cassiod.*

Clearly Cassiodorus only, and not Pelagius, was before Zmaragdus's eyes here. Pelagius differs very seriously from both.

(*In Rom.* vi 11 = Zm. 403 A—B) $\overline{P}$. id est: sicut caput uestrum **semel** est mortuum, sic et uos **membra** illius effecti, uitae eius **exempla** sectamini, ut nihil morti ulterius **debeatis**, hoc est, ut in uobis locum mors secunda non habeat. ille autem **uiuit deo**, qui Christi uestigia humilitate, sanctificatione, pietate sectatur.

This is exactly Cassiodorus: of it Pelagius has hardly a word[8].

It is clear, however, that in most places Zmaragdus used Pelagius rather than Cassiodorus. Let us take an instance where the two differ rather seriously:

[1] Riggenbach, *Unbeachtet gebliebene Fragmente* pp. 6 ff. [2] P. 320.

[3] The MS of Ambst. on Romans now at St Mihiel (16) is dated 'saec. x,' and is therefore later than Zmaragdus's time.

[4] In at least one case (p. 415) Isid. = Ps.-Ambr. *De* XLII *Mans.* 13.

[5] See my edition p. xxvi. [6] Pp. 8 f.

[7] All three texts are, however, critically edited according to the MSS.

[8] Cf. also *in Gal.* v 18 (Zm. 449 D, Cassiod. 601 A) (Hellmann, p. 157).

In Rom. viii 12

(Zm. 411 B—C = Pelag.)	Cassiod. (459 A)
Hoc totum agit ut ostendat eis legem non esse necessariam, quae carnalibus data est.	Hoc totum agit ut ostendat legem ueterem fidelibus non necessariam, quae carnalibus et peccatoribus data est.

Hardly ever do we find any evidence of use of Pseudo-Jerome, but citations in the section *in* 2 *Cor.* vi 1—10 (Zm. pp. 118 f.) are several times made from $\overline{\overline{\text{H}}}$, side by side with $\overline{\text{P}}$. It is possible that the references to $\overline{\text{H}}$ refer to small portions of genuine Jerome sandwiched here and there between other borrowings: certain portions of this section have not yet been traced to their real author or authors.

The MSS of Pelagius and Cassiodorus in Zmaragdus's possession were good. It is not often that Zmaragdus's theological prepossessions lead him to contradict Pelagius, but they do on one occasion at least, *in Rom.* viii 29, where Pelagius says: 'praedestinare idem est quod praescire,' but Zmaragdus deliberately inserts the negative 'non' before 'idem.' Hellmann groups Zmaragdus as a textual authority with Sedulius and the Vienna glosses[1]. All are of good quality, but my own opinion is that Sedulius is, alike in extent and textual purity, the most important of the three.

Sedulius Scottus

Nothing is known of this scholarly Irishman before his appearance in Liége about A.D. 848. There he laid the foundations of an extended influence. After 850 he is found at Cologne, and he is known to have been in touch with Fulda, Metz and other places[2]. One of his strongest interests was the study of the Bible, on various parts of which he made collections. The 'Collectaneum in Epistolas Pauli' was edited by Johannes Sichardus as early as 1528

[1] *Sedulius Scottus* pp. 150 ff., 170.

[2] Cf. Manitius, *Geschichte* pp. 315 ff.: on his works see also M. Esposito in *Proceedings Royal Irish Acad.* vol. xxviii (1910) section c pp. 62—95; *Hermathena* vol. xvi (1911) pp. 58—72, 329; Hellmann, *Sedulius Scottus* (München, 1906); Von Dobschütz (*Jahresbericht der Schles. Gesellschaft für Vaterl. Cultur* 1913), 'Ein Bücherkleinod' pp. 5 ff.

at Basle, but the book is by no means rare[1]. His text was based on an old Fulda manuscript, and has since been reprinted several times[2]. Sedulius or his school is now associated with certain Graeco-Latin Biblical MSS; the Bibliothèque de l'Arsenal Psalter, the St Gall Gospels (Δ), and the Boernerianus (Gg) of the Epistles of St Paul.

Though his influence was strong, his works have not been preserved in many copies. Traube, and after him Hellmann[3], could enumerate only five surviving MSS of the Pauline compilation; that from which the *editio princeps* was printed has perished, like most of the great Fulda collection. These MSS are:—Clm 9545 (saec. x) (from Oberaltaich), Clm 6238 (saec. x ex.) (from Freising), Zürich, Kantonsbibliothek, codex LXXII (saec. x) (from Rheinau), Fulda (saec. XI—XII) (= Weingarten 27), Bamberg B v 24 = Bible MSS 127 (saec. XI ex.[4]). In the opinion of Hellmann, the best MSS are those of Zürich and Bamberg. I have therefore fully collated the Pelagian extracts in these, as also in the *editio princeps*. I have further collected the symbols indicating authorities used, in the two Munich MSS: the Fulda MS I have not seen.

Even a careless reader of the first printed edition would see that Pelagius was one of the authorities employed by Sedulius, for near the beginning of the commentary there occur in the text (not in the margin) the words: 'Aliter secundum Pil(agium)[5].' But, as the first editor ignored the marginal symbols, which reveal that the work is only what it claims to be, a 'collectaneum,' even Zimmer declared that it quotes sources only here and there[6]. Hellmann's *Sedulius Scottus* revealed the real situation, and on the basis of a collation of the four MSS named I was allowed to publish 'The Sources of Sedulius Scottus' *Collectaneum* on the Epistles of St Paul[7].'

[1] Best account of its genesis in P. Lehmann, *Iohannes Sichardus* u.s.w. (München, 1911) pp. 54 f., 120.

[2] Lastly Migne, *P.L.* CIII. The orthography of the *editio princeps* is better than that of Migne, and a certain number of variations in reading have crept in since 1528.

[3] Pp. 190 ff. [4] Hellmann, 'saec. XII.'

[5] The Irish spelling of Pelagius. The archetype had many Irish 'symptoms,' as a palaeographical study of the MSS reveals.

[6] 'Die (d. h. Pseudo-Primasius u. Sedulius) selbst überhaupt nur ganz vereinzelt Quellen citieren,' p. 112.

[7] *Journ. Theol. Stud.* vol. XVIII (1916—1917) pp. 184—228.

This investigation proved extensive use of Pelagius, as the leading authority, under the symbols PELAG, PELA, PEL, PILAG, PILG, PIL. It proved also that he had used the following: Albinus (Alcuin) *in Hebr.*; Ambrosiaster on Rom. 1 Cor.; Theodore of Mopsuestia (in Latin) on Galatians; Augustine (various works); Pseudo-Augustine (Ambrosiaster) *Quaestiones* (the earlier edition); at least one Pseudo-Augustinian sermon; Basil; Bede; Cassian; Cassiodorus *De Actibus ac Disciplinis, In Psalterium*; Eusebius-Rufinus *Hist.-Eccl.*; Faustus Reiensis; Gennadius; Gregory; Jerome *in Gal. Eph. Tit.*[1], and a number of other works; John (i.e. Chrysostom); Isidore, which means nearly always the Cassiodorus (Pseudo-Primasius) commentary (occasionally the *Etymologiae*); Origen-Rufinus *in Rom.*; Junilius[2]; Sedulius (about a column of original matter).

To judge by the Pelagian extracts, Sedulius copied his sources most carefully. He has no knowledge of the Pseudo-Jerome, and so far as the Pelagian comments are concerned, he comes perhaps nearer to **A** (the Reichenau MS) than any other authority of which I have knowledge[3]. Unfortunately I did not make the same critical study of Sedulius's biblical text as I have devoted to the notes, but from a study of such hints of it as are obtainable from the printed text and my collations, I have the impression that Sedulius must have taken over for his lemmata the **BD** (*Book of Armagh*) type of text from his copy of Pelagius[4]. In other words, his procedure was to take Pelagius, text and commentary, as the basis of his *Collectaneum*, omit from the notes what was unorthodox or useless for his purpose, and fill out its meagre, glossarial character from the contents of his library. I suggest therefore that a collation of the biblical text in the best MSS would be decidedly worth while, as a control over the **B** readings. It is quite clear that Sedulius did not use on this occasion the *g* text, as Traube at one time imagined.

Study of Sedulius's Pelagian extracts has been rendered easy

[1] *Never* Ps.-Jerome on the Epistles of St Paul.

[2] Junilius occurs in an unpublished part of Sedulius I found in the Rheinau MS, but overlooked in writing the article just mentioned.

[3] Cf. *in* 2 *Cor.* x 1 uindicandum **A**SdWb; delicti **GH**: *in Eph.* vi 23 nam caritas **A**GSd; caritas **H**: *in* 1 *Tim.* iiii 8 aeuo **AB**Sd; eo H_1; aeternum GH_2.

[4] See W.-W.'s apparatus to *Romans* passim.

by the most convenient fact that Hellmann restored their text critically from the MSS before publishing such as he used. He has had no difficulty in showing that it is a good text, much superior to Pseudo-Jerome and G, wherever it is available. Parallels between Wb and Sd have been already alluded to. They have un-Pelagian notes in common, e.g. at 1 Cor. vii 19 on *circumcisio nihil est* and at 2 Tim. iiii 3 on *prurientes auribus*[1]. The contact with Wn is even more striking. Hellmann enumerates nine passages shared by Wn and Sd, not one of which is genuine Pelagius. One passage (*in Col.* i 2) shared by Wb and Wn, is also un-Pelagian. Facts like these suggest that some at least of the glosses in these MSS come from Sedulius. In Hellmann's scheme[2], Zm, Sd and Wn are represented as coming from one common root, and Wb is, so to speak, the uncle of all three.

Of the Hebrews commentary in Sedulius the reader may be referred to Riggenbach's account[3].

Haymo of Auxerre

Exegetical material, attributed in print sometimes to Haymo Bp of Halberstadt, sometimes to Remigius of Auxerre, has now been successfully vindicated for Haymo, a monk of Auxerre[4]. The oldest MSS, of the Pauline commentary at any rate, are anonymous. It appears to have been composed about the middle of the ninth century, and was first printed in 1519 at Strassburg[5]. The following MSS have come to my knowledge, though I should say I have made no effort to record any later than the eleventh century:

Paris, B.N. 2409 (saec. IX) (Rom. 1, 2 Cor. 1, 2 Thess.).
" " 13409 (saec. IX) (1 Tim. [part only], 2 Tim. Phil. Eph. Hebr.) (first of St Peter's, Corbie, then of St Germain-des-Prés).
" " 2412 (saec. X) (Hebr.) (under name of Ambrose).

[1] See Hellmann, p. 159; but his other two examples are real Pelagius.
[2] P. 170. [3] *Die ältesten lat. Komm.* pp. 212 ff.
[4] Riggenbach, *op. cit.* pp. 178—201.
[5] '*Haymo Sax. episc. Halberstatt. in diui Pauli epistolas cum breuis tum perlucida expositio*: Excusum Argentinae per Renatum Beck Anno MDXIX.' Copies appear to be very rare.

Paris, B.N. 12303 (ancient no. 821) (saec. x) (2 Cor. 1, 2 Thess. 1, 2 Tim. Phil. [also by a different scribe, Phil. 1 Thess.] Eph.). This MS and 2412 are two parts of the same MS, once together in St Germain-des-Prés[1].

„ „ 2452 (saec. x).

„ „ 17290 (saec. x) (Romans wanting; partly arranged as a lectionary).

London, B.M. Harl. 3102 (saec. ix) (Rom. 1 Cor. down to xv 27—28, rest lost) (a French MS).

St Gall 333 (saec. x).

Avranches 115 (saec. xi).

Douai 343 (saec. xi): 344 (saec. xi) (Hebr.).

Le Mans 229 (saec. xi) (Rom. 1, 2 Cor. Hebr.).

Angers 67 (saec. xi): 1902 (saec. xi) (title and one leaf).

Milan, Ambros. A 138 sup. (saec. ix—x) (Rom. Hebr. 1, 2 Cor.) (Bobbio).

Rome, Vat. lat. 615 + Vallicell. A. 8 (saec. xi—xii) (Rom. 1 Cor.)[2] (formerly of S. Euticio in Nursia?).

„ Bibl. Capitol. C. 102 (saec. xi) (lacks Tit. Philem.?).

„ „ „ 103 (Gal. Eph. Phil. Col. Hebr.).

Naples, Bibl. Nazionale, vi B 3 (saec. xii) (written in S. Lorenzo in Carminiano near Troja, between 1145 and 1165)[3].

„ Bibl. Nazionale, vi B 11 (saec. xi—xii) (formerly of Troja).

Monte Cassino ff. 209 (pp. 420) 25 × 34 cm. (saec. xi in.).

Having copied various portions of the British Museum MS, which is perhaps the very oldest of all the MSS, and compared it with the printed text, I can testify that Haymo is exceedingly well represented in print. But he is not of much use for constituting the text of Pelagius. He fished in most waters, and was an independent thinker besides. In Romans we can see use made of Ambrosiaster, Origen-Rufinus and Cassiodorus (Ps.-Primasius)[4].

[1] See 'Dismembered Manuscripts' by the present writer in *Revue Bénédictine*, t. xxix (1912) pp. 367 f.

[2] See the article cited in the last note.

[3] This superb MS like the other Naples and Monte Cassino MSS was kindly indicated to me by Dr Lowe (see now his *Beneventan Script* p. 322 etc.).

[4] He has the tell-tale *animositas* at *in Rom.* i 29 (Pelag. *intentio*).

I did not discover any evidence of direct use of Pelagius. But in any case he used his sources with considerable freedom, and much of his work seems to be original, at least in this sense that it is not derived from other professed commentators on the Epistles. He appears on occasion to have used Zmaragdus (e.g. *in* 2 *Cor.* vi 5 is taken from Ps.-Aug. *Quaest. V. et N. T.* 120 through Zmaragdus).

Isidore

Isidore of Seville was the arch-compiler of the Middle Ages, and it can be shown that he extracted material from Pelagius among many other authors.

Etym. vii 9, 9 '"electus," sicut in Actibus Apostolorum spiritus sanctus dicit (xiii 2): "Segregate mihi Barnaban et Paulum ad opus quod **elegi** eos,"' is from Pelag. *in Rom.* i 1 'sicut in Actibus Apostolorum spiritus sanctus dicit: "Segregate mihi Barnaban et Saulum ad opus quod **elegi** eos[1]."'

Etym. x 46, '"contentiosus" ab intentione uocatus, qui non ratione aliquid, sed sola pertinacia uindicat,' is from Pelag. *in Rom.* i 29 'contentio est, ubi non ratione aliquid, sed animi pertinacia defenditur[2].'

Etym. xi 2, 20 'dicitur igitur "mulier" secundum femineum sexum, non secundum corruptionem integritatis: et hoc ex lingua sacrae scripturae. nam Eua statim facta de latere uiri sui, nondum contacta a uiro, mulier appellata est, etc.' is from Pelag. *in Gal.* iiii 4 'hic mulieris nomen non corruptionem, sed sexum significat, sicut et Eua statim ut facta est, mulier appellatur.'

De Ecclesiasticis Officiis II 18[3] 'et si non uis esse maior, esto uel minor, quia liberae uoluntatis es. nuptiae enim peccatum non sunt, sed per sollicitudinem mundi qui nubunt legem dei

[1] Mr M. Esposito informs me that Isidore habitually uses the Vulgate (vg. here has *adsumsi*).

[2] Hellmann, p. 184, who gives other parallels also from the 10th book.

[3] This parallel I owe to Hellmann, but I have collated three MSS of Isidore; Karlsruhe Augiensis CCLIV (saec. VIII—IX) f. 135, copied from a Visigothic original, St Gall 222 (saec. X) copied from an insular original, 240 (saec. IX): this last MS has lost some leaves (perhaps a whole quaternion) between pp. 280—281, words from *uictitantes aut pane solo* (Migne, *P.L.* LXXXIII 795 A)—*in nouo autem testamento* (807 C). Neither the first nor the second MS seems particularly good, nor can one be said to be really better than the other, to judge by this passage.

seruare uix possunt. Aliter. Illos dicit non peccare si nubant, qui nondum uouerint deo castitatem. ceterum uel qui in corde suo promisit, si aliud fecerit, habet damnationem, quia primam fidem, sicut ait apostolus, irritam fecit. quod enim erat per naturam licitum, per uotum sibi fecit inlicitum, sicut Annanias et Saphyra, quibus de pretio possessionis suae retinere nihil licuit, ob quam causam et subita morte prostrati sunt.' This is from Pelag. *in* 1 *Cor.* vii 28: Isidore adds *dei* to *legem*, *per naturam* before *licitum*, and touches up the order of words once or twice, but otherwise the correspondence is exact.

Quaest. de Vet. et Nov. Test. 32 §§ 37, 38 (ed. Arevalo, tom. v, p. 255): 'Dic mihi: *dilectio* uel *caritas* in quot modis consistit[1]? In iiii. Hoc est, primum in dei timore uel dilectione; secundum, sicut nosmet ipsos sic deum amemus; tertium, proximos; quartum, etiam inimicos. deum ergo plus quam nos diligere debemus, proximum sicut nos, inimicum ut proximum; et nisi deum primum dilexerimus, nosmet ipsos minime diligere poterimus.' This is from Pelag. *in Gal.* v 14 '*dilectio* uel *caritas* quattuor modis constat: hoc est, in dei dilectione, quae prima est; secunda, si nosmet ipsos secundum deum amemus; tertia proximos; quarta, etiam inimicos. deum ergo plus quam nos diligere debemus; proximum sicut nos; inimicum ut proximum...nisi deum primo dilexerimus, nos minime possumus non peccando diligere....'

Like Isidore, Luculentius had borrowed from Pelagius without acknowledgement. Passages are *in Rom.* xii 6, 8[2]; there are perhaps others.

Note on Prologues or Arguments

It is notable that while the *Primum quaeritur* prologue is found in nearly all Vulgate MSS, a complete set of Pelagian prologues has not yet been produced from a biblical MS. Dom de Bruyne, the leading authority on Latin biblical prologues, has, however, discovered a few traces of them[3]. They are these:

arg. Phil. Paris, B.N. 9380 (saec. VIII—IX) (formerly of Orléans), 15180 (saec. XII) (formerly of Foigny); Ste-Geneviève 10; Puy; Brussels 2.

arg. 1 Thess. Paris, B.N. 9380; 15180; Ste-Geneviève 10; Puy; Basle BIC; Brussels 67; 68; Engelberg, 245.

[1] *Arev.* consistunt. [2] Migne, *P.L.* LXXII pp. 815 ff.

[3] *Revue Bénédictine* t. XXIV (1907) p. 263, where add *non* before *sit* in the note.

arg. Col. Paris, B.N. 9380; 15180; Puy; Basle BIC; Brussels 42.
arg. 1 Tim. Paris, B.N. 9380; 15180; Ste-Genev. 10; 18; Puy; Basle BIC; Brussels 2; 68.
arg. 2 Tim. Paris, B.N. 9380; Ste-Genev. 10; 18; Puy; Brussels 68.
arg. Tit. Paris, B.N. 9380, 15180; Puy; Engelberg, 245.
arg. Philem. Paris, B.N. 9380 (partly).

It is understood that Dom de Bruyne will edit all known Latin biblical prologues in the *Collectanea Biblica Latina*. It has not been possible for me to collate any of these MSS except Paris 15180; the great Theodulfian Bible was not accessible to readers during the war. In view of what has been written above, the fact that the oldest biblical *testis* for the prologues has Spanish connexions is interesting.

Summary

(*a*) *Textual Authorities*

The leading authorities are **A** and **B**, **A** especially for the extent of the commentary, **B** particularly for the biblical text. G, V and **H** come next in importance, so far as the commentary is concerned, for they contain practically the whole of it. The Cassiodorian revision is of almost equal value, subject to the qualifications that the language and the thought are modified, especially in Romans, in the interests of Augustinian theology, and a considerable portion of Pelagius is unused, while a Vulgate text is substituted in the lemmata. Sedulius Scottus used apparently the **B** type of Biblical text, and is a most exact quoter of the large portions of the commentary present in him. Other authorities, such as Zmaragdus, and the Würzburg and Vienna glosses, are on occasion useful as makeweights. In using all the post-Cassiodorian authorities, caution is required in distinguishing between the original Pelagius and the Cassiodorian revision, for both appear to have been accessible to them.

(*b*) *Citations of Pelagius by Name*

The investigation in this and the second chapters has tended to show that the name 'Pelagius' might be attached to any form of the Pelagian commentary. Yet it is not without interest to tabulate here, chronologically and locally, such references to the

Pelagian commentary *by name* as have been discovered, mainly by other scholars.

Authority	Date	Place
Augustine	A.D. 412 and later	North Africa
Marius Mercator	A.D. 429—431	Constantinople, etc.
Arnobius Iunior	about A.D. 450	Rome (?)
Anon. comm. in epp. canon. (cod. Aug. CCXXXIII, saec. IX).	about A.D. 650	Ireland
Irish Canons	about A.D. 700	Ireland
Book of Armagh	A.D. 808	Ireland
Würzburg, MS theol. F. 12	saec. VIII in. (glosses by various scribes, of uncertain date)	Würzburg
Zmaragdus	A.D. 809—830	St Mihiel
St Riquier catalogue	A.D. 831	St Riquier (Picardy)
Murbach catalogue	about A.D. 840	Murbach (Alsace)
Sedulius Scottus	A.D. 848—858	Liége and Rhine country
St Gall catalogue	about A.D. 850	St Gall
Lorsch catalogue	about A.D. 900	Lorsch (s. of Darmstadt)
Hatto, Bp of Vercelli	about A.D. 960	Vercelli
Lucca plut. I 1[1]	saec. XI	Italy
Vienna MS 1247	A.D. 1079	Ratisbon
Berlin, cod. Phill. 1650	about A.D. 1100	Metz
Cod. Bodl. Laud. Misc. 350	about A.D. 1100	Eberbach (Bavaria)
Clm 18530	about A.D. 1100	Tegernsee (Bavaria)
Paris, B.N. 11929[1]	saec. XII	Udine, Italy
Cambridge, Corpus Christi Coll. 48, E. 3 (saec. XII late)	about A.D. 1200	St Albans, England[2]
Eton MS 26 Bk. 3. 2 (saec. XII—XIII)		
Cambridge, St John's Coll. 183 (G. 15) (saec. XII—XIII)		
Dublin, Trin. Coll. A. 2. 2 (51 Abbott) (saec. XII—XIII) (belonged saec. XV to West Dereham in Norfolk)		
Berne MS A 73	saec. XIII	France (?)
John of Verona	saec. XIII	Verona
Milan, Bibl. Brera AE XIV 9[1]	saec. XIII	Italy

[1] De Bruyne, *Revue Biblique* t. XII (1915) p. 383.

[2] About this group I have learned from Dr James' Catalogues. I have collated the C.C.C. MS, and Professor John Fraser kindly copied the Dublin MS for me.

SUPPLEMENTARY NOTE ON THE SHORTER FORM OF PSEUDO-JEROME (pp. 268 f.; 276)

The connexion between the *Martyrologium* of Pseudo-Jerome and the Pauline commentary of Pseudo-Jerome (H_1, the shorter form) may be rather early and close. To the former are prefixed two supposititious letters, one from Chromatius and Heliodorus to Jerome, and the other from Jerome to Chromatius and Heliodorus[1]. The reader will recall that the supposititious letter preceding the shorter form of the Pseudo-Jerome commentary is also addressed to Heliodorus. The view occurs to one that both these supposititious books, therefore, come from the same workshop. This idea is confirmed by the occurrence of the rather rare word *lassescere* in both the letters attributed to Jerome himself. If this hypothesis be correct, then the shorter form of Pseudo-Jerome is probably an Italian product, and it certainly antedates Cassiodorus, a view that we have seen to be probable from other considerations (p. 265): for Cassiodorus actually refers to the letter of Jerome prefixed to the *Martyrologium*[2].

[1] *Martyrologium Hieronymianum*...ediderunt Ioh. Bapt. de Rossi et Ludov. Duchesne (Ex Act. SS., Novembris t. II) (Bruxelles, n.d.) p. lxxxii.

[2] *Inst.* c. 32, quoted by De Rossi and Duchesne, p. xlvii.

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VOL. IX

No. 2. PELAGIUS'S EXPOSITIONS OF THIRTEEN EPISTLES OF ST PAUL: TEXT

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PELAGIUS'S EXPOSITIONS OF THIRTEEN EPISTLES OF ST PAUL. II

TEXT AND APPARATUS CRITICUS

BY

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INTRODUCTORY NOTE

THE welcome accorded to the first volume was most gratifying to the editor, especially as a considerable part of it could not be fully understood till the text of the Expositions was published. The conclusions arrived at in the first volume have on the whole borne the test imposed on them by the compilation of the critical apparatus, but as one or two points have become clearer in the course of its composition, it may be well to summarise the textual situation as it now appears.

The authorities labelled AH_1V are based, in parts at least, on a slightly shorter form of the work than that which lies behind BH_2G. The archetype of AH_1V omitted several verses towards the close of certain Epistles, namely verses containing salutations. It would seem that Pelagius, at least at first, did not copy out these verses, because he had nothing to say about them. On the other hand, the BH_2G family omits many notes on Philippians. In the AH_1V family the Biblical text of the *lemmata* is very close to the Vulgate. The investigation in the first volume made it clear that this Vulgate character is due to the deliberate action of a reviser later than Pelagius himself. The Biblical text in B, G throughout First Corinthians and sometimes elsewhere, Sd, and very often D, is doubtless Pelagius's own text. In these MSS the passages of the Epistles missing from the AH_1V family are found in their places. In them also there are a very few notes not present in AH_1V. It would seem that BH_2G, so far as the Pelagian notes are concerned, go back to a form slightly later than AH_1V, but not necessarily due to another author than Pelagius. If any scholar will contend that it is due to some one else, the name of Caelestius, his companion and co-author, is ready to hand[1].

The exposition seems sometimes to support a Vulgate

[1] Some of these notes, like *in* 1 *Cor.* vi 20 and *in Tit.* i 12, suggest a later date.

reading in the *lemma* rather than the non-Vulgate reading printed by me. Some will say that in such cases it was my duty to put the Vulgate reading into the text. But I have refrained from doing so because of the uncertainty which surrounds the Biblical texts of the early part of the fifth century. As a matter of fact, there are other places where the B(G)SdD reading is just as clearly presupposed by the comments. In view of the general situation and the necessity for economizing space, I have used square brackets throughout to indicate a part omitted either from A or B, whether in text or in comment. These square brackets will at once send the reader to the apparatus.

It has now become evident to me that the expositions in the manuscript called V are based on a copy for which not only the A type and Pseudo-Jerome, but Cassiodorus also was employed. This last fact was unknown to me when vol. I was published, but is perfectly clear now from such passages as the expositions of Rom. xv 31, 2 Cor. xi 12, xiii 10, Eph. ii 14, v 32, Col. ii 20, iiii 5–6. I should, therefore, be less ready now to suggest that Pelagius's "own copy to which he added notes from time to time" (vol. I p. 255) lies behind the wonderful compilation preserved to us in V.

Further study has shown that Zmaragdus employed a Pseudo-Jerome of the second class, using the symbol $\overline{\text{P}}$ to indicate it. I should now doubt whether he also possessed a pure Pelagius. The reader should study the critical apparatus to the passages indicated in vol. I p. 333.

Cassiodorus and his pupils deliberately substituted the Vulgate text throughout for that which they found in their copy of Pelagius, and the Cassiodorian *lemmata* as restored by me from the *editio princeps* of Pseudo-Primasius and the MS 270 at Grenoble, will henceforth constitute a first-class authority for the Vulgate text of the thirteen Epistles of St Paul.

As regards the interpolations contained in **H**G and V, I am happy to state that the Syndics of the Press have kindly consented to their publication in a supplementary volume, which ought to appear within a year or two after this. The volume will not, however, contain the Cassiodorian interpola-

tions or alterations, which are properly reserved for my edition of Cassiodorus in the Vienna *Corpus*.

In a review of my first volume in the *Bulletin d'Ancienne Littérature Chrétienne Latine* for October 1922, Dom De Bruyne revealed the existence of a Pseudo-Jerome manuscript which does not appear in my lists. This twelfth century manuscript is at Göttweig Benedictine Abbey, near Krems, Lower Austria, where it bears the number 23 (36). By the aid of a grant from the Hort Fund and the courtesy of the Abbot and Prior, I was able to make some study of the manuscript in August, 1924. Dom de Bruyne assigns it to my second class. This is not correct. In fact the MS belongs neither to the first nor to the second class, but constitutes a class by itself. For instance, it has the Epistles in the Pelagian order, and yet comprises the commentary on Hebrews. A collation of test passages renders it very improbable that it preserves the true Pelagian text in any place where all other authorities have lost it, but it is clear that a complete collation is desirable in the interest of the interpolations, and this I hope to make in time for the third volume.

It would be too much to expect that I have attained absolute accuracy in the presentation of the many thousands of *data* recorded in this volume, but at least I hope the reports of A and B may be relied on, for I have been enabled by the kindness of the Managers of the Hort Fund at Cambridge, and the authorities at the Landes-Bibliothek in Karlsruhe and at Balliol College, Oxford, to collate these MSS afresh with the printed text in this volume. The orthography adopted is almost exclusively that of A. I hope that the absence of the orthographical index, which I intended to publish in this volume, will not be too greatly regretted. In view of the fact that the volume is much longer than either the Syndics or I intended, I have felt it my duty to withhold this material, which may one day find a place in a new and comprehensive treatise on Latin orthography, a subject in which I have always taken a very great interest. For reasons of space I have also curtailed the indexes of words and names as much as possible.

I cannot conclude this note without offering to the officials and workmen of the Press my most cordial thanks for the way in which they have presented what is perhaps the most complicated piece of Latin critical apparatus they have ever been called upon to print. I trust also that the use of square brackets in the text has not unduly marred what is a veritable work of art.

A. SOUTER.

ABERDEEN,
January 17th, 1925.

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W. Mundle, 'Die Herkunft der 'marcionitischen' Prologe zu den paulinischen Briefen' (*Zeitschrift für die neutestamentliche Wissenschaft*, XXIV [1925] pp. 56–77).

M. Schanz, C. Hosius, G. Krüger, *Geschichte der römischen Litteratur bis zum Gesetzgebungswerk des Kaisers Justinian*, IV^{er} Teil, 2te Hälfte (München, 1920) § 1202, pp. 501–507.

A. Souter, 'A fragment of an unpublished Latin text of the Epistle to the Hebrews, with a brief exposition' (*Miscellanea Fr. Ehrle*, vol. I [Roma, 1924] pp. 39–49).

CORRIGENDA TO VOLUME I[1]

p. 23, ll. 4 ff. (cf. p. 344), John of Verona, presbyter mansionarius, wrote 'Historiae Imperiales,' and died 1337 (P. Lehmann).
p. 58, l. 21, for '64–70' read '64, 66–70.'
p. 84, n. 3, for 'Max.-Taur.' read 'Maximin. Arrian.'
p. 123, l. 21, after 'g' add 'r.'
p. 129, l. 22, for 'Prou. xvii 6' read 'Ps. cxvii 18.'
p. 141, l. 17, for 'Demetrius' read 'Demetrias.'
p. 149, l. 4, after '$\frac{3}{4}$' add 'B.'
p. 154, l. 17, for 'i 4, 6' read 'i 4, 7.'
p. 164, n. 1, for '3' read '2,' and correct the index accordingly, p. 350.
p. 181, l. 26, for 'sunt secutae' read 'secutae sunt.'
p. 185, ll. 8 ff., for 'Prologus Galeatus, etc.' substitute 'epist. 26, 4 § 2' (A.D. 384) (A. Vaccari).
p. 188, last l., for '1820' read '1920.'
p. 205, l. 3 (*b*) of small type should be erased; and add ⋕ = *enim* to this list.
p. 206, n. 2 l. 2, for 'vii ex' read 'vi–vii' (C. H. Turner).
p. 233, n. 2, for 'Koetschau' read 'Koetzschau.'
p. 247, n. 2, for '11 Jan. 802' read '28 Jan. 814.'
p. 303, n. 6, for 'Wilmait' read 'Wilmart.'
p. 320, l. 6, for 'PRI' read '$\overline{\text{PRI}}$.'
p. 333, l. 12 (*c*) of small type, for 'iii 17–21' read 'iii 17–iiii 7.'
p. 338, l. 8, for '*Actibus*' read '*Artibus*.'
p. 344, l. 21 (column *b*), for '900' read '850' (Lehmann's gratifying conclusion).
p. 346 (*b*), l. 28, after '340' add '345.'

[1] For some of these I am indebted to reviewers and other friends. The general statements in the introductory note to this volume also involve some corrections in the body of the previous volume.

PELAGI EXPOSITIONES XIII EPISTVLARVM PAVLI

CODICVM MANV SCRIPTORVM CONSPECTVS

ℜ Fragmenta Vaticana (saec. vii) (uide uol. I. pp. 48, 226).
A Augiensis CXIX (saec. viii–ix) (I. p. 201).
B Baliolensis 157 (saec. xv) (I. p. 213).
O Mertonensis 26 (saec. xv) (I. p. 223).
K Fragmenta Friburgensia (saec. ix in.) (I. p. 229).
H Pseudo-Hieronymus (saec. v–vi) (I. p. 265).
H_1 archetypus Pseudo-Hieronymi classis breuioris (I. p. 268).
E Parisiacus Bibl. Nat. 9525 (saec. viii ex.) (I. p. 272).
S Sarisburiensis 5 (saec. xii in.) (I. p. 283).
R Monacensis 13038 (saec. ix in.) (I. p. 286).
H_2 archetypus Pseudo-Hieronymi classis prolixioris (I. p. 269).
M Parisiacus Bibl. Nat. 1853 (saec. viii–ix) (I. p. 294).
N Spinaliensis 6 (saec. ix in.) (I. p. 303).
C Trecensis 486 (saec. xii) (I. p. 311).
R corr.: uide R supra.
F Florentinus Med.-Laur. Plut. xv dext. cod. 1 (saec. xii ex.) (I. p. 317).
G Sangallensis 73 (saec. ix) (I. p. 232).
V Parisiacus Bibl. Nat. 653 (saec. viii ex.) (I. p. 245).
Cas = Cassiodorus (Pseudo-Primasius, Migne *P.L.* LXVIII) (saec. vi) (I. p. 318).
cod. = Gratianopolitanus 270 (saec. xii ex.) (I. pp. 320, 325).
Wb = Scholia Wirziburgensia Mp. th. f. 12 (saec. viii–) (I. p. 326).
Wn = Scholia Vindobonensia 1247 (saec. xi) (I. p. 328).
D = Book of Armagh (saec. ix in.) (I. pp. 137 ff. etc.).
Zm = Zmaragdus S. Michahelis (saec. ix in.) (I. p. 333).
codd. (I. p. 334).
Sd = Sedulius Scottus (saec. ix med.) (I. p. 336).
codd. (I. p. 337).
vg = vulgata N.T. secundum Wordsworth et White.
corr. = corrector; *corr.* = *correxit*.
[ ] intra cancellos inclusa sunt ea quae siue A siue B desunt.
— = excepto, exceptis.
\+ ad textum, non ad praecedentes lectiones uariantes referendum est.

ARGVMENTVM OMNIVM EPISTVLARVM

PRIMVM quaeritur qua re post euangelia, quae supplementum legis sunt et in quibus nobis exempla et praecepta uiuendi plenissime digesta sunt, uoluerit apostolus has epistulas ad singulas ecclesias destinare. ut initio nascentis ecclesiae nouis causis exsistentibus et praesentia atque orientia resecaret uitia, et post futuras excluderet quaestiones, exemplo prophetarum, qui post editam legem Moysi, in qua omnia dei mandata legebantur, nihilo minus tamen doctrina sua rediuiua semper populi conpressere peccata, et propter exemplum libris ad nostram etiam memoriam transmiserunt.

Deinde quaeritur cur non amplius quam decem epistulas ad ecclesias scripserit; decem sunt enim cum illa quae dicitur ad Hebraeos, nam reliquae quattuor ad discipulos specialiter sunt porrectae. ut ostenderet nouum non discrepare a uetere testamento, et se contra legem non facere Moysi, ad numerum primorum decalogi mandatorum suas epistulas ordinauit, et quot ille praeceptis a Pharaone instituit liberatos, totidem hic epistulis a diaboli et idololatriae seruitute edocet adquisitos. nam et duas tabulas lapideas duorum testamentorum figuram habuisse uiri eruditissimi tradiderunt.

Epistulam sane quae ad Hebraeos scribitur, quidam Pauli non esse adfirmant, eo quod non sit eius nomine titulata, et

ll. 21 ff. cf. Hier. de uir. inlustr. 5, p. 10, ll. 28–31.

habent A(B)OH_2(G)V *Item consensum codicum sancti Albani et Parisiaci def.* B 11929 *hic citaui* (uol. I, p. 344) *sub nomine* Alb: *om.* H_1: *uide etiam Nouum Test. latine Wordsw.-White*, p. ii, p. 1*ss.*, G. Lais, *Cenni Storici della Bibl. Vallicell. con Ricerche di Patrologia* (Romae 1875), etc.: *retractatum ap. Cassiod.* (PL LXVIII, 413). incipit prefatio pelagii de corpore epistolarum beati pauli apostoli Alb **1** euangelium A* **4** destinare] mittere Alb ut] *praem.* hac autem causa factum uidetur scilicet O,H_2GR Alb (*qui* ∽ ut scil.) initio] initia A*R Alb in initio O **5** exsist.] + praemuniret Par. 11929 orienti*a A absentia orientia G **6** et] *add.* ut G Alb **7** datam G ∽ mandata dei OG **8** tamen] *add.* non cessauerunt H_2 doct.] *praem.* de G **9** exemplum] + uiuendi Alb **10** libros G Alb etiam *om.* H_2 *tr. ante* ad G **12** ∽ enim sunt OG illa] *om.* O hac V **13** speciales H_2 **16** priscorum Alb **18** epistolas R* diabulo V idolat. A *etc.* **19** lapideas *om.* R ∽ testamentorum duorum O duum Alb ∽ hab. fig. *et postea* nobis G **21** epistula V inscribitur Par. 11929 **22** adfirmant] contendunt R Alb

propter sermonis stilique distantiam, sed aut Barnabae iuxta Tertullianum aut Lucae iuxta quosdam uel certe Clementis discipuli apostolorum et episcopi Romanae ecclesiae post apostolos ordinati. quibus respondendum est: si propter ea Pauli non erit quia eius non habet nomen, nec alicuius erit quia nullius nomine titulatur: quod si absurdum est, ipsius magis esse credenda est, quae tanto doctrinae suae fulget eloquio; sed quoniam apud Hebraeorum ecclesias quasi destructor legis falsa suspicione habebatur, uoluit tacito nomine de figuris legis et ueritate Christi reddere rationem, ne odium nominis fronte praelati utilitatem excluderet lectionis. non est sane mirum si eloquentior uideatur in proprio id est Hebraeo quam in peregrino id est Graeco, quo ceterae epistulae sunt scriptae sermone.

Mouet etiam quosdam qua re Romanorum epistula in primo sit posita, cum eam non primo scriptam ratio manifestet. nam hanc se proficiscentem Hierosolimam scripsisse testatur, cum Corinthios et alios ante iam, ut ministerium quod secum portaturus erat colligerent, litteris adhortatus sit. unde intellegi quidam uolunt ita omnes epistulas ordinatas ut prima poneretur quae posterior fuerat destinata, et per singulas epistulas gradibus ad perfectiora ueniretur. Romanorum namque plerique tam rudes erant ut non intellegerent dei se gratia, non suis meritis, esse saluatos, et ob hoc duo inter se populi conflictarent. idcirco illos indigere adserit confirmari, uitia gentilitatis priora commemorans.

Corinthiis autem iam dicit scientiae gratiam esse concessam, et non tam omnes increpat quam cur peccantes non incre-

17 cf. Rom. 15, 25 18 cf. 1 Cor. xvi 1 24–25 cf. Ambst. prol.

def. B 2 uel] aut A 3 apostolorum *hic desinit* G post *bis* A* 4 quibus] +ita Alb 5 nec] ergo nec H_2 Alb 6 titulatur] praenotatur R absurdum] inconueniens absurdumque O 7 esse *om.* R 11 in fronte A corr. praetitulati A corr. 12 dissertior sit V 15 romanorum] ad romanos Alb epistula *om.* O 16 ea V primam OH_2V manifestat RM 17 se] +primo O proficiscente Alb 18 ∽iam ante O iam *om.* V 19 ∽erat port. RH_2 colligeret O 20 ∽ord. esse omnes epist. Alb 21 prima] +romanorum Alb quamuis R Alb quamuis quae H_2 posterius V fuerit ordinata O Alb et] ut RH_2 Alb 22 romani R 23 namque *om.* V non *om.* V ∽se dei Alb se *om.* V 24 non] et non OH_2 Alb non sed V ∽pop. inter se H_2 25 eos O corrigi O Alb

pauerint reprehendit, sicut ait: 'auditur inter uos fornicatio,' et iterum: 'congregatis uobis cum meo spiritu tradere huius modi satanae.' in secunda uero laudantur et ut magis ac magis proficiant admonentur.

Galatae iam nullius criminis arguuntur, nisi quod callidissimis pseudo-apostolis crediderunt.

Ephesii sane nulla reprehensione sed multa laude sunt digni, quia fidem apostolicam seruauerunt.

Philippenses etiam multo magis conlaudantur, qui nec audire quidem falsos apostolos uoluerunt.

Thessalonicenses nihilo minus in duabus epistulis omni laude prosequitur eo quod non solum fidem inconcussam seruauerint ueritatis, sed etiam in persecutione ciuium fuerint constantes inuenti.

Colosenses autem tales erant ut, cum ab apostolo uisi corporaliter non fuissent, hac laude digni haberentur: 'et si corpore absens sum, sed spiritu uobiscum sum gaudens et uidens ordinem uestrum.'

De Hebraeis uero quid dicendum est, quorum Thessalonicenses, qui plurimum laudati sunt, imitatores facti esse dicuntur, sicut ipse ait: 'et uos fratres imitatores facti estis ecclesiarum dei, quae sunt in Iudaea; eadem enim passi estis et uos a contribulibus uestris quae [et] illi a Iudaeis'? apud ipsos quoque Hebraeos eadem commemorat dicens: 'nam et uinctis compassi estis, et rapinam bonorum uestrorum cum gaudio suscepistis, cognoscentes uos habere meliorem et manentem substantiam.'

1 1 Cor. v 1 2 *1 Cor. v 4 8 cf. Eph. i 15 16 Col. ii 5 21 *1 Thess. ii 14 24 Hebr. x 34

1 dicit O **2** et iterum *om.* R **3** uero] + epistola corinthii (*om.* Par. 11929) Alb *def.* B et *om.* V **5** iam] namque O uero iam Alb quod] hoc tantum quod OH_2 Alb **9** quia R Alb **11–14** *tr. post* 15—18 OR **11** omni] cum omni Alb **13** seruauerunt R ciuium] + suorum (–Par. 11929) Alb fuerunt R **15** ab *om.* RM uiuisi A* **16** ∽ digni laude R **17** corpore] + inquit OH_2 Alb sum (*pr.*) *om.* V **20** esse *om.* V **21** sicut] + et R **22** iudaea *ab hoc uerbo inc.* B **23** et (*pr.*) *om.* V et (*alt.*) *om.* AH_2V **27** *subscriptiones in codd. uariant*: explicit argumentum omnium epistularum A explicit prologus omnium epistolarum beati pauli apostoli B

INCIPIT PROLOGVS EPISTVLAE AD ROMANOS

ROMANI ex Iudaeis genti[li]busque crediderunt. hi[i] superba contentione uolebant se alterutro superponere. nam Iudaei dicebant: 'Nos sumus populus dei, quos ab initio dilexit et fouit; nos circumcisi ex genere Abraham ex stirpe sancta descendimus, et 'notus' retro 'apud Iudaeam' tantum 'deus'; nos de Aegypto signis [dei] et uirtutibus liberati, mare sicco pertransiuimus pede, cum inimicos nostros grauissimi fluctus inuoluerent; nobis manna[m] plu[u]it dominus in deserto, et quasi filiis suis caeleste pabulum ministrauit; nos die noctuque in columna nubis ignisque praecessit, ut nobis in inuio iter ostenderet; atque ut cetera eius circa nos inmensa beneficia taceamus, nos soli digni fuimus dei legem accipere et uocem dei loquentis audire eiusque agnoscere uoluntatem, in qua lege nobis promissus est Christus, ad quos etiam ipse se uenisse testatus est dicens: 'non ueni nisi ad oues quae perierunt domus Istrahel,' cum uos canes potius quam homines appellau[er]it. aequumne ergo est ut hodie idola deserentes, quibus ab initio deseruistis, nobis conparemini, et non potius in proselytorum locum ex legis auctoritate et consuetudine deputemini? et hoc ipsum non merebamini, nisi quia larga dei semper clementia uoluit uos ad nostram imitationem admittere.'

Gentes [etiam] e contrario respondebant: 'Quanto maiora erga uos dei beneficia narraueritis, tanto maioris uos criminis reos esse monstrabitis: semper enim his omnibus extitistis ingrati. nam ipsis pedibus quibus aridum mare transistis, ludebatis ante idola quae fecistis, et ipso ore quo paulo ante ob necem aduersarii domino cantaueratis, simulacra uobis fieri poposcistis, illis oculis quibus ueneranda deum in nube

5 *Ps. lxxv 2 7 cf. Exod. xiv 27 8 cf. Ps. lxxvii 24 10 cf. Exod. xiii 21 13 cf. Deut. iv 33 15 cf. Matt. xv 24 etc.

1 romani]+sunt qui B gentilibusquae A crediderant V hii A 2 -tro A -trum *rell.* 4 ex (*alt.*)] et B 5 retro] tantum RH$_2$ tantum *om.* RH$_2$ 6 deus *om.* BR aegypto]+dei H$_2$V dei *om.* AH$_2$V 7 siccis RH$_2$ ∽ped. per. B per. pedibus RH$_2$ 8 mannam pluuit A 9 quasi *om.* V 10 in inuio] inuium V 13 dei] domini V agn. A cogn. *rell.* 14 etiam] +et RH$_2$ se *om.* RH$_2$V 15 dom. isr. quae perierunt H$_2$ perierant R 16 ∽potius canes RH$_2$ 17 appellauit ARH$_2$V 19 loco BH$_2$ 20∽semp. dei clem. B ∽clem. semp. dei R 21 clementiam A* 22 etiam *om.* A quanta H$_2$ ∽erga uos maiora H$_2$ 23 ∽beneficia dei H$_2$ 25 ipsis] his A *in ras.* 27 aduersariorum B 28 fieri *om.* H$_2$ ∽uen. quib. BRH$_2$V

uel igne conspicere solebatis[, simulacra intuebamini]. manna quoque [uobis] fastidio fuit, et semper in deserto contra dominum murmurastis, ad Aegyptum, unde uos manu ualida eiecerat, uolentes redire. quid plura? ita patres uestri crebra prouocatione dominum inritauerunt, ut omnes in heremo morerentur, nec plus ex senioribus eorum quam duo homines terram repromissionis intrarent. sed quid antiqua replicamus, cum etiam si illa minime fecissetis, [de] hoc solo uos nemo dignos uenia iudicaret, quod dominum Christum, prophetarum semper uobis uocibus repromissum, non solum suscipere noluistis, sed etiam morte pessima peremistis, quem nos ut cognouimus statim credidimus, cum nobis de eo non fuerit ante praedictum? unde probamus quod idolis seruiuimus, non obstinationi mentis, sed ignorantiae deputandum: qui enim agnitum ilico sequitur, olim utique sequeretur, si ante agnouisset. sic autem uos de generis nobilitate iactatis, quasi non morum imitatio magis quam carnalis natiuitas filios nos faciat esse sanctorum: denique Esau et Ismahel, cum ex Abrahae stirpe sint, minime [tamen] in filiis reputantur.'

His taliter altercantibus apostolus se medium interponens, ita partium dirimit quaestiones, ut neutrum eorum sua iustitia salutem meruisse confirmet, ambos uero populos et scienter et grauiter deliquisse, Iudaeos quod per praeuaricationem legis deum inhonorauerint, gentes uero quod, cum cognitum de creatura creatorem ut deum debuerint uenerari, gloriam eius in manu facta mutauerint simulacra. utrosque etiam similiter ueniam consecutos, aequales esse uer[ac]issima ratione demonstrat, praesertim cum in eadem lege praedictum [sit] et Iudaeos et gentes ad Christi fidem uocandos [ostendit]. quam ob rem uicissim eos humilians, ad pacem et [ad] concordiam cohortatur.

3 cf. Exod. iii 19 7 cf. Heb. xi 9

1 igni A*V simulacra intuebamini *om.* AH_2V 2 uobis *om.* A fastidium RM 4 ⤻red. cupientes (uolentes H_2V) BRH_2V 5 deum RH_2 irritarunt V 6 plus] plures A corr. *om.* R senibus H_2 quam] amplius quam R 8 de *om.* ARV 9 ⤻ nemo uos B 10 uobis] uos R *om.* V 11 recipere V 12 ⤻ante non fuerit BR 13 praedicatum R probatur BR 14 obstinatione RM 15 sequimur B sequeremur B 16 cognouissemus B cognouisset RH_2V si RH_2 17 magis *om.* V ⤻nos fil. fac. H_2 18 uos V ihl (=istrahel) V 19 minime] nomine B tamen] *om.* AH_2V tantum B filiis ARC -os *rell.* reputati sunt V 20 altricantibus B 24 dominum B 25 debuerunt RM debuerant V 26 mutauerunt H_2 27 uerissima AH_2V 28 legem, (m *eras.*) RV,H_2 praedictum]+sit ARM et *om.* R 29 ostendit] *om.* A ostendat RH_2V 30 ad (*alt.*) *add.* B *uariant subscr.* explicit A *nihil tale in* V

INCIPIT AD ROMANOS

1 *Paulus.* Quaerimus quare Paulus scribat, cum Saulus ante[a] sit uocatus? quod ex more sanctorum fecisse credendus est, qui in uirtutibus proficientes mutato nomine sunt uocati, ut essent etiam ipso nomine noui, ut Abraham et Sarra et Cefas. *Seruus Iesu Christi.* A seruo coepit, ut exemplum nobis humilitatis ostenderet, quasi imitator eius, qui 'exinaniuit se ipsum formam serui accipiens, et humiliauit se [ipsum] factus oboediens usque ad mortem: propter quod et deus illum exaltauit.' ita hic per fidele primum seruitium meruit apostolatum. *Uocatus apostolus.* [Iam in praescientia ad hoc uocatus ut esset apostolus.] *Segregatus.* Sicut in Actibus Apostolorum spiritus sanctus dicit: 'segregate mihi Barnaban et Saulum ad opus quod elegi eos.' *In euangelium dei.* Euangelium latine bona adnuntiatio dicitur, natiuitatis scilicet Christi, passionis resurrectionis et in caelum ascensionis. 2 *Quod ante*[*a*] *promiserat per prophetas.* Ostendit se Christum non alium praedicare quam cuius euangelium prophetae promiserant ab Hierusalem esse uenturum. *Suos in scripturis sanctis.* Ipsos adserit dei prophetas esse, et illas scripturas sanctas quae de Christo antea cecinerunt. uerum [tamen] totus hic locus contra Manichaeos facit, ubi dicit quod [et] ante euangelium sit promissum et per prophetas dei et in sanctis scripturis et quod Christus secundum carnem ex Dauid stirpe, id est Maria uirgine, sit creatus, secundum quod praedixerat Esaias. 3 *De filio suo.* Multi filii gratia, hic natura, cuius etiam in carne

4 cf. Gen. xvii 5, cf. Gen. xvii 15 5 cf. Ioh. i 42 6 *Phil. ii 7, 8, 9
12 *Act. xiii 2 17 cf. Mich. iv 2 19, 24 cf. Esai. vii 14

nihil A incipit explanatio sancti hieronimi in epistola ad romanos B
1 paulus (*alt.*)] paulum V **2** ante BH_2 **3** est]+ab his G proficiendis H_2
4 ⤻etiam essent B ⤻ipso etiam HG **5** ⤻christi iesu G (=vg)
6 qui *om.* A* **7** se]+ipsum BHG **8** oboediens]+patri G ⤻exalt. illum G
9 ita hic *om.* V **10** iam—apostolus *om.* B praesentia H **12** ⤻paulum et barnaban VCasSd barnabam B paulum BV **13** ad] in ECasSdZm
14 pass.]+et HGZm **15** ⤻asc. in cael. V ante BHGVCas (=vg)
17 ⤻prom. proph. G **20** ante GZm uerum]+tamen AG **21** man.]+et marchionitas V et *om.* B ⤻euang. ante BHG **22** et (*pr.*) *om.* G
23 est]+de HG **24** uirgine *om.* VCas creatus] natus H_2 praedixit H_2

natiuitas dissimilis ceteris inuenitur [eo quod sancta Maria uirgo et concepit et peperit]. *Qui factus est* [*ei*] *ex semine Dauid.* Factus per spiritum [sanctum]. *Secundum carnem.* Addendo 'secundum carnem' et Fotinum extinxit et Arrium. si enim secundum carnem factus est, secundum uerbi utique substantiam non est factus. 4 *Qui praedestinatus est filius dei in uirtute.* 'Ut sit in omnibus ipse primatum tenens.' *Secundum spiritum sanctificationis ex resurrectione mortuorum.* Secundum spiritum sanctificationis praedestinatus, ut prior omnibus [in] incorruptibilitatis uirtute resurgeret et uiam resurrectionis dei filiis aperiret, de quibus ipse dicit quia 'filii dei sunt, cum sint filii resurrectionis.' *Iesu Christi domini nostri.* Non omnium resurgentium, sed ad Christum pertinentium, in ipso Christo resurrectionis forma portenditur. 5 *Per quem accepimus gratiam et apostolatum.* Gratia[m] in baptismo, apostolatum, quando ab spiritu sancto directus est: apostolus enim graece latine dicitur missus. *Per oboedientiam fidei in omnibus gentibus.* [In omnibus gentibus] apostolatum accepi[t], ut [iam] non legi sed fidei oboedirent. *Pro nomine eius.* Uice nominis eius fungimur, ut ipse ait: 'sicut misit me pater, et ego mitto uos,' et iterum: 'qui uos recepit me recepit.' 6 *In quibus estis et uos uocati Iesu Christi.* Et in uobis, id est Romanis, apostolatum accepimus. 7 *Omnibus qui sunt Romae in caritate dei.* Hoc est omnibus credentibus, quos aequaliter dili-gi[t] deus sine acceptione personae Iud[a]ei uel Gr[a]eci. *Uocatis*

7 Col. i 18 11 *Luc. xx 36 16 cf. Act. xiii 2 20 Ioh. xx 21 21 *Matth. x 40 25 cf. Rom. ii 11 etc.

1 ⤻inu. cet. G eo—peperit *om.* AVSd sancta—peperit] ex uirgine natus est HGZm 2 ei (= vg) *om.* AVCas 3 factus—sanctum *om.* V sanctum *om.* AZm secundum] sanctum B 4 addendum HG excludit H exclusit G 5 uerbum V 6 substantiam *om.* V ⤻factus non est GZm est (*pr.*)] erit V 7 ut—tenens] *omnino differt* H 8 ex res. mort.] *differt* H 9 praed.]+est G 10 in *om.* BHGV incorruptibitates A* surgeret H uitam VSd 11 filius B,G (*corr.*) 14 christo *om.* V ⤻form. res. G pertenditur H_2 est H_1G protenditur VSd 15 quem]+non per nos V gr. (*alt.*)] cratiam A gratia B in] per H a GZm 17 ⤻mis. dic. HG ad oboediendum AHGVCas (= vg) 18 in omn. gent. (*alt.*) *om.* B 19 accepit BHG ut *om.* M,N (si *m*2) iam *om.* AV sed]+iam V oboedierint MN 20 nominis] nomine B fungitur B 21 recipit *utroque loco* BGVSdZm 22 uobis]+ergo V 23 accepistis (?) A* accepi H_2Zm in caritate] dilectis HGCas (= vg) 24 diligi B 25 iudeis uel grecis B uel] et H_2

sanctis. Sanctis uocatione dei, non merito sancti[tatis]. *Gratia uobis et pax a deo patre nostro et domino Iesu Christo* Talis est ubique salutatio eius, ut et commemoret beneficia dei, et [ea] optet in nobis integra permanere, quia et gratis nobis peccata remissa sunt et 'reconciliati sumus deo per mortem filii eius.' commonet etiam pacificos esse debere unam eandemque gratiam consecutos. [HUC USQUE PRAEFATIO.]

8 *Primum quidem gratias ago deo meo per Iesum Christum.* Natura deus omnium est, merito et uoluntate paucorum, ut 'deus Abraham,' secundum quod hic suum nominat deum. *Pro omnibus uobis.* Non pro Iudaeis solis. *Quia fides uestra praedicatur in uniuerso mundo.* Prudenter laudat ut prouocet ad profectum. Siue: Quia omni mundo mirum fuit [Romanos] credidisse, qui[a] idolorum nimia fuerant cultura possessi, ita ut omnium gentium diis quas uicerant deseruirent. sed et simpliciter eam fidem laudasse credendus est, cuius nunc deuotio demonstratur. 9 *Testis enim mihi est deus cui seruio in spiritu meo in euangelio filii eius.* Hoc est: in toto corde meo et prompta deuotione dese[r]uio; 'si enim uolens hoc ago, mercedem habeo.' Siue: Uerbum hic spiritum nominauit, ut est illud: 'uerbo domini caeli firmati sunt, et spiritu oris eius omnis uirtus eorum.' *Quod sine intermissione memoriam uestri facio* 10 [*semper*] *in orationibus meis obsecrans.* Hic et ostendit se omnia ex dilectione dicturum, ut libentius audiatur, et dat exemplum sine intermissione orandi. *Si* [*quo modo*] *tandem aliquando prosperum iter habeam in uoluntate dei ueniendi ad*

5 Rom. v 10 10 Exod. iii 6 etc. 19 1 Cor. ix 17
21 Ps. xxxii 6 25 cf. 1 Thess. v 17

1 non] et non G meritis H_1GCas sanctitatis] facti BH_1 factis H_2GVSd 2 nostro *om.* H_2 a domino H_2 3 comm.] commemorat EMN +in nobis H_1G ea *om.* BH_1 4 obtat H_2 et *om.* GCas 5 dimissa H_1 donata Cas 6 eandemque *om.* V 7 huc usque praefatio *om.* A 9 dei A* 10 abr.]+et G ∽nom. su. H_2 11 non] *praem.* hoc est HG 12 adnuntiatur AHGV(=vg) 13 quia] quod G modo V fuerit G romanos *om.* B 14 quia B ∽fu. nim. V fuerunt H_2 15 uicerunt H_2G sed *om.* G 16 eam] eorum HG credendum BH_2(—F) 19 meo *om.* V deuotione]+mea H_1G deseuio B 20 siue] seu B si H_1 sic H_2 uerbum] sanctum B 21 est *bis* B 23 facio]+semper AH (=vg) et *om.* H_1GCas 24 ex] cum Cas licentius E*S 25 quo modo *om.* B tandem] tamen B

uos. 11 *desidero enim uidere uos.* [Si] qualibet ratione ad uos quandoque perueniam in uoluntate dei. aliter enim prosperum iter non habeo nisi me uoluntas dei, quae omnia nouit, illo direxerit ubi aliquem habeam fructum. unde in Actibus Apostolorum legimus eos alio ire uolentes alio destinatos. Siue: Secundum illud Iacobi: 'si dominus uoluerit et si uixerimus, faciemus hoc aut illud.' *Ut aliquid inpertiar uobis gratiae spiritalis ad confirmandos uos.* Hic ostendit quo modo eos superius laudauerit, qui[a] ad confirmandum aliquid gratiae indigent spiritalis. 12 *Id est simul consolari uobiscum per eam quae inuicem est fidem uestram atque meam.* Ut per communem fidem in inuicem consolemur. 13 *Non enim arbitror ignorare uos, fratres, quia saepe proposui uenire ad uos.* Per commeantes enim fratres audire potuistis. *Et prohibitus sum usque adhuc.* 'Prohibitus' hic occupatus accipitur [,dum aliis prouinciis praedicaret, sicut ipse exponit in fine epistulae, dicens: 'propter quod [et] impediebar plurimum uenire ad uos']. *Ut aliquem fructum habeam et in uobis.* Mercedem laboris sui nominat fructum. *Sicut et in ceteris gentibus.* Subauditur: 'habeo.' 14 *Graecis ac barbaris sapientibus et insipientibus.* Sapientes Graecos [apud quos omnis philosophia est], barbaros insipientes appellat. *Debitor sum:* 15 *ita quod in me est, promptus sum.* Hoc est 'paratus.' *Et uobis qui Romae estis euangelizare.* Aeque sapientibus ut Graecis. 16 *Non enim erubesco* [*super*] *euangelium.* Hoc ad taxationem suptiliter pertinet paga-

4 cf. Rom. i 13 5 cf. Act. xvi 7 6 Iac. iv 15 16 Rom. xv 22

1 uidere] uenire ad R si *om.* BHGV qualibet ratione] qua liberatione BH(—F) 3 illuc EH_2G 4 ∽hab. aliq. H_2 6 ∽illud secundum HG iacobum SH_2G ∽uol. dom. G et si uixerimus *tr. post* illud H_2 si (*alt.*) *om.* H_1G 7 faciamus MNG aut] uel H_1 inpertiam SH_2 ∽gr. uob. AH_1V (=vg) 9 laudauerat H_1(—S) qui] quia B 10 uobiscum] in uobis AHGV (=vg) 11 fides uestra atque mea E 12 in V *om. rell.* non enim (autem V) arb.] nolo enim HG (*cf.* vg) ∽uos ignorare AHGV(=vg) 14 enim] autem H_1G 15 dum—uos *om.* B 16 praedicare H_1 exponet ENG finem NV epistulae]+suae HG 17 et *om.* ASRG*V uos] nos V 18 aliquid B et *om.* HV 21 sapientibus H_1 apud—est ACas] philosophos BHG *om.* V 22 quod in me *om.* H_1 est promptus sum] promtum est AH_2GVCas (=vg) *om.* H_1 23 hoc est *om.* V paratum AGVCas paratus sum H_2 et] in H_1 romana (?) (*corr.* roma) A* euang.]+qui romae estis H(G) 24 ∽ut sap. Cas gr.]+uult H_1 super *om.* AHGVCas (=vg) 25 hoc]+est B

norum, qui, cum non erubescant credere deum suum Iouem propter immanem libidinem in animalia inrationabilia et insensibile aurum esse mutatum, nobis erubescendum putant dominum nostrum propter salutem imaginis suae in carne suscepta credere cruci fixum, cum in altero horrendum sit dedecus, in altero insigne pietatis atque uirtutis. simul et illos haereticos tangit, qui haec tamquam indigna deo refugiunt, [ut hominem indueret, quem pro salute humani generis passioni traderet,] non intellegentes nihil dignius creatori quam creaturae suae salutem curare, maxime cum ipse per haec naturae suae detrimentum quasi inpassibilis sentire non possit. *Uirtus enim dei est in salutem.* Nulla maior uirtus est quam quae deuicta morte homini perditam reddidit uitam. *Omni credenti* [*in eo*]. Quamuis infirmitas incredulis uideatur. *Iudaeo primum et Graeco.* 17 *iustitia enim dei in eo reuelatur.* Siue: Quod iustum fuerit ut, quo modo Abraham credens ex gentibus per solam primum fidem saluatus est, ita ceteri credentes saluarentur. Siue: Quod illud testamentum quod per legem deus uerax promiserat, debuerit exhiberi. *Ex fide in fidem.* Siue: Quod ex fide iustificatur Iudaeus et in fide gentilis, et ideo ['ex' et] 'in' posuerit, ut tautologiae uitium declinaret. *Sicut scriptum est: iustus autem ex fide uiuit.* 'Non ex operibus legis.' 18 *Reuelatur* [*enim*] *ira dei de caelo.* Incipit ad partem [gentium loqui dicitque dei iram per euangelium reuelari, siue per naturae testimonium]: nouerunt enim

4 cf. Gen. i 26 14 cf. 2 Cor. xiii 4 22 Gal. ii 16

1 qui* A cum]+ipsi V erubescunt BH_2 **3** insensibilia **HG** aurum] t[h]orum H_1 taurum G corr. putent B **4** deum A nostrum] non H_1N imaginis—suscepta] perditi hominis **BHG** **6** insigne pietatis atque] admiranda pietas **HG** uirtis A **7** taxat V ∽deo ind. V refugiunt *tr. post* induerit (*sic*) H_2 **8** ut—traderet *om.* AV **9** passione H_1N *om.* R ∽trad. pass. G creatori] deo VCas **10** ∽cur. sal. BHGV per] post G **11** hoc **H** talia V quasi inpassibilis *om.* V sentire *tr. ante* naturae B **12** salute EN **13** quae] qui H_2,(*ex* que)G perdito H_1 reddit **HG** **14** in eo *om.* AHGV(=vg) ∽inf. uid. inc. **H** uid. inf. inc. G inc. inf. uid. VSd^{cod} **15** enim] autem G **16** fuerat GSd **17** primam fidem ERG ∽fidem primam H_2S fidem VCasSd **18** quod (*pr.*)] que MN **19** ∽uerax deus B debuerat AH_2G exhibere H_1 **20** fidem] fide V quod *om.* H_2 **21** ex et *om.* B teutologię BS totologiae EM teotologiae V **22** fide]+mea Cas **23** enim *om.* B **24** gentium—testimonium *om.* B **25** reuelare H_1 $\overline{\text{xpi}}$ V per nat. test.] testimonio naturali V

homines et beneficia et plagas expectare de caelo. *In omnem impietatem et iniustitiam hominum.* [Ideo dixit 'in omnem,' quia] tres esse uidentur impietates: prima et maxima in deum, quae aut per blasphemiam aut per idololatriam admittitur: secunda in parentes aut iniuriae aut contemptus, sicut scriptum est in Leuitico: 'si quis dormierit cum uxore patris sui, morte moriantur ambo; impietatem fecerunt, rei sunt;' tertia in extraneum, ut illud: 'et tu remisisti impietatem cordis mei:' et plura alia [sunt super hoc testimonia], quae enumerare perlongum est. Siue: Omnis impietas ad diuersas idolorum culturas referenda est, ut impietas ad iniuriam dei, iniustitia uero ad omnia peccata pertinere uideatur. *Eorum qui ueritatem [dei] in iniustitia detinent.* Ueritatem nominis dei [in] iniustitia indignae materiae detinent idolorum. 19 *Quia quod notum est dei.* Quod potest naturaliter sciri de deo, quod sit et quod iustus sit. *Manifestum est in illis.* In conscientiis eorum: omnis namque creatura deum se no[n e]sse testatur, se[que] ab alio factam indicat, cuius uoluntati sibi parere necesse sit. si enim deus summum magnum e[s]t, inuisibilis, inconprehensibilis, inaestimabilis, et qui super omnia sit, id est, cui neque praeponi aliquid neque possit aequari, siue magnitudine, siue claritate, uel potentia, manifestum est hoc nulli creaturae posse conpetere, quae et oculis uidetur et ratione colligitur et aestimatione iudicatur. maior autem omnibus per omnia nulla est creatura, quia

6 *Leu. xx 11–12 8 *Ps. xxxi 5 20 cf. Tert. Apol. 17 etc.

1 caelis Cas in] super AHGCas (= vg) 2 et *om.* G ideo—quia *om.* BHGV 3 esse uidentur] sunt V dominum B 5 in iniuriae (in *pr. exp.*) A iniuria BH_1GCas iniuriam H_2 in iniuria V contemptu H in contemptu G despectu VCas sicut—leuitico] ut est illud V scribitur BH 6 fratris H_1 7 morietur H_2 moriatur G rei sunt *om.* H_1(—S tres sunt)G 8 extraneo H ut]+est E 9 alia] his similia V sunt—testimonia *om.* BHGV 10 ad diuersas] aduersus H_2 11 impietas] *add.* quasi H_1G *add.* una sit H_2 12 quę B 13 dei *om.* AH_2V(= vg) iniustitiam SMN uer.] *praem.* qui VCas 14 in *om.* A*BHGSd detinente dolore[m] H_1 15 naturaliter *om.* GV scire GCas deo] domino G + scilicet V 16 in (*pr.*) *om.* H_2 17 non esse] nosse BHG 18 seque] se B sed H(—C)V alio] illo BCG facta MN indicat *om.* V cuius] et cuius ei V uoluntatis ibi A uol.] uoluntate SRN sibi *om.* V 19 summus magnus B est] et B 20 inconp.] inconparabilis *praem.* H *add.* G inexistimabilis MN 21 est]+ut V proponi H 22 uel] siue B potentię G 23 null[a]e H 24 coll.] conpraehenditur V et *om.* H_1 iudicatur] metitur V 25 creat.]+ei similis H_2 quod G

omnes se alter utrum uincunt, aliae magnitudine, ut caelum ac terra, aliae claritate, ut sol et luna uel stellae, aliae altitudine, ut mare. ita ergo peruidetur quia nullum elementum sit deus. quod autem facta sint, mutabilitas eorum, quae non potest cadere in aeternitatem, demonstrat. quod uero non se ipsa fecerint manifestum est, quia, si se ipsa fecerunt, iam erant ante quam fierent, ut se facere possent, quod ualde absurdum est dici. cum uero uariant et ordines suos permutant et alterutro cedunt, ostendunt se et ab uno auctore facta, et non suam, sed domini sui facere uoluntatem, cuius transgredi non possint imperium. *Deus enim illis manifestauit.* 20 *inuisibilia enim eius a creatura mundi per ea quae facta sunt.* Uirtutes eius occultae ex his quae palam sunt aestimantur. si enim ea quae uidentur, tam praeclara ab eo facta sunt, ut quidam illa deos putarent et aeterna adserere temptarent, quanto magis factorem sempiternum et omnipotentem et inmensum esse intellegere potuerunt, secundum Sapientiae librum dicentem: 'ad cuius magnitudinem creatura comparata poterit horum creator uideri,' et cetera [quae secuntur]! *Intellecta conspiciuntur sempiterna quoque eius uirtus et diuinitas ita ut sint inexcusabiles.* Tam euidenter intellecta sunt [et] ut 'conspecta' dicantur. 21 *Quia cum cognouerunt deum, non sicut deum magnificauerunt.* Siue per naturam siue per facturae rationem. *Aut gratias egerunt.* Pro eo quod tales facti sunt ut deum possent agnoscere si uellent. *Sed euanuerunt in cogitationibus suis.* Putantes se dei magnitudine[m] cogitatione

2 cf. 1 Cor. xv 41 18 *Sap. xiii 5

1 se *om.* V aliae] alia enim B alię enim G 2 ac] et H_1 et luna] lunaque V uel] et H_2 stella E 3 praeuidetur H(—E) prouidetur G corr. quod G 5 eternitate B ∽se ipsa non B 6 fecerunt G fecerint G 7 fierint H possint V 8 dici *om.* V 9 alterutrum caedunt H_2 et *om.* H_2G 10 sua ESM 11 possunt BHG illi B 12 ipsius AHG (=vg) 13 uirtutis BEMCG* uirtus N occulta BH ex—aestimantur *om.* V 14 enim—uidentur *om.* V ea *om.* SR eo] illo Cas 15 illa] illos B deum H_2 putarent]+deo paterent SR et aeterna] quanto magis A* ads. tempt.] assererent V 16 magis *om.* H_2 17 poterant G 18 dicentis V creaturam conparatam(-a G) HG 19 poterit—uideri *om.* V uidere H cet.]+quae secuntur A 20 semp. quoque] et semp. V 21 ita *om.* HV ut sint *om.* H_1 inexcusabilis H_1 22 ut] et ut B dicuntur G cognouissent BHG$\frac{1}{2}$ (= vg) 23 glorificauerunt AHG$\frac{1}{2}$ (= vg) 24 facturae] facturam et HG rat.] +cognouerunt A 25 possint H_1V si uellent *om.* V uelint BE 26 magnitudine B imaginem GWb cog.] in cogitationem H_1

posse comprehendere, euanuerunt a naturali sapore, creaturas pro creatore uenerando. *Et obscuratum est insipiens cor eorum.* Recedens a lumine ueritatis. 22 *Dicentes enim se esse sapientes.* Quasi qui inuenissent quo modo inuisibilis deus per simulacrum uisibile coleretur. *Stulti facti sunt:* 23 *et mutauerunt gloriam incorruptibilis dei in similitudine*[*m*]. Non intellegentes nullam similitudinem habere mortuum immortalis et corruptibile sempiterni. [*In*]*imaginis corruptibilis hominis et uolucrum* [*et quadrupedum*] *et serpentium.* Nec in hominis solum, sed [in] imaginis hominis, et non hoc tantum, sed etiam animalium. hic Iouis cultores appellat, qui eum [propter amores foedissimos in ista adserunt] transformatum, et idcirco se illi tales imagines consecrare, in quibus [suae] libidini satis fecit. 24 *Propter quod tradidit illos deus in desideria cordis eorum.* 'Tradere' in scripturis dicitur deus, cum non retinet delinquentes propter arbitrii libertatem, sicut in psalmo [dicit]: 'et dimisi eos secundum desideria cordis eorum' et reliqua. *In immunditiam.* Quae est in turpibus mysteriis idolorum. *Ut contumeliis adficiant corpora sua.* Dum sibi in sacramentis eorum cauteria et conbustiones infligunt. *Inter semet ipsos.* Ut quasi amentes ipsi in se suorum sint uindices delictorum. 25 *Qui conmutauerunt ueritatem dei in mendacio et coluerunt.* Conmutauerunt ueri dei cultum in mendacium idolorum, quae falso pro d[i]is coluntur, et quodam modo hoc se stultis men-

16 Ps. lxxx 13

2 uenerati BH uenerari (R)V 3 recedentes BH(—C)GCas 4 inuenirent Cas 5 per] in Cas colentur B 6 incorruptibilis *om.* G similitudine BH_2 8 corruptibilis B incorruptibilis H incorruptibilem (in *exp.* corr.) G corruptibilem V in imaginis B 9 et quadrupedum *om.* B in *om.* HG solum]+similitudinem A 10 in *om.* AH imagine B similitudinem G ⤻tantum hoc V etiam]+in G 11 cult. app.] tangit cult. V propter—adserunt *om.* B 12 foedissimos *om.* V transf.]+dicunt B et idcirco] id est circuo H_2 illis G 13 talis imaginis V suae *om.* BHG 15 in scripturis *om.* V½Cas deus *om.* G 16 ps.]+LXXX° V dicit] *om.* A dicitur H_2G 17 et *om.* V dimisit H_2 secundum] in B et reliqua] et cetera H_1 [et] ibunt in adinuentionibus (uoluptatibus VCas) suis GVCas 18 inmunditia HSd ministeriis H_1(—S)G ministris H_2 19 efficiant G 20 cauterias G caracteres Cas ustiones Cas In semet ipsis AHGVCas (=vg) 21 ut] hoc est V se suorum] seruorum V 22 dei *om.* ES mendacium AHG (=vg) 23 uere H mendationum B mendacio H(—C)GV 24 pro dis (diis BH_2GVCas)] prodigiis ES coluerunt BHG modo]+mendacio G hoc *om.* H_1V se *om.* H_1

tiuntur esse quod non sunt. *Et seruierunt creaturae potius quam creatori.* Non solum dilexerunt sed etiam seruierunt: sed et quicumque alicuius creaturae cupiditate uincitur, ipsi seruit: 'a quo enim superatus est quis, huius et seruus est.' *Qui est benedictus in saecula.* Cui si serui[ui]ssent, et ipsi fieri benedicti in saecula potuissent: 'qui' enim 'fecerit uoluntatem dei, manet in aeternum, sicut [et] deus manet in aeternum.' 26 *Propter ea tradidit illos deus in passiones ignominiae.* Propter causas superius memoratas in his flagitiis sunt dimissi. *Nam [et] feminae eorum immutauerunt naturalem usum in eum [usum] qui est contra naturam.* Omnia peruerterunt in deum peruersi: neque enim ordinem naturae seruare possent, qui naturae dereliquerunt auctorem. 'infandorum enim idolorum cultura,' [inquit,] 'omnis mali causa est et initium et finis.' 27 *Similiter autem [et] masculi, relicto naturali usu feminae, exarserunt in desideriis suis inuicem, masculi in masculos turpitudinem exercentes.* Effrenata libido modum seruare non nouit. *Et mercedem quam oportuit erroris sui in semet ipsos recipientes.* Sic cucurrit ordo, ut qui dei obliti erant nec se ipsos agnoscerent. 28 *Et sicut non existimauerunt deum habere in notitia[m].* Non nescierunt, sed minime probauerunt. ille enim probat[ur] deum habere in notitia, qui semper illum praesentem habens peccare non audet. *Tradidit eos deus in reprobum sensum.* Non probando sunt traditi in reprobum sensum. *Ut faciant quae non*

4 *2 Petr. ii 19 6 *1 Ioh. ii 17 13 Sap. xiv 27

2 sed] uerum V 3 et *om.* H(—C)G quęcumque B ipse H 4 sup. est quis (*corr.* quis sup. est) B quis sup. est ASd quisque sup. est HG quis superatur V quis uincitur Cas ∽est et seruus H_2 est seruus G 5 est] +deus R saec.]+amen H_2VCas (=vg) seruiuissent B et ipsi *om.* H ∽ben. fieri G 6 potuerunt VCas 7 domini H_2 et deus] deus BV ipse HG manet in aeternum *om.* V manaet A* 9 nominatas V in his] nihil B et in his V dimersi V 10 et *om.* AHGVSd (=vg) eum]+usum AHGVSd(=vg) 11 in—auctorem *om.* V 12 peruers[a]e H_2 seruare possent] seruauere B seruarent HGV seruare possunt Cas seruare poterant Sd 13 in (*om.* G) nefandorum H_2G 14 culturas V inquit *om.* BHGV et (*pr.*) *om.* BHG 15 autem] +et AH_2GV (=vg) femineo V 16 in inuicem HV (=vg) 17 operantes AHGV (=vg) seruauere B 18 ipsis HG(=vg) 19 ∽ordo occurrit B cucurrit] currit GVCas deum BCas fuerant BCas erunt G 20 exist.] probauerunt AHGVCas (=vg) notitiam BHGVSd (=vg) 21 probatur B probat *rell.* 22 notitiam BH praesentem] in praesenti HG 23 illos BRGSd (=vg) enim M prob.] reprobandi H_1 24 fac.] faciunt SH_2 quae] ea quae HG

conueniunt. [Ut faciant quae non conueniunt] Homini facere. 29 *Repletos omni iniquitate [et] malitia.* Iniquitatem et malitiam principales causas ostendit esse uitiorum. *Fornicatione [et] auaritia.* Fornicationem et auaritiam simul iunxit, quia utraeque paene idololatriae conparantur. *Nequitia, plenos inuidia homicidiis.* Pulchre homicidium inuidiae sociauit, quia prima huius criminis ipsa materia est. *Contentione.* Contentio est ubi non ratione aliquid [sed] animi pertinacia defenditur, et ubi non [tam] ueritas quaeritur, sed intentio fatigatur. *Dolo.* [Dolus est] occulta malitia blandis sermonibus adornata. *Malignitate.* Malitiae uotum uel opus malignitas appellatur. 30 *Susurratores.* [Id est] murmuratores. [Siue:] Non in facie[m] sed in aure[m] loquentes. *Detractores deo odibiles.* Nihil est enim tam odibile deo quam idololatria, cui per similem eradicandi poenam detractio in scripturis coniungitur. [ait enim: 'sacrificans dis eradicabitur,' et alibi scriptum est: 'noli dilegere detrahere, ne eradiceris.'] *Contumeliosos.* Qui ueloces sunt in uerbis iniuriae. *Superbos elatos inuentores malorum.* Qui uult supergredi quod est, superbus est, sicut diabolus [qui per hanc]

15 *Exod. xxii 12 16 *Prou. xx 16

1 ut—conu. *om.* BHGV ut faciant *om.* Cas hominem SR 2 repl.] repletus H_1+enim G iniq. (*pr.*)] *om.*ES+et BRH_2GCas iniquitas et malitia pr. sunt causae uit. V et *om.* R 3 ⤻esse ost. H_2 ⤻uit. esse R_1G fornicationem H forn.]+et BH_2G 4 auar.] auaritiam H +*hic* nequitia AGV forn.]+autem H_1 5 utraque B utrique H_1M ambae V p[o]en[a]e BHG saepe V idolatria H_1 pl.] *praem.* nequitia BH(—E nequitiae *cum prioribus*)G 6 homicidiis] homicidio AHG (=vg) ⤻inuidiam homicidio HG 7 prima—est] primum ex ipsa discendit V prima] perprima G 8 rationabiliter V al.]+quaeritur V sed *om.* B pertinaciter peruersa animi intentio defensatur V anime H_1 9 tam *om.* ACas contentio G animositas Cas 10 dolus est] *om.* BH +celata malitia V 11 malignitate] malitia B doli uel malitiae opus uel uotum V 12 susurrones AHGVCas (=vg)+id est A siue *om.* ACasSd non in faciem sed *om.* V facie BH_1GCas 13 aure BH_1GVCas ⤻enim est Sd est *om.* H_2VCas 14 odile A* cui]+detractio conparatur, cum et idolator (idololatra Cas) et detractor eradicendi(-andi Cas) ab scriptura dicantur GCas+detractio V (*om. infra*) sim.] similitudinem H 15 poena H in] *om.* H ab V scriptura BH_2GV scripta H_1+pene V ait—eradiceris *om.* BHGVCas 17 qui] *pr.* contumeliosus dicitur V contumeliosi sunt Sd ueloces] eloquentes H_2 sunt] est V 18 uerborum iniuriis Cas 19 superbus est *om.* V est (*alt.*)] *om.* MN dicitur CCas zabulus B qui *om.* BH(—C)GV per hanc (=superbiam) *om.* BH(—C)VCas hanc *om.* G

perdidit ipsum quod erat. qui enim super alios uult esse, hic infra se fiet, et ideo sequitur 'inuentores malorum,' quia semper superbia excogitat et inuenit mala, sicut auctor superbiae per elationem suam inuenit sibi malum quod ante non fuerat. 'elatus' autem dicitur qui effertur super mensuras suas. *Parentibus non oboedientes.* Ueri parentes sunt qui per semen uerbi generant in lucem et uitam aeternam. 31 *Insensatos incompositos.* Qui a fonte sapientiae recesserunt [et] necesse [est] ut inordinate ferantur. *Sine affectione.* Affectio est adimpletio caritatis. *Sine misericordia.* Quo modo aliis poterant misereri qui in se misericordes esse noluerunt? haec omnia per ordinem digesta peccata de illis dicit, qui [de]relinquentes deum ab eo[uicissim] sunt derelicti. caueamus ergo et nos ne qua mala ex his habentes similiter relinquamur. 32 *Qui cum iustitiam dei cognouissent, non intellexerunt quoniam qui talia agunt digni sunt morte.* Cum ex eo quod sibi quoque displicet malum, dei iustitiam cognouissent, non intellexerunt tales ab eo, et si non in praesenti, tamen in futuro esse puniendos; si enim intellexissent, utique talia committere timuissent. *Non solum qui faciunt ea, sed et qui consentiunt facientibus.* Ne quis diceret haec non omnia se fecisse, addidit 'qui consentiunt facientibus.' sed et qui in istis [forsitan] non consentit, quia iudicabant huius modi, tamen [in] idol[ol]atria[m] consentiendo, quae horum omnium caput et causa est, omnibus consensisse uidebatur. 1 *Propterea inexcusabilis es, o homo omnis qui*

1 perd.] perdit **HV** *om.* G ipsum] ipsum hoc Cas *praem.* se **H**(—C)G erat] est **BH**(—C)GV fuit Cas qui enim] et qui VCas hic *om.* VCas **2** intra H_1 fiet]+confusus C sequuntur V quia] quod G **5** effertur] se iactat Sd mensuram suam AH_2Sd **6** obaud. V **7** per semen] semine V per] semper H_1 uerbi]+dei V et] filios ad **H** filios et G **8** insipientes **AHGV**CasSd (=vg) ⤳inc. insip. G corr. **9** et *om.* **AHG**Sd est *om.* B affectione]+absque foedere **HGV**(=vg)+absque honore Cas **11** ⤳pot. al. Cas aliis] aliorum Sd miserere **H** **12** degesta **H** gesta RG peccata *om.* V dicuntur **BHGV** **13** relinquentes B uicissim *om.* A **14** et nos *om.* V quod (quid V) malum **BHGV** **16** cum ex *om.* G quod *om.* E quisque **H**(*om.* S)G **17** iust.]+in eo G corr. *mg.* cogn.] cognouisse dicitur **H**(—S testatur; hii uero qui)G **18** in futuro] futuros HG* **19** ⤳talia utique H_2 **20** ⤳ea fac. **AHG**Cas (=vg) fac. illa V facientibus] +ea H_2 ne quis—facientibus *om.* G **21** omnia se] omnes V **22** forsitan *om.* **BHGV** consensit **HV** quia] qui E iudicabantur G **23** huiuscemodi G in idol.] idolatriam B idolatria[m] H **24** ⤳omn. hor. HG **25** uidebantur **H**(—E)G propterea] propter quod **AHGV**Cas (=vg)

iudicas. in quo enim alium iudicas, te ipsum condemnas: eadem enim agis quae iudicas. Omnes huiusmodi iudicabant, maxime tamen de his qui habe[ba]nt in reprehendendo iudicium. iudices et domini conueniuntur. naturali enim iudicio dignam factis profert unus quisque sententiam, omnesque norunt et innocentiam mereri praemium et malitiam habere supplicium. 2 *Scimus autem quoniam iudicium dei est secundum ueritatem in eos* [*qui talia agunt*]. Secundum ueritatem est iudicium quo iudica[bu]ntur huiusmodi, qui condemnare in aliis potuerunt quae per se committere non timebant. si enim tu, peccator, peccatorem tui similem iudicas, quanto magis deus iustus te iudicabit iniustum, ne illi mala placere et displicere bona forsitan uideantur, quippe quem sine personarum acceptione [constat] nec amicis suis nec angelis peccantibus [legimus] pepercisse! humanum autem iudicium multis modis corrumpitur; amore, odio, timore, auaritia saepe iudicum integritas uiolatur, et contra iustitiae regulam interdum misericordia inclinatur. 3 *Existimas autem hoc, o homo* [*omnis*] *qui iudicas de his qui talia agunt, et facis ea, qu*[*on*]*ia*[*m*] *tu effugies iudicium dei?* 4 *an diuitias bonitatis eius et patientiae et longanimitatis contemnis, ignorans quoniam bonitas dei ad paenitentiam te adducit?* Aut numquit propterea tibi de impunitate blandiris, quia deus in praesenti non reddit, et longitudinem temporis et abundantiam bonitatis intuens, putas iam non esse iudicium? audi [immo] scripturae sen-

1 ∽iud. alterum AHGCas (=vg) alterum iud. V 2 quae] qui BV (=vg) omn.] *praem.* quia V hui.—conueniuntur] quidem habent in reprehendendo iudicium, maxime tamen iudices et domini conueniuntur A(V) hui. iud.] hui. di(de-)iud. H(—RC)G de hui. iud. C qui hui. iud. Cas 3 de his *om.* Cas habebant B 4 iudices] iudicis RH_2 conueniunt G naturale H_1 iudicium H_1 digna MN 5 omnesque] omnes qui BSG nouerunt H_1 et *om.* G 6 innocentia MN merere **H** *om.* V 7 autem] enim AHGCas (=vg) quod G 8 qui talia agunt *om.* B est] erit **H** iudicium]+dei **HGV** 9 iudicantur B qui—uideantur (13) *om.* V 10 per se] ipsi **HG** timuerunt **HG** 11 tibi BHG 12 te] et B 13 fors.]+ne G quem] quoniam B 14 accep.]+constat B ∽leg. pep. pecc. **HG** ∽leg. pecc. pep. V 15 legimus *om.* B 16 amore] nam et amore uel VCas odio *om.* H_2 iudicum ASd iudicio **H**(—EC) iudicii *rell.* 18 autem *om.* G omnis *om.* AH_2V (=vg) 19 de his] eos **AHG**VCas (=vg) et—dei *om.* H_2 quia BH_1GVCas (=vg) 21 longamin. B ignoras **HG** benignitas AHGVCas (=vg) 22 aut *om.* HGCas 23 deus] dominus G semper V praesente H_1 reddidit V 24 longanimitatem MN temporum B et ab. bon. *om.* V considerans V 25 iam *om.* V aud. imm. scr.] sed secundum beati petri V immo] *om.* A etiam S

tentiam: 'non tardat dominus promissi[s], sed patienter agit propter uos, nolens aliquem perire, sed omnes ad paenitentiam conuerti.' bonus [est] expectando, iustus est puniendo, unde admonet propheta: 'non tardes conuerti ad dominum, neque differas de die in diem: subito enim uenit ira eius, et in tempore uindictae disperdet te.' et iterum: 'ne dixeris: peccaui, [et] quid accidit mihi triste? est enim altissimus patiens redditor.' multum se homines per patientiam dei seducunt, [et] quia non uult statim punire peccantes: putatur [enim] res humanas aut minime curare aut culpas donare, quia differt. plerique etiam contra se calumniantur, cur in praesenti non reddit, non intellegentes quod, si ita fieret, nullus paene hominum remansisset, nec umquam de iniustis fierent iusti. ideo autem hominibus uidetur deus diu expectare peccantes, quia nos, cum parui temporis simus, annos centum aeternitatem putamus. ille autem, 'aput quem mille anni pro una sunt die,' centum annos unius horae spatio non coaequat: quapropter hoc parum est apud [d]eum, cum etiam homines soleant multo tempore correctionem sperare peccantium. 5 *Secundum autem duritiam tuam et cor inpaenitens.* Tu autem, inprudens aeger, ad uulnera maiora uteris ipso remedio, qui, iuxta sententiam beati Iob, 'paenitentiae locum abuteris in superbia.' unde

1 *2 Petr. iii 9 4 *Eccli. v 7 6 *Eccli. v 4
16 *Ps. lxxxix 4 22 *Iob xxiv 23

1 promissis BHGCas (=vg) promissa Cas^{ed} **2** nos V aliquos V **3** reuerti V est] *om.* AG enim V est enim Cas iustus] *praem.* et V **4** adm. proph.] dicit salomon V non] ne BHGV tardas G deum V **5** enim *om.* H **6** disperdit V diceris B et *om.* B **7** accedit HV **8** multum]+enim V seduc.]+et A **9** putant VCas enim] *om.* A autem H_2+aut HG+eum aut VCas aut *om.* HGVCas **10** culpas *om.* VCas donare] indulgere HG quas G quod VCas **11** contra se *om.* VCas cur] cum R quare VCas reddet H_1G corr., reddat C **12** quod—fieret] quia si statim redderet VCas fi.] fuerit H_2 paene]+iam V iam Cas **13** nec] ne HG umquam *om.* VCas fierint RMN ⤿ius. fi. G autem *om.* H_2 **14** ⤿uid. hom. B **15** cum *om.* Cas sumus B ⤿cent. ann. VCas putemus G **16** mille *bis* A* uno HGV **17** horae]+suae BHG qua] quia SH_2 **18** paruum HG deum] eum BHG ipsum V etiam] et VCas solent H_2 mult. temp.] aliquantis etiam diebus VCas **19** corr.—pecc.] expectare peccantes VCas correptionem H_1(—S) superare G ⤿dur. aut. AHGVCas^{cod} (=vg) **20** ⤿inp. cor AHGCas (=vg) cor sine penitentia V inprudens aeger *om.* V **21** ⤿mai. uuln. VCas abuteris Cas ipsa (ipso G) remedia H(—C)G quia HG qui—beati] sicut dicit VCas **22** paen.—abut.] dedit ei deus locum paenitentiae et (+ille Cas) abutitur eum (eo Cas) VCas superbiam HCas

non agnita pietas maius iudicium parat, ut uindictam sentiat qui misericordiam sentire contempsit. *Thesaurizas tibi iram in die irae et reuelationis iusti iudicii dei,* 6 *qui reddet uni cuique secundum opera sua.* In die[m] iudicii iram tibi ipse super iram recondis, qui dies definito [apud deum] et certo tempore apparebit. 7 *His quidem qui secundum* [*deum*] *patientiam boni operis.* Boni operis merces per patientiam expectatur, quia in praesenti uita non redditur: 'per fidem enim ambulamus, et non per speciem.' Siue: Tunc erit perfectum opus, si in finem usque durauerit, quia '[qui] perseuerauerit [usque] in finem, hic saluus erit.' *Gloriam et honorem et* [*in*]*corruptionem.* 'Gloriam,' qua 'sancti fulgebunt ut sol;' 'honorem,' filiorum dei, quo nihil [est] maius, per quem etiam angelos iudicabunt; 'incorruptionem,' uitae perpetuae. *Quaerentibus uitam aeternam.* [Qui per patientiae opera quaerit uitam aeternam,] ista omnia consequetur, et 'qui habet hanc spem in eo, sanctificat se, sicut et ille sanctus est.' 8 *His autem qui ex contentione* [*et incredulitate sunt*]. Audiant qui saepe uicti animositate contendunt, et timeant in consuetudine pessima permanere, ne super eos ista omnia deputentur. iam superius dictum est contentiosum hunc esse specialiter qui aliquit contra suam conscientiam nititur defensare. [*Et*] *qui diffidunt ueritati, credunt autem iniquitati.* Euangelicae ueritati non credunt, et consentiunt iniquitati, ut relicto creatore deseruiant creaturae. *Ira et indignatio.* In iudicio poenae

8 2 Cor. v 7 10 cf. 1 Cor. iii 14 Matth. xxiv 13 12 cf. Matth. xiii 43 etc. 14 cf. 1 Cor. vi 3 16 *1 Ioh. iii 3 21 cf. p. 17, l. 7 24 cf. Rom. i 25

1 maius]+tibi **BH** *praem.* tibi G 2 contemnit G despexit Cas 3 iusti iudicii] iudicis G reddit BRH_2(—C)Cas^{ed} 4 sua] eius AHVCas (=vg) die BH_2V ∽sup. ir. ip. tibi Cas ipse *om.* BHV 5 super iram *om.* V recondis]ipse condis **H** ipse recondis BGV *praem.* apud deum Cas die A corr. def. et cert.] suo V apud deum *om.* BHGVCas 6 deum *om.* BHGVCas 8 quia—redditur *om.* V quia]quę G reddetur H_1 9 siue] et BHGVCas 10 quia *om.* V qui] *om.* B+enim V 11 usque in finem *om.* V usque *om.* B 12 corruptionem B ut sol *om.* V 13 est *om.* B magis MG per quem]ipsi enim V ∽ang. etiam G 14 inc.] +uero V aeternae V 15 qui—aeternam *om.* B per pat. op. *om.* VCas 16 consequitur ABHGCas^{cod} et qui] qui autem V 17 et *om.* Cas 18 et incred. sunt *om.* AHGVCas (=vg) 19 et]et ut G consuetudinem pessimam H_1 20 ∽ista omnia super eos HG 22 et *om.* AGV 23 diff.] non adquiescunt BHGCas (=vg) ueritate[m] H_1 autem]enim H_2 iniquitatem SR 24 ut rel.]qui derel. G 25 in]ira et indignatio V paenae A

sunt. 9 *Tribulatio et angustia.* Conscientia[e et] infructuosae paenitentiae, sicut scriptum est: 'tunc dicent inter se paenitentiam agentes et per angustiam spiritus gementes.' *In omnem animam hominis operantis malum, Iudaei primum et Graeci.* Animae poenam apostolus comminatur propter haereticos, qui solam carnem delinquere dicunt et animam negant posse peccare. Siue: Anima pro toto homine dicitur, sicut in Genesi 'Iacob cum septuaginta [et quinque] animabus Aegiptum' refertur 'intrasse.' 10 *Gloria autem et honor et pax omni [homini] operanti bonum.* Gloria contra iram, honor contra indignationem, et quam supra incorruptionem [dixerat], hic pacem appellat. *Iudaeo primum et Graeco.* Quod supra 'animam,' hic 'hominem' nominauit. 'primum' autem pro 'quidem' ponit, quia 'non est personarum acceptio aput deum.' Siue: Primum credulitatis tempore, non honore. 11 *Non est enim personarum aput deum acceptio.* Ergo nec gentes sibi de ignorantia falsa, nec Iudaei de legis et circumcisionis priuilegio blandiantur. 12 *Quicumque enim sine lege peccauerunt, sine lege [et] peribunt, et quicumque in lege[m] peccauerunt, per legem iudicabuntur.* Sine lege litterae in lege naturae. hic 'peribunt' et 'iudicabuntur' unum uoluit intellegi, quia et qui perit per dei iudicium perit, et qui iudicatur peccator perit, sicut scriptum est: 'quia peccatores peribunt.' nam et similes illos facit, dicendo non auditores tantum legis iustos esse, sed factores, et paulo inferius dicit gentes in die

1 cf. Matth. iii 8; Luc. iii 8 2 *Sap. v 3 8 cf. *Gen. xlvi 27; Act. vii 14 etc. 23 Ps. xxxvi 20 25 cf. Rom. ii 16

1 sunt *om.* V consc. et] conscientia A infruct.] auaritiae V uanae Cas 2 paen. ag.] paenitentes VCas 3 prae angustia B,N corr.,CCas 5 greco G 6 neg. poss. pecc.] pecc. non posse V 7 ∽pecc. poss. G toto] to A* *om.* V integro Cas dicitur] punitur V 8 in genesi] dicitur quod V dicit quod Cas cum *om.* G ∽aeg. in LXX an.V(Cas) et quinque] *om.* BHVCas et vi Sd ammanibus B 9 ∽introisse refertur (fertur Sd) BHGSd intrauerit (VCas) 10 homini *om.* AH(—E)GVCas (=vg) 11 quam] quod BHGVCasSd dixerat *om.* BHGVCasSd 13 nominat G 15 tempus B honorem ES 16 est enim] enim est, (est *m*2) E,V est H_2 enim G ∽acc. apud deum BHGVCas (=vg) 17 sibi] quidem sibi H_2G sibi quia E sibi qui S* sibi quid R et circ.] circumcisione HG 19 et (*pr.*) *om.* BH_1NGV legem] lege AHGVCas (=vg) 20 lege naturae] natura V 21 hic] hoc loco HG intellegere H_2 22 et (*pr.*) *om.* Sd periit *utrobique* H_2G ∽iud. dei Sd dei *om.* V 23 periit H_2G 24 ∽legis tantum V 25 fact.]+ legis iustificabuntur G

domini iudicandas. qui[s] enim dubitat tam sub lege positos quam sine lege degentes, nisi Christo crediderint, perituros? 13 *Non enim auditores legis iusti sunt aput deum, sed factores legis iustificabuntur* [*apud deum*]. Reddit rationem quare non sint gentibus meliores; unde et nobis timendum est ne audientes legem et non facientes, cum gentibus pereamus, secundum quod ipse alibi dicit: 'ne cum hoc mundo damnemur.' 14 *Cum enim gentes, quae legem non habent.* Ne quis forte diceret, "legem non habent; ad quam formam pot[u]erunt iudicari?" *Naturaliter quae legis sunt faciunt.* Siue: De his dicit qui naturaliter iusti fuerunt ante legem. Siue: Qui etiam nunc boni aliquid operantur. *Eius modi legem non habentes ipsi sibi sunt lex.* Ostendit illos non esse sine lege, ut et gentes inexcusabiles faciat et Iudaeis de proprietate legis gloriam tollat. 15 *Qui ostendunt opus legis scriptum in cordibus suis, testimonium reddente illis conscientia.* Natura agit legem in corde [illis] per conscientiae testimonium. Siue: Conscientia testatur legem se habere timendo dum peccat et uictis gratulando peccatis, etiam si nullum hominem uereatur ipse qui peccat. *Et* [*inter*] *inuicem se cogitationibus accusantibus aut et defendentibus* 16 *in die cum iudicabit deus occulta hominum.* Dicit altercationes cogitationum esse, cum quid faciendum uel non faciendum diutina deliberatione decernimus, et secundum hoc nos in die domini iudicandos, quia bonum malumue non ignorasse conuincimur. Siue: Conscientia et cogitationes nostrae erunt in die iudicii ante oculos nostros

7 *1 Cor. xi 32

1 quis] qui BH sub] in H_2 2 christum H_1 3 sed *om.* A* 4 apud deum *om.* AHGVCas (=vg) 5 a gentibus Cas 6 periamus H_2G sec. quod] sicut HG 8 forte *om.* V diceret]+qui V 9 legem]+gentes Sd potuerunt B poterant G 11 ∽etiam qui H_2 12 ∽aliq. boni H_2G 13 esse] fuisse Cas ut *om.* G 14 iudeos H_2 legis *om.* H glorię H_2 16 consc.]+ipsorum BHGVCas^{cod} (=vg) naturae igitur legem (*add.* habent *m*2) Cas 17 corde]+illis BG ∽testim. consc. Cas 18 se *om.* H_1 timendo *om.* Cas uictos H_1 gaudendo V(Cas) 19 hominum HG 20 inter *om.* B ∽se (+in Sd) inuicem AH_1GVCasSd (=vg) ∽cogitationum(-ibus N corr.) inu. accusantium (-ibus N corr.)H_2 cogitationum accusantium AH_1GVCas 21 et] etiam AHGVCasSd (=vg) defendentium AH(—N corr. -ibus)GVCas (=vg) iudicauerit HG 22 altricationes B 23 fac.]+sit Sd cogitamus Sd 24 diem H domini *om.* H_2 25 probamur BHGV conscientiae H_2

tamquam quaedam historiae cognoscendae; aut ips[a]e nos accusabunt aut etiam excusabunt, sicut scriptum est: 'arguam te et statuam ea contra faciem tuam.' *Secundum euangelium meum per Iesum Christum* [*dominum nostrum*]. Secundum quod adnuntio per Iesum. Siue: Per Iesum Christum iudicabit deus. 17 *Si autem tu Iudaeus cognominaris.* Hinc conuertitur ad Iudaeos, [docens] opere, non nomine tantum debere esse Iudaeum [deputat], eumque uerum probari cuius occulta sint bona. *Et requiescis in lege.* Confidis uel securus es. *Et gloriaris in deo* 18 *et scis uoluntatem.* Gloriaris te solum nosse deum eiusque agnoscere uoluntatem. *Et probas utiliora instructus per legem.* Eligis maiora et inter minora discernis: quae enim per naturam utilia probantur, utiliora per legem fiunt. 19 *Confidis te ipsum ducem esse caecorum.* Quorum obscuratum est lumen [scientiae]. *Lumen eorum qui in tenebris sunt.* Ignorantiae. 20 *Eruditorem insipientium.* Qui dei non habe[n]t sapientiam. *Magistrum infantium.* Paruulorum, aetate uel sensu. [*H*]*abentem formam scientiae et ueritatis in lege.* Ad quam semper respiciens, errare non possis. 21 *Qui ergo alium doces, te ipsum non doces.* Similiter [ut] gentibus dixerat: 'qui enim alium iudicas, te ipsum condemnas.' qui [enim] in lege requiescis, o Iudaee, cur transgrederis legem? qui gloriaris in deo, quare inhonoras deum? qui nosti uoluntatem eius, quare non optemperas uoluntati? qui probas utiliora, cur inutilia sectaris? dux caecorum, quo modo uiam non uides rectam?

2 *Ps. xlix 21 20 *Rom. ii 1 21 cf. Rom. ii 17 etc.

1 quaedam *om.* V hist.]+conscientiae G agnosc. V aut] et V ipse BSRCG 2 accusabant A* 3 ea] eam BH_1 illam V *om.* Sd 4 dominum nostrum *add.* BV 5 siue per iesum *om.* H_1 iudicauit G 6 tu *om.* H_1 hic V conuertetur MN* 7 docens *om.* B 8 iud.]+deputat B eumque]+eum esse G uerum probari] esse uerum BHSd uerum esse R sunt HG 9 confides HG 10 scis] nosti AHGVCas (=vg) uol.]+eius HG 11 ∽uol. agn. BHG 12 eligis—discernis *om.* V minora] maiora B discernes B quae enim] quia V 13 probabantur V fiunt] sunt B *om.* H(—E sunt)GV 15 scientiae *add.* A ign.] *praem.* in tenebris VCasSd 16 eruditorum MN domini G habet B 17 infantum H_2 18 abentem A ad] at B 19 semper] *praem.* si G recipiens B 20 ut] *om.* BHGV et Sd qui enim alium] in quo alterum VCas 21 contempnis G qui] *praem.* tu H_2G enim *om.* AHGVCas 22 requiesces BM quare BHG quomodo V transgredieris G 24 obtemperamus G pares V uol.] *praem.* eius E+ipsius V utilia VCas inutilia] non utilia B+et uana VCas

si enim uideres, per ipsam utique ambulares. si lumen es aliorum, cur non abicis opera tenebrarum? eruditor insipientium, ut quid timorem domini, qui est initium sapientiae, reliquisti? magister infantium, quo modo puer es sensu? qui habes formam scientiae et ueritatis in lege, quare nec ipse sequeris nec alios sequi pessimo exemplo permittis? quare non conuenit uita tua doctrinae tuae et opus tuum destruit fidem tuam, unde fiet ut lex a te non custodita non solum tibi nihil prosit sed etiam maioris criminis reum ut suum contemptorem optineat. *Qui dicis non furandum furaris.* Quidam dicunt: abscondendo ab hominibus furaris Christum. 22 *Qui doces non moechandum, moecharis.* Non est una moechia: nam omne quod totum deo debet anima, si alicui praeter deum reddideris, moecharis. *Qui exsecraris idola, sacrilegium facis.* Sacrilegium est quod proprie in deum committitur, quasi sacrosancti uiolatio. 23 *Qui in lege gloriaris, per praeuaricationem legis deum inhonoras.* Exposuit quid sacrilegium dixerit. 24 *Nomen [enim] dei per uos blasphematur inter gentes, sicut scriptum est.* Praeposterato ordine ante posuit testimonium quam diceret scriptum: ita enim dicentis sermo delapsus est, ut quod ex propria intentione dicebat, eodem sensu scriptum in propheta repperiret. [et] re uera [uae illis], quorum iniustis actibus nomen domini fuerit blasphematum, sicut scriptum est: 'polluerunt nomen meum inter gentes, dum dicuntur populus domini hi,' inter quas gentes captiui, suis peccatis facientibus, morabantur. 25 *Circumcisio quidem*

2 cf. Rom. xiii 12 3 cf. Ps. cx 10 24 *Ezech. xxxvi 20

1 uidisses H_2 ambulasses H_3 3 ut quid]+etiam V 4 relinquisti MNG infantum H_2 quo modo *om.* Cas es]+in **H** 5 formam *om.* SM et *om.* H_1 quare *om.* Cas 6 malo Cas 7 ∽doc. tuae uita tua B destruet SRG 8 fit H_2VCas a te *om.* VCas 9 maioris]+te VCas ut *om.* **H** 10 teneat Cas dicis] praedicas BHGVCas (=vg) 12 doces] dicis AH (—R)GV (=vg) moechatio Cas 13 debet anima] debes VCas 14 deo AE Cas reddiderit moechatur AHGSd exsecr.] abominaris AHGVCas (=vg) 15 sacri V 17 ∽sacr. quid BR*H_2V sacr. qui H_1N sacr. quod G 18 dixisset B dixit HG uocasset V enim *om.* A gentes]+in esaia H_1 19 sicut *om.* V est]+enim V 20 scr.]+est G 21 dilapsum B dilapsus H ut—repperiret *om.* V 22 in propheta *om.* H et] *om.* BH_2V uel H_1 (*eras.* R) re uera *om.* V uae illis *om.* BH illis *om.* VCas 23 iniustis *om.* V dei H_1 fuerat H 24 scriptum est] dicit deus V nomen]+sanctum VCas 25 domini] dei BHVCas hi *om.* HCas^{cod} quos B captiuę B 26 delictis V morauantur A* morabuntur B demorantur Cas

prodest, si legem custodias. si autem praeuaricator legis sis, circumcisio tua praeputium facta est. Quo modo [ergo] 'nihil est,' si prodest? [sed] prodest tempore suo. signum prodest, si iustitia, cuius est 'signaculum,' adsit; ceterum sine illa superfluum erit. Siue: [In eo prodest,] quia uiuere faciebat Iudaeum et in infantia non exterminari ante quam saperet. Siue: Quia in lege facit esse, [qua] perspecta inuenitur, carnis circumcisione cessante, uera[m] illa[m] cordis esse uentura[m]. et praeuaricator legis est, dum non sequitur id quod ibi praedictum est. 26 *Si igitur praeputium [iustitias legis custodiat, nonne praeputium] eius in circumcisione[m] reputabitur?* Uisibilia indigent inuisibilibus, inuisibilia non indigent uisibilibus, eo quod uisibilia imago sint inuisibilium, et inuisibilia ueritas sint [uisibilium], ideoque circumcisio carnis indiget cordis, circumcisio autem cordis non indiget carnis, quia imagine non indiget [ueritas, imago autem indiget] ueritate. quaeritur sane quare sit data circumcisio, si [per se] ipsa non prodest. primum, ut cognosceretur dei populus inter gentes; denique quando soli erant in heremo, circumcisi non fuerunt. Siue: Ut corpora eorum agnoscerentur in bello. nam quod in tali membro signantur, haec causa est prima, ne aliut membrum aut debile fieret aut turpe, quod publice uideretur, secunda, propter gratiae promissionem, in qua erat [per] castitate[m]

2 1 Cor. vii 19 4 Rom. iv 11

1 obserues **AH** (=vg) obseruas **G** **2** ergo *add.* **AV** **3** sed *add.* **AV** prodest (*alt.*) *om.* RH_2 **4** signacula H_1 sine illa *om.* **V** **5** in eo prodest *add.* **A** quia] quod **G** faciebat] facit **VCas** **6** in *om.* **HVCas** infantia *om.* **VCas** non *eras.* **E** exterminare H_2 ante quam saperet *om.* **VCas** **7** fecit H_2 qua] *om.* **B** quia **H** perspectum **B** **8** uera **B** illam] illa **B** *om.* **VCas** uentura **B** **9** id *om.* **VCas** **10** iustitias—praeputium *om.* **B** iustitias *om.* H_1 custodit **G** **11** illius **AHGVCas** (=vg) circumcisionem **ACas** (=vg) putatur **B*** reputatur **G** **12** inuisibilia] *praem.* et **G** **13** imagines **Cas** sunt **R** **14** sit H_1C uisibilium *om.* **B** -que *om.* H_1 *def.* **G** circumcisio—legem et prophetas (*interpol. ante* p. 29, l. 25) *om.* **G** cordis] +circumcisionem **V** +circumcisione **Cas** **15** carnis]+circumcisione **Cas** imaginem **H** **16** ueritas—indiget *om.* **B** autem] uero **VCas** ueritatem **R*MN** quaer.]+autem H_2 **17** ∽data sit AH_2 circ.]+carnis **V** per se *om.* **B** ipsam **EC** **18** agnosc. **H** denique] deinde H_2 **19** erant—siue] fuerunt, non sunt in heremo circumcisi, deinde **V** **20** nam quod] quare uero **V** **21** signatur **V** haec causa est *om.* **V** primum **HVCas** ∽mem. al. **V** **22** fuerit H_1 efficeretur **V** secunda] iterum **BH** secundo **V** deinde **Cas** **23** erant **ES** per cast.] castitate **B**

placendum. Siue: Ut Christus significaretur ex eius semine nasciturus, usque ad quem futura erat ista carnalis, qui spiritalem habebat adferre, cuius typum gerens Hiesus Naue populum secundo circumcidere iubetur. 27 *Et iudicabit quod ex natura est praeputium, legem perficiens, te, qui per litteram et circumcisionem praeuaricator es legis.* Siue: Dum litterae circumcisionem sectaris, spiritus accipere dedignaris. Siue: Non sequendo quod lex dixit, hoc est, ut Christo credens ueram circumcisionem acciperes. 28 *Non enim qui [in] manifesto Iudaeus est, neque quae palam in [carne] circumcisio,* 29 *sed qui in occulto Iudaeus est.* Ipse est uerus: omnia enim quae antea circa exteriorem hominem gerebantur, figuram interioris habebant. *Et circumcisio cordis, qui spiritu non littera,* [Neque qui in carne circumcisus est] *cuius laus non ex hominibus, sed ex deo [est].* De qua scriptum in lege est: 'in nouissimis diebus circumcidet deus cor tuum et cor seminis tui ad dominum deum tuum amandum': et iterum: 'circumcidite uos deo uestro et circumcidite praeputium cordis uestri,'. non secundum litteram legis, sed secundum nouum testamentum, quod interiora quaerit quae solus uideat deus. 1 *Quid ergo amplius est Iudaeo, aut quae utilitas circumcisionis?* 2 *multum per omnem modum.* Reddita ratione quod lex contempta non prosit et quod carnalis circumcisionis praerogatiua, nullis operibus fulta, sit uana, [quasi] interrogat quid amplius habeat Iudaeus, ex cuius persona respondetur: 'multum per omnem modum.' nam si ipsius est sensus 'multum per omnem

3 cf. Ios. v 2 15 *Deut. xxx 6 17 *Hierem. iv 4

1 placendi H_1 siue] tertio V 2 usque] que H_1 qui] quae E quia M *def.* G 3 deferre B cuius] qui ut V ihu B [h]iesu H iesus VCas^{ed} IHS Cas^{cod} naue]+cui H_2 5 praeputio ES consum[m]ans AHVCas (=vg) 6 circumcisione ES ⤻legis es (sis H_2) AHVCas (=vg) siue] *praem.* hoc est cum littera V 7 siue *om.* V 8 lex *om.* V dicit H_1 hoc] id V christum H_2 ⤻cr. christo V 9 acciperis H in *om.* BSM 10 qui S*R palam] in manifesto AH_1VCas (=vg) manifesta MN manifeste C carne *om.* B 11 abscondito AH (=vg) absconso V est (*pr.*) *om.* H(—R)VCas^{cod} ipse est uerus *om.* V enim *om.* V 12 ante Cas 13 circ.] in circumcisione V qui] in BHCas (=vg) 14 neque—est *add.* B 15 est (*pr.*) *om.* BMN ⤻est in l. H(—E)Cas in l. *om.* V 16 cor (*alt.*) *om.* Sd 21 utilitatis B 22 mult.—mod. *om.* B mult.]+quidem E reddit rationem BHCas 23 ⤻circ. carn. V 24 ⤻uana sit Sd quasi *om.* BHVCas 25 responditur H 26 ipsius]+apostoli Sd ⤻sensus est BH assensus V

modum' et 'omnis homo mendax,' quo modo postea contra uenit dicens: 'si autem iniquitas nostra iustitiam dei commendat, quid dicemus? numquid iniquus deus? absit,' et cetera. postremo quo modo Iudaeos nihil amplius habere confirmat, si hic multum habere commemorat? *Primum quidem, quia credita sunt illis eloquia dei.* Hoc estis dicturi primum, quod credita sint illis eloquia dei et gentibus nulla. *Quid enim [si] quidam eorum non crediderunt? numquid incredulitas illorum fidem dei euacuabit? absit!* Fidem promissorum Abrahae, cui dictum est quia: 'in semine tuo benedicentur omnes gentes.' *Est autem deus uerax.* Illi ita dicunt quasi ideo deus uerax, quia homo sit mendax. *Omnis autem homo [sit] mendax.* Hic omnes pro maxima parte dicit, sicut 'omnes sua quaerunt,' et 'omnes me dereliquerunt,' 'Lucas est mecum solus.' *Sicut scriptum est: ut iustificeris in sermonibus tuis et uincas cum iudicaris.* Hoc testimonium pars aduersa ita [pro]posuit, quasi dixerit Dauid 'propter ea ego peccaui, ut tu iustus appareres me iudicando.' sed uerus sensus sic se habet quia promiserat se deus sine personarum acceptione in peccantibus uindicare, et quidam eius patientiam mendacium iudicabant. ui[n]cit cum iudicarit, quando eorum facta punit in quibus nemo putauerat [u]indicari. Aliter: Probasti te curam de hominibus habere, qui per prophetam mea abscondita reuelasti, et uicisti eos qui te incuriosum humanorum actuum esse confingunt. HUC USQUE OBIECTIO CUCURRIT: IAM INCIPIT APOSTOLUS RESPONDERE. *Si autem iniquitas*

1 Rom. iii 4 2 Rom. iii 5 10 *Gen. xxii 18
14 Phil. ii 21; 2 Tim. iv 16; 2 Tim. iv 11

def. G 2 ⤻dei iust. Sd 3 dicimus H_1V iniquus]+est C absit *om.* V 4 postremum MN iud[a]eus H(—C)V 5 multum (*ex* -o) plus V 7 primum *om.* V credita—et *om.* V sint] sunt H 8 si *om.* B quidem EMN illorum AHV (= vg) 9 eorum H euacuauit ECVCas 10 ⤻cui (cum R *m2* C) dic. est (*om.* E) abr. H cui dictum est *om.* V semini H_1 11 gentes *om.* H_2 illi—mendax (*alt.*) *om.* H_1 12 sit *om.* V omnis—mendax *bis* A 13 homo]+sit B omnes] omnis MCV dicit *om.* V 15 sicut] *praem.* in psalmo (+quinquagesimo H_1) H ut—tuis *bis* A 16 iudicaueris V ⤻ita posuit pars adu. BH 17 dauid *om.* H_1 18 tu *om.* V appareas HCas sensus—habet] hoc habet sensus V 21 uincit] uicit B+ergo Sd iudicauerit H iudica[bi]tur Sd 22 iudicari B uindicare H_1 aliter *om.* V 23 ⤻de hom. cur. C omnibus V mea] in ea B 24 humanarum rerum V 25 cucurrit *om.* V 26 iam] hinc V

nostra dei iustitiam commendat, quid dicemus? numquid iniquus deus? Iniquum est si in illis uindicat, qui ideo peccauerunt ut ille iustior appareret. *Qui infert iram.* Ut in diluuio et Sodoma, ita in iudicio. *Secundum hominem dico?* 6 *absit!* Secundum te qui taliter sentis. *Alioquin quo modo iudicabit deus hunc mundum?* Qua iustitia damnabit iniustitiam, si secundum te humana iniquitate fit iustior? 7 *Si enim ueritas dei in meo mendacio abundauit in gloriam ipsius.* Hoc est: creuit. *Quid adhuc et ego tamquam peccator iudicor?* Hoc est: insuper iudicor ego, quicumque mentior homo, qui laudari deberem, si meo mendacio dei ueritas confirmatur. 8 *Et non sicut blasphemamur, et sicut aiunt nos quidam dicere.* Ut quid me ita iudicat quasi peccantem, et non sicut quidam nos aiunt dicere, [quod] quanto maiora mala fecerimus, tanto maiora bona recipiamus. *Faciamus mala, ut ueniant bona.* Hoc fortassis ideo putabant quia non intellexerunt quod dicebat: 'ubi abundauit peccatum, superabundauit gratia.' *Quorum damnatio iusta est.* Quid iust[i]us quam ut hanc poenam sentiant, quam nos negare mentitisunt, qui nihil magis quam iustum dei iudicium praedicamus? 9 *Quid ergo tenemus amplius? causati enim sumus Iudaeos et Grecos omnes sub peccato esse.* Nos ex Iudaeis nullam unde maiores simus inuenio causam. hoc enim inuestigauit ratio sub peccato esse et Iudaeos et gentes, quod non ratione sola colligimus, sed etiam de Iudaeis testimonio conprobamus. 10 *Sicut scriptum est quia: non est iustus quisquam.* Psalmus ipse unde hoc testimonium sump-

17 *Rom. v 20 26 Ps. xiii 1

1 ⤳iust. dei AHVCas (=vg) dicimus H_1V 2 illos Cas 3 ille] illi ES *om. def.* G Cas iustus V infert iram *bis* A 4 ita in iudicio *om.* V ⤳abs. sec. hom. dico A absit *om.* Cas^{ccd} 5 hunc *om.* Cas^{cod} (=vg) 6 qua] quia AH (—R corr.,C) damnauit H_2 damn. iniust. *om.* V 7 sit R iustior] fortior R 8 gloria HVCas^{cod} credit A 9 et *om.* V 10 iudicor *om.* V qui]+cum H_2 qui—confirmatur *om.* V laudare H 11 conprobatur H 12 quid] qui H 13 ita]+deus Sd aiunt] dicunt Cas 14 quod] *om.* B quoniam M 15 recipiemus Sd uen.]+nobis H_2D eueniant Cas^{ed} 16 fortasse H_2 intellexerant BV quod]+que H_1+qui H_2+apostolus Sd 18 iustius] iustus B paenam A 20 igitur HCas (=vg) tenemus amplius] praecellimus eos nequaquam HCas (=vg) 22 nos ex iudaeis *om.* V simus] sumus B inuenimus V 23 indagauit V 24 gentes] grecos H ⤳sol. (*ex* nol.) ratiocinatione V collegimus HV 25 testimonium H sicut] *praem.* in psalmo XIII (XIIII C) H 26 ⤳unde ipse B ipse] iste H

tum est, de insipiente loquitur; quod testimonium in aduentu Christi praecipue ostendit impletum, quo tempore nullus, puto, cum pateretur, iustus inuentus est. 11 *Non est intellegens, non est requirens deum.* Quia non intellegit, non requirit. Siue: Ideo non intellegit quia non quaerit. deus autem tunc quaeritur cum eius uoluntas inquiritur, quia 'omnis qui peccat, non uidit eum nec cognouit eum,' eo quod qui peccat domini sui non cognouerit uoluntatem. nam et uulgo nesciri dicitur, cuius uoluntas ignota est. 12 *Omnes declinauerunt.* Qui non requirit firmamentum, necesse est ut declinet. *Simul inutiles facti sunt.* Inutiles ad opus in quod fuerant procreati. *Non est qui faciat bonum, non est usque ad unum.* Si non est qui faciat bonum, quo modo inferius plebem suam arguit deuorantes et inopum consilium confundentes? pleps enim dei non erat, si bonum non faciebat, maxime cum iusta ibidem generatio appelletur. [sed] hoc magis ad psalmi expositionem pertinet quam ad apostoli causam. 13 *Sepulcrum patens est guttur eorum.* Faetore doctrinae et adulationis suae contaminans et interficiens audientes. ideo enim sepulcrum diligenter clauditur, ne adhuc uiuentibus exhalatione sui generet pestem. *Linguis suis dolose agebant.* Aliut ore promentes, aliut corde uoluentes. *Venenum aspidum.* Horum serpent[i]um pessimum esse dicitur uenenum. *Sub labiis eorum.* Hoc est: in corde.

6 1 Ioh. iii 6

1 aduentum BH(—C) 2 ∽ ost. praec. C*G asserit adimpletum V ∽impl. ost. Cas quo—est (*pr.*)] tempore scilicet passionis quo (quod H_2) nullus iustus cum pateretur quo inuentus sit HG in cuius passione etiam discipuli titubarunt V 3 puto cum pateretur *om.* Cas 4 non est] aut Cas^{cod} quia] qui H requiret G 5 intell.] intellexit G quaerit] requirit RSd tunc *om.* Sd requiritur BHGV 6 ∽inq. uol. Cas 7 uidet RC* cognoscit R eum (*alt.*) *om.* G qui *om.* G 8 nescire H 9 ignorata HG qui—declinet *om.* H_2 10 requiret G firm.] fundamentum BHG *om.* V 11 in] *om.* BHVCas dei G fuerunt ERM procreati] facti V 13 deuorantis SR decorantes G 14 et] ut et H_2 confundentis H_1 confundantes G 15 ∽ibid. ista (*sic*) V iuxta H_1 ista GV 16 appellatur RH_2 sed *om.* BHGV hoc—causam *om.* V ∽ad ps. (∽ps. ad B*) exp. magis B 18 factores B foetore HGSd factore V adulatione H(—S) aduolationis G sua H_2 condemnans H_2 20 exal[t]ationis H_2 suae H (sua S corr. R corr.) 21 promittentes HGV corde]+ore G 22 uoluntates BH_2 uolutantes H_1 M corr. N corr. CV(Sd) uolentes S corr.,G meditantes Cas hor. serp.] aspidum V serpentium BESMCG 23 ∽dicitur esse BGV dicit esse H_1 hoc esse H_2 esse fertur Cas fertur esse Sd

14 *Quorum os maledictione.* Non est unius generis male-dictio: quitquit enim malo uoto dicitur, sine dubio male dicitur. *Et amaritudine plenum est.* Amaritudo contraria est dulcedini uerborum dei. 15 *Ueloces pedes eorum ad effundendum sanguinem.* Siue: Simpliciter homicidas dicit. Siue: Interficientes animas adulando, unde in Actibus Apostolorum dicit sanctus Paulus: 'mundus sum ab omnium sanguine: non enim subterfugi quo minus adnuntiarem uobis omne consilium dei.' 16 *Contritio et infelicitas in uiis eorum.* Conteruntur et infelices fiunt animae in doctrinis eorum uel in exemplis conuersationis eorum. 17 *Et uiam pacis non agnouerunt.* Doctrinam qua deus hominibus [pacaretur]; quia simile omne pacificum est et contrarium inimicum. 18 *Non est timor dei ante oculos eorum.* In timore dei conclusit, quia si timorem dei semper ante oculos habuissent, non utique [tam grauiter] deliquissent: neque enim audet seruus domino praesente peccare. 19 *Scimus autem quoniam quaecumque lex loquitur, his qui in lege sunt loquitur.* Ne dicerent haec in psalmo de gentibus dicta, ostendit quae in lege dicta sunt his qui in lege sunt dici. quaeritur sane quo modo Iudaei dixerint non esse deum. non utique uerbo dixerunt, sed opere: ['deum'] namque 'confitentur se nosse, factis autem negant.' ergo gentes hic non appellat, quia iam de illis talia dixerat in propria causa. *Ut omne os obstruatur.* Non solum gentium, sed etiam Iudaeorum, dum non

7 *Act. xx 26, 27 21 *Tit. i 16

2 malo] male MN sine dubio *om.* Sd maledicitur] male dictio appellatur Sd 3 dulcedine HG 4 uerbi H_2GVCas dei]+non ore H_2 5 siue (*alt.*) *bis* A* interficiendas H_2 6 in act. apost. *om.* V ∽paul. dic. V Cas sanctus *om.* HVCas 7 a (ab G) sanguine omnium H_2GCas ab omni sanguine V 8 fugi] fui ERN ∽uobis minus ann. B ∽minus uobis adn. H uobis *om.* G 10 fiunt] sunt V efficiuntur Cas ∽eor. in doct. R uel *om.* H_2 11 cognouerunt BHGVCas (=vg) doctrinam—inimicum *om.* HG doct.] sine doctrina G+patris Cas 12 pacaretur] *om.* B pacatur Sd 14 dei] +omnia Sd quia] qui H(corr. R*m*2) ∽hab. ante semp. oc. G 15 non—deliquissent *om.* V tam grauiter *add.* A 16 ∽seru. aud. Cas ∽pecc. praes. dom. Sd ∽pres. dom. B deo praes. G 17 quoniam] quia Cas^{cod} 18 dic.]+iudaei Sd gent.]+tantum Sd ost.]+omnia V 19 quae] quare V lege (*pr.*)]+etiam de gentibus V dici] loqui H 20 dixerunt BH(—E) ∽deum non esse HG 21 dixerunt *om.* VCas deum *add.* AV dominum *add.* C namque] nam qui H nam quem GSd enim VCas 22 nosse]+deum H_2 appellat] tangit VCas qui H 23 ∽dixerit talia G talia *om.* V 24 sed etiam iudaeorum] aliter V etiam] et Sd cum non habeant Cas

habent unde gloriari. *Et subditus fiat omnis mundus deo.* In confessione peccati. 20 *Quoniam non iustifica[bi]tur omnis caro ex operibus legis coram illo.* Modo non iustifica[bi]tur. Siue: Opera legis circumcisionem dicit sabbatum et ceteras caerimonias, quae non tam ad iustitiam quam ad carnis laetitiam pertinebant. *Per legem enim cognitio peccati.* Non remissio, [nec] peccatum, sed cognitio. ideo enim per legem quid sit peccatum agnoscitur, quia aut in obliuione[m i]erat lex naturae aut ante legem litterae leuiora quaeque non cognoscebantur esse peccata, id est, quae aliis non nocebant, ut concupiscentia ebrietas et cetera huius[ce]modi. 21 *Nunc autem sine lege iustitia dei manifestata est.* Sine lege litterae iustitia manifesta[ta], quae nobis gratis a deo donata est, non nostro labore quaesita, et apertius per exempla Christi euidentiora patefacta, quae lateba[n]t in lege. *Testificata per legem et prophetas.* Siue: Iustitia haec praedicata est a lege et prophetis in nouissimis temporibus esse uentura. Siue: Cognitio peccati a lege et prophetis testimonium accepit. 22 *Iustitia autem dei per fidem Christi Iesu* [*in omnes et*] *super omnes qui credunt* [*in eum*]. Qua creditur Christo. *Non enim est distinctio.* Inter Iudaeum et gent[il]em. 23 *Omnes enim peccauerunt et egent gloria dei.* Quia non habent suam. 24 *Iustificati gratis per gratiam ipsius.* Sine legis operibus per baptismum, quo

23 cf. Rom. iii 20

1 glor.] *praem.* possint Cas se glorientur Sd 2 confessione]+deo A* quia AHGVCas (=vg) ⤻ex op. leg. non iustificabitur om. caro HGCas (=vg) iustificabitur AHGVCas (=vg) ⤻ex op. leg. om. caro AVSd 3 iustificabitur BS,N(*corr.*) sine G 4 dicit]+et CCasSd 5 tam *om.* V quam] sed V 6 ⤻peco. cogn. G 7 nec pecc.] peccati B est peccati H_1 peccatorum H_2G *om.* V non consumptio Cas nec ablatio peccatorum Sd sed cogn. *om.* V agnitio H_2 enim *om.* V 8 obliuione AH(—N*,C corr.)Cas erat BHGVCas uenerat C 9 agnosc. C 10 pesse A* concup.]+et GSd 11 huiuscemodi A corr.,BV sine—manif. *om.* V 12 manif. (*alt.*)] manifesta B 13 ⤻a deo gr. GCas 14 et—patefacta *om.* V 15 latebat AS,C corr.,V a lege et prophetis AHGVCas (=vg) 16 sine G predicta G proph.]+et HG in *om.* GCas 18 accipit G 19 ⤻iesu christi AHGVCas (=vg) in omnes et *om.* AHGCas (=vg) in omnes] nominis B 20 in eum *om.* AHGVCas (=vg) qua] *praem.* iustitia HG quae V enim *om.* ES 21 gentilem BCas grecum H 22 gloriam HGV (=vg) 23 leg. op.] ulla opera B ulla operum (opera G*) actione HG ulla operum conpensatione V ullis praecedentibus meritis Cas ullis operibus praecedentibus Sd per baptismum *om.* V quo—merentibus *om.* Sd

omnibus non merentibus gratis peccata donauit. *Per redemptionem quae est in Christo Iesu.* Qua nos redemit sanguine suo de morte, cui per peccatum uenditi fueramus, secundum Isaiam dicentem: 'peccatis uestris uenundati estis,' quam mortem Christus euicit, qui non peccauit. omnes enim rei eramus mortis, cui se ille indebite tradidit, ut nos suo sanguine redimeret. unde propheta praedixerat: 'gratis uenundati estis, et sine pecunia redimemini.' hoc est quia nihil pro uobis accepistis et Christi estis sanguine redimendi. simul illut notandum quia redemit nos, non emit, qui[a] ante per naturam ipsius fueramus, licet simus nostris ab eo alienati delictis. tunc sane fructuosa erit redemptio nostra, si peccare cessemus. 25 *Quem proposuit deus.* In promptu ante oculos omnium posuit, ut qui redemi uult accedat. *Propitiatorem fidei in sanguine ipsius* [*ad ostensionem iustitiae suae*]. Ut propitietur eis qui credunt se eius sanguine liberandos. *Propter propositum praecedentium delictorum* [quae iam pridem facta erant]. Propter ea passus est Christus, ut propositum dei sedaret, quo tandem punire decreuerat peccatores. 26 *In sustentatione dei.* Uult ostendere deum quidem ad hoc expectasse, ut tandem corrigerent[ur] delinquentes, illos uero, male usos patientia dei, ad maiora profecisse peccata. unde Iob ille iustissimus sui temporis ait de peccatore: 'dedit illi deus locum paenitentiae, et ille abutitur eo in superbia.' *Ad ostensionem iustitiae suae in hoc tempore.* Ut reuelaret iustitiam quae ex fide est. *Ut sit ipse iustus* [*et*] *iustificans eum qui ex*

4 *Esai. l 1 7 *Esai. lii 3 23 *Iob xxiv 23

1 non mer.] inmer. V gratis peccata *om.* V donabit G redemptorem B 5 euicit] uicit H_1 uincit H_2G quia H enim] autem BH(—R)G 6 mormortis A* 7 ∽praed. proph. G 8 rede(-i- H_2V) mimini H(—SC)GV 9 ∽sang. red. estis G sanguinem SR 10 quia] qui BH 11 sumus BMN* 12 cessamus RH_2 13 prumpto V ante oc. omn. *om.* VCas 14 hominum $C\frac{1}{2}$ ut] et G propitiationem HCas (=vg) 15 fidei] per fidem HCas (=vg)+per fidem V sanguinem ER ad—suae *om.* A ad] in V suae] eius V 17 remissionem HGCas (=vg) quae —erant *add.* B 18 facta] facti B 19 puniri G 20 sustentationem ERG 21 corrigerentur B se corrigerent H_1G securi(-e) egerint(-ent) H_2 corrigeret V 22 usus ERG proficisse AHG 23 sui temporis *om.* V suo E tempore H_1 ait] aut G illi] ei BHG 24 abutetur B 25 suae] eius AHGVCas (=vg) ut reuel.— fide est *om.* HG reuelaretur iusticia B reuelaret iustitia V 26 ∽ipse sit Cas et *om.* BV

fide [*est*] *Iesu Christi.* Qui solus iustus inuentus est, et quem ipse iustificauerit, non ex operibus, sed ex fide. 27 *Ubi est* [*ergo*] *gloriatio* [*tua*]*? exclusa est.* Ad Iudaeum loquitur: [ubi est] in qua gloriabaris te operibus meruisse iustitiam? *Per quam legem? factorum? non.* 'Est': subauditur. *Sed per legem* [*fi*]*dei.* Legem dicit statutum fidei terminum, hoc est, Nouum Testamentum. 28 *Arbitramur enim iustificari hominem per fidem sine operibus legis.* 'Certi sumus' uel 'iudicamus.' Abutuntur quidam hoc loco ad destructionem operum iustitiae, solam fidem [baptizato] posse sufficere adfirmantes, cum idem alibi dicat apostolus: 'et si habuero omnem fidem, ita ut montes transferam, caritatem autem non habeam, nihil mihi prodest,' in qua caritate alio loco legis adserit plenitudinem contineri, dicens: 'plenitudo legis est caritas.' quod si haec eorum sensui uidentur esse contraria, sine quibus operibus [legis] apostolus iustificari hominem per fidem dixisse credendus est? scilicet circumcisionis uel sabbati et ceterorum huius[ce]modi, non absque iustitiae operibus, de quibus beatus Iacobus dicit: 'fides sine operibus mortua est.' hic autem de illo dicit, qui ad Christum ueniens sola, cum primum credit, fide saluatur. addendo autem 'operibus legis,' ostendit esse et[iam] gratiae opera[m] [,quae debent facere baptizati]. 29 *An Iudaeorum deus tantum? nonne et gentium?* Numquit Iudaeos solos deus creauit, ut de ipsis solis curam gerat? nam et si gentes peccauerunt, et uos; et si uos conuertimini, et illi;

11 *1 Cor. xiii 2 14 *Rom. xiii 10 19 Iac. ii 26

1 est (*pr.*) *om.* B christi *om.* H(—R corr.)VCas (=vg) ⤻est inu. C 3 ergo *om.* B ⤻ergo est Sd^{cod} tua *om.* A ad iud.] aliud enim H_2 ad iudaeos VCas dicit VCas ubi est *add.* ACas]+elatio tua Cas 4 in qua] ne H_1 glorieris E gloriabor(corr. gloriabaris *aut* gloriabatur)is S gloriaberis R gloriaris G 5 ⤻subaud. est HG *om.* A* est *om.* V 6 fidei (*pr.*)] dei B statum H_1N 8 certe A* uel. iudic.] quod iudicamur H_2 hoc iudic. Cas 9 ⤻h. l. q. G hunc locum BHG 10 baptizato *add.* A item H_1(—S) 11 et *om.* E 13 alio]+in V asseruit G 14 continere H(—SC) quod *om.* H_2 16 legis *om.* A apostolum V credendum V 17 uel] et VSd 18 huiuscemodi B 19 iacob V hic autem] et hic V hic] hinc G 20 illo] eo V qui ad] quia H_2(—C) cum primum credit *om.* V primum *om.* Sd 21 autem operibus *om.* VCas autem]+sine Sd operibus] opera B 22 etiam] et BCas gratiae] fidei VCas opera] operam B+subauditur G quae debent—baptizati *add.* AG 23 ⤻tant. deus G 24 ⤻creau. deus H_2 ut] aut H_1 illis HG gerit H_1(—R) 25 si (*pr.*) *om.* V

si uobis uenit Christus ex lege promissus, et illis [similiter]. nam frequenter prophetae etiam de eorum uocatione dixerunt. *Immo et gentium.* Pulchre modum seruauit in uerbis. immo dixit, ut ostenderet magis gentes, quia primi sancti non erant circumcisi, et Abraham ante circumcisionem iustus. et reddidit, ne Iudaeos excludere uideretur. 30 *Si quidem unus deus qui iustifica[ui]t.* Utrique uni deo et uni Christo credidistis. *Circumcisionem ex fide et praeputium per fidem.* Sane unum est 'ex fide' et 'per fidem,' sed usus scripturarum hic est, ut [in] hisdem causis malint mutare quam repetere sermonem, sicut in Danihelo scriptum est: 'propter Abraham seruum tuum et Isaac dilectum a te et Is[t]rahel sanctum tuum.' 31 *Legem ergo destruimus per fidem? absit! sed legem statuimus.* Legem ergo quae circumcidi praecepit, superfluam iudicamus? absit! immo stare facimus, dum probamus uerum esse quod dixit, legem legi, testamentum testamento, circumcisionem circumcisioni successuram. 1 *Quid ergo dicemus inuenisse Abraham?* Reuocauit illos ad caput circumcisionis, ut quod in initio constiterit, id habeatur in toto. *Patrem nostrum secundum carnem.* Patrem secundum carnis circumcisionem; nam fides in mente consistit. 2 *Si enim Abraham ex operibus iustificatus est, habet gloriam, sed non aput deum.* Si ex eo quod [se] circumcidit, iustificatus est, nihil ergo illi deus donauit, sed ex se habuit gloriam. Aliter: Si iussa perfecit, aput semet ipsum habet gloriam, non aput deum. 3 *Quid*

11 *Dan. iii 35

1 similiter *add.* A 2 nam freq.] freq. enim V etiam *om.* GV de *om.* H_2 eorum] iudaeorum H 3 pulchre] pulcrhe A optime V 4 quia] quam H primi] *om.* A* primum BHG sancti] se H (sed C) 5 circumcisę C reddidit (= *repetiuit*)] reddit(-et SR) rationem H ⤻rationem reddit G 6 si] quoniam AHGVCas (= vg) 7 iustificauit AH(—E) uni (*alt.*)] uno G 8 sane unum] ipsum BHGV id ipsum Sd 9 usus—quam] noluit V 10 in *om.* B isdem SM eisdem Sd maluit B mallent H(—C)G uerbum V 11 sicut] et V danihelo ARMNG danielo S danihele B,E*m*2 danihel EV daniele C,S*m*2,Sd scriptum est] *om.* H_2 sedrac dicit V seruum tuum] dilectum a te V 12 dilectum] seruum V a te] tuum H_1V israhel BMNE etc. tuum *om.* Sd 13 ergo]+et (*exp.*) B destruemus G 14 praecipit H_1(—R) 15 immo]+legem V faciamus E ueram B uerbo[m] MN 17 dicimus H(—R)GVCas 18 reuocat Sd 19 in] *exp.* A *om.* H(—N)G ab Sd consisterit (corr. *m*2 constiterat) E constituerit SRV id habeatur] adhibeatur HG 20 patrem] pater est H_2 circumcisionis A* 21 op.]+legis HG 23 se *om.* B 24 perficit SN 25 glor.]+et G quid] *praem.* in genesi E

enim scriptura dicit? credidit Abraham deo. [Re] tam magna fuit fides Abrahae, ut [et] pristina ei peccata donarentur et sola pro omni iustitia duceretur accepto, et tanto deinceps amore flagrauit, ut super omnia se opera praepararet. *Et reputatum est illi ad iustitiam.* Et ideo habet gloriam aput deum, secundum quod lex probauit. 4 *Ei autem qui operatur merces non inputatur secundum gratiam.* Exponit exemplum. *Sed secundum debitum.* Debitori[s] enim est facere quae iubentur, et nisi paruerit damnatur. si autem fecerit, non habet gloriam, quia inutilis adhuc seruus dicitur qui nihil amplius quam [quod] praeceptum est operatur. Aliter: Non illi donatur gratis iustitia, sed merces redditur operum pristinorum. 5 *Ei autem qui non operatur, credenti autem in eo qui iustificat impium, [per fidem] deputatur fides eius ad iustitiam.* Conuertentem impium per solam fidem iustificat deus, non per opera bona quae non habuit: alioquin per impietatis opera fuerat puniendus. simul attendendum quia non peccatorem [dicit] iustificari per fidem sed impium, hoc est nuper credentem, adseruit. *Secundum propositum [gratiae] dei.* Quo proposuit gratis per solam fidem peccata dimittere. 6 *Sicut et Dauid dicit beatitudinem hominis.* Magna beatitudo est sine labore legis et paenitentiae domini [gratiam] promereri, sicut si quis [inter homines] aliquam dignitatem gratis accipiat. *Cui deus accepto*

10 cf. Luc. xvii 10

1 enim] ergo **HG** re *add.* **A** **2** ⤿fides fuit **B** et *om.* **BV** **3** doceretur **H** accepta **E** acceptum **C** tanto]+se **G** **4** praeparet **SR** prepararit **M** **5** illi ad] illud **A*** illi] ei **GCas**^{cod} et *om.* **G** **7** mercis **S*MN*GV**(*sic* 12) reputatur **E** inputabitur **V** exponit exemplum *om.* **H** **8** sed sec. deb. *om.* **SR** debitors **A*** debitori **B** debitor **HV**(Cas) ⤿est enim **R** quae] quod H_2 iubeatur **M** corr. **N** corr. **C** **9** parauerit H_2 damnatus **Cas** **10** quia] qui **A*** adhuc *om.* **V** dicitur] est **VCas** **11** quam—est *om.* **VCas** quod *om.* **BHG** operatus **G** ⤿gr. don. **HG** **12** iustificatio **Sd** reddetur **E** **13** ei] si **Cas**^{ed} autem] uero **AHGVCas** (=vg) credenti autem] credentes **G** eo] eum **AHGVCas** (=vg) **14** per fidem *add.* **B** dep.] rep. **AHGVCas** (=vg) **15** ⤿fid. sol. **G** deus *om.* **V** per *om.* **H**(—RF)**GCas** **16** bona *om.* **VCas** quae] quia H_2 **17** addendum **B** adtendunt **SRMN** adtende **E** quia] qui **G** dicit *om.* **AV** **18** iustificare **SR** fid.] *praem.* solam **V** adseruit *om.* **G** **19** sec.—dei *om.* **Cas**^{cod} (=vg) gratiae *om.* **ACas**^{expos} ⤿dei gr. **G** qui H_1 quod **GSd**^{codd} **20** per solam fidem *om.* **Cas** ⤿dim. pecc. **Sd** peccatis **M** **21** ⤿beat. magn. H_2 et] uel **Cas** **22** dom.] fidem per solam **Cas** gratiam *om.* **B** ⤿gr. dom. **G** promererei (e *tert. exp.*) **B** promerere **H**(—C) inter homines *add.* **A**(*cf.* **G**) **23** gratis] *praem.* inter homines **G**

fert iustitiam sine operibus. Ad hoc fides prima ad iustitiam reputatur, ut et de praeterito absoluatur et de praesenti iustificetur et ad futura fidei opera praeparetur. 7 *Beati quorum remissae sunt iniquitates et quorum tecta sunt peccata.* 8 *beatus uir cui non inputauit dominus peccatum.* Quod remittitur non tenetur, et quod tegitur non apparet, et idcirco minime imputatur. quidam dicunt remitti per baptismum, tegi laboribus paenitentiae, non imputari per martyrium: alii autem dicunt remissis per baptismum peccatis augeri caritatem in deo, quae operit multitudinem peccatorum, [et] deinceps non sinit imputari, dum bonis cottidie operibus mala praeterita superantur. 9 *Beatitudo ergo haec in circumcisione [tantum dicta est] an [etiam et] in praeputio?* Uult istam beatitudinem tribus temporibus adsignare, naturae circumcisionis et Christianitatis. *Dicimus enim quia reputata est Abrahae fides ad iustitiam.* Omnes enim [hoc] confitemur et consentimus; ergo quod ratio de Abraham inuenerit, hoc de ceteris obseruemus. 10 *Quo modo ergo deputata est? in circumcisione cum esse[t], an in praeputio?* Videamus utrum circumcisio ex iust[iti]a, an iustitia ex circumcisione sit nata. *Non in circumcisione, sed in praeputio.* Quia ante iustus quam circumcisus. 11 *Et signum accepit circumcisionis.* Ne dicerent "Ergo superflue circumcisus est," signum ait esse iustitiae, non [initium uel] augmentum. *Signaculum iustitiae fidei, quae est in praeputio.* Signaculum accepit illius iustitiae

9 cf. Ioh. xx 23 10 cf. 1 Petr. iv 8

1 ad] ob V 2 et (*pr.*) ABV *om. rell.* 3 futura] futuram vitam per R corr. 4 sunt (*alt.*) *om.* A* 5 inputabit Cas^{cod} (= vg) 6 remittetur E tenetur] est Cas et (*pr.*) *om.* Cas paret Cas 7 ideo VCas minime] nec Cas remitti] tegi A + peccata Cas 8 tegi] remitti A lab.] lacrimis VCas inputare H(—SC) 9 alii autem dic.] nonnulli etiam aiunt V 10 augere H deo] deum AH_2 oper G peccatorem G 11 et *om.* B sinet H_1 cottidie *om.* V 12 ergo *om.* G 13 tantum dicta est *add.* B tantum manet *add.* EGD manet *add.* H(—E) etiam et *om.* B et *om.* HGVCas (= vg) praeputium H(—C) ⤻ trib. temp. ist. beat. H_2 14 adsignari SR nat.] + et HG 15 et *om.* CasSd 16 ⤻ fid. abr. GSd^{ed} omnes enim] utrique V quia utrique Cas hoc *add.* A et consentiunt *om.* VCas 17 ergo]ut BHGVCas ⤻ de ipso inuenerit ratio V inuenerat C de cet.] in omnibus V 18 dep.] rep. AHGVCas (= vg) est] + ei E 19 cum esset *om.* HVCas (= vg) esset] esse B 20 ex (*utr.*)] de Cas iustitia (*pr.*)] iusta B 22 circumcisionis] circumcisionem V 23 esse] *om.* G est V 24 initium uel *add.* A 25 accipit G

quam praeputiati fides meruit. tam perfecta enim fuit ut signaculum mereretur: semper enim res plena signatur. Siue: Ut ostenderet quam iustus et fidelis esset, qui dolorem sibi ex mandato dei non dubitauit inferre, non putans superfluum quod [a 'scientiarum] domino' iubebatur, sicut nec parricidium credidit impium quod fons praeceperat pietatis. *Ut sit pater omnium credentium in praeputio* [*,ut illi accepto feratur iustitia,* 12 *et sit pater circumcisionis, qui non solum ex circumcisione sunt, sed et eorum qui secuntur uestigia patris nostri Abrahae*]. Ut omnes qui ex gentibus credunt filii sint Abrahae, dum et illi[s] sola fides ad iustitiam reputatur, et fiunt et ipsi circumcisi, sed corde. Siue: Quia in praeputio iustus fuit, ut esset incircumcisorum [fidelium] pater, et circumcisus iustus permansit, ut circumcisorum iustorum fieret pater. 13 *Non enim per legem promissio* [*facta est*] *Abrahae aut semini eius.* Hic legem ipsam circumcisionem appellat, eo quod omne praeceptum lex possit intellegi. *Ut heres esset mundi, sed per iustitiam fidei.* Siue: Ut in semine eius, quod est Christus, benedicerentur omnes gentes quae illi in hereditate a patre sunt datae. Siue: Ut 'cum eo recumbant' gentes 'in regno caelorum.' 14 *Si enim qui ex lege heredes sunt, euacuata est fides, abolita est promissio.* Si [illi] soli, ut uos uultis, circumcisi heredes sunt, non impleuit deus promissum Abrahae, ut 'pater esset multarum gentium,' et, si ita est, iam uidebitur

5 cf. 1 Regn. ii 3 19 cf. Ps. ii 8 20 cf. Matth. viii 11 24 cf. Gen. xvii 4 etc.

1 preputii GSd tam *om.* H tam—mereretur *om.* V 3 idolorem A* 4 dei *om.* C habitauit M putans] putatis H_1+esse Sd 5 a scientiarum] *om.* B essentiarum E scientiarum G 6 credidit *om.* VCas precipit G 7 in praep.] per praeputium AHGVCas (=vg) ut illi—abrahae] *om.* A ut reputetur et (*om.* E) illi (illis H_2Cas=vg) ad iustitiam, et (ut V) sit pater circumcisionis, non (+in G) his tantum qui sunt ex (in G) circumcisione (+fideles Cas), sed et his qui sectantur uestigia (+eius H_1G +fidei Cas), quae est in praeputio fidei (*om.* Cas ed et cod*) patris nostri abrahae HGVCas (=vg) 11 illis] illi B+sicut abrahae V et fiunt] erunt BHGV erunt enim C*m*2 etiam Cas 13 fidelium *add.* A 14 iust. fi.] ∽ esset credentium V fuerit H_1 15 facta est *add.* B 16 hic]+enim HG ipsam *om.* V ∽ pos. omn. pr. l. HG 18 in] *om.* MNG* hi S semini H(—EC) quod] qui V 19 hereditatem M,G corr.,CasSd 20 requiescant Cas 21 her.] hi[i] her. H_2,G corr. exinanita AHGVCas (=vg) 22 illi *om.* A circumcisi *om.* V 23 implebit H_1G promissum *om.* V 24 multarum *om.* V si—uidebitur] uidetur VCas iam]+non H

deo sine causa cre[di]disse. 15 *Lex enim iram operatur.* Quia 'iniustis est posita,' et magis grauauit peccare uolentes quam absoluit, per scientiam cumulando delicta: 'si' enim 'caeci essetis,' [inquit,] 'peccatum non haberetis' [*Ubi enim non est lex, nec praeuaricatio.* 16 *ideo ex fide, ut secundum gratiam firma sit promissio omni semini eius, non ei qui ex lege est solum, sed et ei qui ex fide Abraham, qui est pater omnium nostrum.*]. Quoniam [ergo] fides exinaniri non potest, nec promissio aboleri, non est ex lege hereditas, sed ex fide. lex enim non donat peccata, sed damnat, et ideo non potest omnes gentes facere filios Abrahae, quia, secundum quod omnes sub peccato inuenti sunt, omnes erant utique puniendi: fides autem, dimissis per gratiam peccatis, omnes credentes filios efficit Abrahae. [*Ubi enim non est lex, nec praeuaricatio.*] Siue: Non est quod praeuaricetur, ubi lex non est. Siue: Non est quod uindicetur, ubi lex necessaria non est. 17 *Sicut scriptum est.* '*Quia patrem multarum gentium posui te.*' Non unius gentis Is[t]rahelis. *Ante eum cui credidisti* [*deo*]. Ante deum [qui] pater est omnium credentium. *Qui iustificat mortuos.* Hic mortuos ad generandum dicit, ut praesenti conueniat causae. *Et uocat* [*ea*] *quae non sunt* [*tamquam ea quae sunt*]. Quamuis [et] in principio uocauerit quae non erant, et statim esse coeperunt, tamen hic, quia iam non erant eis tempora generandi. 18 *Qui praeter spem in spe*[*m*] *credidit.* Contra spem

2 cf. 1 Tim. i 9 3 *Ioh. ix 41 19 cf. Rom. iv 11 22 cf. Gen. i 1

1 credisse B 2 grauabit BMG ⤻uol. pecc. G peccantes VCas 3 absoluet G per sci.] presentium H_2 per consci. G si—haberetis *om.* V 4 *add.* inquit, (*ex* inquid) A, G ubi—nostrum *om.* A ⤻lex non est G 5 nec] neque E gr.]+ut V (=vg) 6 semine MN eius *om.* HGVCas non] +et E 7 et *om.* GV abraham] est abrahae HGVCas 8 nostrorum ES ergo *om.* B exinanire EMN 9 aboliri HGV 10 ⤻pecc. non don. VCas damn.] uindicat VCas 11 ⤻fil. fac. BHCas(Sd) quod *om.* M 12 utique *om.* H_2VCas 13 demissis ASRM pecc.—cred. *om.* V 14 ubi—praeuaricatio *om. hic* BHGV 16 est (*pr.*)]+preuaricator G 17 quia *om.* G non—istr. *om.* H unius] huius G 18 gentis] tantum generis Sd israhelis BV israelis Sd israhelitis G eum] deum AHGVCas (=vg) credidit AH_2V (=vg) deo *add.* B 19 qui *om.* AHGV uiuificat AHGVCas (=vg) hic] hinc autem G 20 ⤻conu. pres. G 21 ea *om.* AH_2VCas^{cod} (=vg) tamquam—sunt *om.* B ea (*alt.*) *om.* V quam-] quoniam SMN 22 et *om.* ACasSd et in]ea C principio *om.* H_2 docuerit B 23 cęperint C hic] *add.* de filii desperata conceptione significat E *inf. mg*, Cas 24 praeter] contra AHGVCas (=vg) spem (*alt.*)] spe BH(−C)G

naturae erat ut centum annorum homo ex muliere aeque iam fessa, quae etiam in iuuentute sterilis fuisset, semen suum sicut stellas caeli crederet esse futurum. *Ut fieret pater multarum gentium, secundum quod dictum est: Sic erit semen tuum.* Qui nec unius filii iam per se esse poterat pater; [unde] quaeritur quo modo Abraham, iam emortuo corpore, de Cetura filios generauerit, qui de Sarra ante non potuit. idcirco de Sarra non genuit, quia et anus erat et sterilis: in illa uero, quasi in iuuene, cursu naturae facile potuit generare. 19 *Et non est infirmatus in fide. non considerauit corpus suum [iam] emortuum, cum esset centum fere annorum, et emortuam uuluam Sarrae.* Nihil naturae considerat fides, quia omnipotentem nouit esse qui dixit. 20 *In repromissione autem dei non haesitauit diffidentia, sed confortatus est fide.* Nec de senectutis impossibilitate nec de promissionis magnitudine dubitauit. *Dans gloriam deo,* 21 *plenissime sciens quoniam quaecumque promisit, potens est [et] facere.* Tamquam de percepto gratias agens. 22 *Propter quod deputatum est illi ad iustitiam.* Quia tam perfecte et firmiter credidit. 23 *Non est autem scriptum propter ipsum tantum, quia deputatum est illi [ad iustitiam],* 24 *sed et propter nos, quibus reputabitur.* Non ut eius fidem solum sciamus, sed [et] ut eius quasi patris imitemur exemplum, sicut omnia exempla sanctorum, quibus domino

3 cf. Gen. xv 5 7 cf. Gen. xxv 1, 2 etc.

1 naturae *om.* V erat] est H_1 aequae A hacque V 2 etiam]iam G fuisse SMN semen] *pr.* crederet V 3 ⤻fut. cred. esse G crederet *om.* Cas 4 est]+ei H_1GCas^{cod}D 5 tuum]+sicut stellae [+caeli Cas] et arena [+maris Cas] VCas qui—pater *om.* G filii—poterat] erat filii V unde *add.* A 6 iam *om.* Sd 7 cehtura (h *s.l.*) A cętera B cettura V cethura CasSd generaret B generauerat ER qui]+cum V ideo H_2 8 genuit AB potuit *rell.* et (*pr.*) *om.* H_2 anus] senex BHV uetusta Sd 9 iuuenem H(—C) cursum H(—EC)G curs. nat. *om.* V ⤻pot. fac. G 10 et—fide *om.* G est *om.* HVCas^{cod} (=vg) ⤻inf. est G in fide non *om.* Cas^{cod} in *om.* H_1CCas^{ed} (=vg) non] nec Cas^{ed} considerabat V 11 iam *add.* BG ⤻fere cent. ann. ess. AH_2Cas^{ed} (=vg) ⤻f. c. e. a. H_1GCas^{cod} ⤻e. f. c. a. V emorturam B 13 nouerit H_2 esse]eum Sd promissione Cas^{cod} autem]etiam AHGV (=vg) 14 defid. BMN* est *om.* H_1 fide]in fide G senectutes A* 15 possibilitate GSd 16 quoniam] quia AHG (=vg) 17 promisit]+deus EH_2 Cas^{ed}D et *om.* B precepto BH 18 propter quod dep.]ideo et (*om.* ES) rep. AHGVCas (=vg) 19 et firmiter *om.* V 20 ⤻tant. prop. ip. (illum A) AHGVCas (=vg) reput. AHGVCas (=vg) ad iustitiam *om.* AH(—EC)GVCas (=vg) 21 et *om.* G 22 ⤻sol. fid. H sciremus BH GVCas sed—sanctorum *om.* H_1 et *om.* B,R corr.,V

placuerunt, qui ideo etiam temptati sunt ut et ipsi se nossent et nos [eorum uestigia] sequeremur. *Credentibus in eum qui suscitauit Iesum* [*Christum*] [*dominum nostrum*] *a mortuis.* Si tam perfecte crediderimus Christum a mortuis surrexisse quam ille credidit corpus suum posse ad generandum uiuificari iam mortuum. 25 *Qui traditus est propter delicta nostra et surrexit* [*propter*] *iustificationem nostram.* Qui morte sua nostra peccata aboleuit, et in ea qualitate qua mortuus est necessario resurgens apparuit, ut iustitiam credentium confirmaret. 1 *Iustificati igitur ex fide, pacem habeamus ad deum per dominum nostrum Iesum Christum.* Pertractata causa qu[i]a nemo eorum ex operibus iustificatus sit, sed omnes ex fide, quod exemplo Abrahae probat, cuius se solos filios esse Iudaei putabant, et ostensa ratione quod non genus nec circumcisio, sed fides faciat filios Abrahae, qui ex sola primum fide iustificatus est, qua ratione conclusa, pacem eos habere hortatur, quia nemo suo merito, sed omnes aequaliter dei gratia sunt saluati. ['Pacem habeamus ad deum.'] Uel subiecti simus utrique deo; uel pacem dei, non tantum saeculi, habeamus. 2 *Per quem et accessum habe*[*a*]*mus per fidem in gratia ista.* Per quem accessimus prope, qui[a] eramus longe. *In qua stamus.* Qui ante iacebamus. *Et gloriamur in spe gloriae* [*filiorum*] *dei.* Gloriamur nos sperare filiorum dei gloriam possessuros, tantumque est quod speramus quantum ex se nullus auderet, ne non spes, sed blasphemia putaretur, et quod multis pro sui magnitudine incredibile uideatur. 3 *Non solum autem*[*hoc*],

12 cf. Rom. iv 2 18 cf. Eph. ii 5 21 cf. Eph. ii 13

1 etiam *om.* G 2 eorum uestigia *add.* ACas 3 ⤻dom. nost. ies. V christum *om.* AH(—S)VCas(=vg) dominum nostrum *om.* B 4 tamen B crederemus SH_2 credidimus G ⤻a mor. surr. chr. V resurrexisse H_2GCas 5 quam] quomodo BHGVCas *fort. recte* uiuificare BH_1 7 resurrexit HG VCas(=vg) propter *om.* B qui *om.* V 8 ⤻pecc. nost. GV absoluit B ea qual.] aequal. G 9 iustitia G 11 ⤻ies. chr. dom. nost. R 12 qua B corr., H 13 exemplum H probatur G ⤻fil. esse solos BH_2 ⤻fil. esse soli H_1 (⤻iud. soli R),G ⤻fil. solos esse V 15 facit H_2 prima H_1 *om.* V 18 pacem—deum *om.* B subrectis H_2 19 utrique *om.* VCas uel] siue BH_1G sibi H_2 tantum *om.* VCas 20 per quem] pacem B ⤻hab. acc. Cas^{cod} habemus AH (—R)GCas(=vg) per fidem] fidei ACas^{cod} fide V (=vg) gratiam (gloriam B) istam BH_2VCas 21 quem]+et H_2 quia B 22 gloria H_2 filiorum *om.* BV 24 -que est quod *om.* V se]+praesumere Cas 25 et] eo H_2 ut S ⤻pro sui magn. mult. V 26 sua BHG ipsa Cas multitudine G uideb. H_2 hoc *add.* BG

sed et gloriamur in tribulationibus [nostris], scientes quod tribulatio patientiam operatur, 4 *patientia autem probationem, probatio autem spem.* Non solum in gloriae spe, sed etiam in saluberrimis tribulationibus gloriamur, magnitudinem praemii cognoscentes, sicut Iacobus ait: 'omne gaudium existimate, fratres,' et reliqua. unde et optare debemus aliquid pati pro nomine domini, ut adquiramus de tribulatione finienda praemium infinitum. considerat[o] enim praemio nullum possumus condignum aestimare laborem. nam et scimus homines propter aurum ultro se ad bestias deputare, quod tamen in aeternum non poterunt possidere. quanto magis nos exemplo [apostolorum in tribulationibus gaudere debemus], quae quidem cum sint temporales, aeternam salutem adquirunt et a doloribus liberant sempiternis, cum [etiam] multi propter spem paruae salutis et curam corporis maximos sustinuerint cruciatus, nec tamen perfectam potuerint consequi sanitatem, quae etiam si prouenerit, paulo post morte intercedente soluetur! habemus ergo unde honeste et si[ne] periculo gloriemur. magna enim gloria est de imis ad summa crescere et de nihilo ad maxima peruenire. de limo ad caelum et de seruitute uocamur ad regnum, si tamen, omni gloria saeculi et iucunditate contempta, in illo solo quod nobis promittitur gloriemur. quod et si feceris, tale est quale si quis nummo plumbeo contempto gemmam regiam consequatur; quamquam nec sic sit digna conparatio, quia hic, quamuis pretium distet, manet

5 *Iac. i 2 6 cf. Act. v 41 12 cf. 2 Cor. vii 4

1 etiam Cas^{ed} nostris *add.* B scientes—probationem *om.* G **3** autem] uero AEGVCas (=vg) spem] spetie B non—tribulationibus *om.* G gloria spei Cas **5** ⤻ait iac. Cas **6** et reliqua] cum in temptationibus uariis incideritis V(Cas) et (*alt.*) *om.* H_2V optare] gaudere BHG **7** domini] dei HG **8** considerat B consideratione EH_2 consideratio SR praemium SR praemiorum H_2 ⤻cond. poss. V possimus G **10** se *om.* V depugnare V **11** potuerunt B quanto]+igitur V **12** apostolorum—debemus *om.* B gratulari V quidem *om.* V **14** ⤻semp. lib. H_2 etiam *add.* A propter] per G **15** sustinuerunt HG sustineant V **16** possunt BHG possint V **17** quae] qui G si pro-] super- B mortem H_1 **18** soluitur H_2 habemur C unde] *om.* H_2+et nos V sine] si B **19** gloriatio BR unis B* et *om.* H **20** maximam H_2 limo]+scilicet V seruis V **21** uocamur *om.* Sd omnis B* ⤻saec. glor. (gloriatio B) BHSd gloria *om.* G et *cxp.* G **23** quis *om.* V **24** geminam B nec sic] non V **25** his Sd ⤻quamu. hic HG desit B manet] *praem.* tamen HG+tamen V

[et] utrisque corruptio: ibi uero incorruptibilibus corruptibilia [et] aeternis caduca mutantur. 5 *Spes autem non confundit.* Spes futurorum omnem confusionem expellit; unde probatur non habere spem qui in praeceptis confunditur Christi. *Quia caritas dei diffusa est in cordibus nostris.* Magnitudo beneficiorum excitat in se magnitudinem caritatis, quae perfecta confundi et timere non nouit. *Per spiritum sanctum qui datus est nobis.* Quo modo nos [deus] diligat ex hoc cognoscimus, quia non solum nobis per filii sui mortem peccata dimisit sed et spiritum sanctum nobis dedit, qui iam ostendat gloriam futurorum. 6 *Ut quid e[ni]m Christus, cum adhuc infirmi essemus?* Ut quid indebite pro nobis mortuus est, nisi ut manifestaret suam caritatem, cum adhuc peccatorum et scelerum languoribus premeremur? *Secundum tempus.* Secundum tempus infirmi, quo iam defecerat paene iustitia. Siue: Quia in ultimo [tempore] passus est Christus. Siue: ad tempus tridui, ut praedicebatur, est mortuus. *Pro impiis mortuus est.* Uult ostendere quia pro impiis mortuus est, ut ex beneficiorum contemplatione eius gratiam commendaret, et inmerito dilecti quantum eum debeamus dilegere demonstrare[t], [et] an tam benefico et sancto aliquit praeponendum sit uideremus, cum ille nobis impiis nec uitam suam praeposuerit nec necessariam nobis denegauerit mortem. 7 *Uix enim pro iusto quis moritur.* Ideo pro iusto difficile

1 cf. 1 Cor. xv 53 7 cf. 1 Ioh. iv 18
17 cf. Matth. xxvi 61; 1 Cor. xv 4 etc.

1 utrisque] et utriusque B utriusque HGV incorr.] paruis V corr.] corrupte B corrupta HG magna V 2 et *om.* B ⤻caducis aeterna V imitantur B comparantur Sd confundet SR 3 futurorum omnem *om.* H_2 (+autem C) expellit]+praesentium Cas 4 probantur A* in *om.* Cas 5 christi *om.* Sd 7 confundi] confidit H et timere *om.* V 8 quo modo] quoniam H_2 deus *om.* A ⤻dil. deus Sd diligit H_2 hoc] eo V 9 ⤻mor. fil. s. V 10 et] etiam V ⤻nob. sp. sa. V iam *om.* V 11 futuram H_2 quid enim] quidem B 12 quid] quidem B 13 manif.]+nobis V 14 langoribus H_2 Sd^{cod} premimur H_2 16 ultimo]+mundi Sd tempore *om.* B 17 ⤻trid. temp. BHSd triduum temp. G ut praed. *om.* V praedicabatur AH_2(—C) 20 inmeriti A in mercato ES indebite VCas delicti BH(—C* delicto) ⤻dil. deb. H_2Cas 21 demonstrare B et] *om.* B ut V aut Cas an tam] tantum B tanto HG si tamVCas ⤻sancto et benefico V(Cas) beneficio BHGCas aliq.] aut aliq. E 22 sit] esset A uideamus V 23 proposuerit H_2 necessar. nobis *om.*VCas denegaret H_1 negaret G

moritur quia iustus non habet mori: pro morituro enim si forte moritur alter. *Nam pro bono forsitan quis audeat mori.* Bonus ipse est qui et iustus: dicit enim alibi 'mandatum iustum et sanctum et bonum.' forsitan [autem] hoc est, tam facile [quis] audeat, [scilicet] ne illi iniuria sit. 8 *Commendat autem deus suam caritatem in nobis.* Amabilem facit, cum insinuat quantum nos diligat. quando enim indebite aliquit praestatur, tunc maxime caritas commendatur. quid enim tam indebitum quam ut sine peccato dominus pro seruis impiis moreretur, et uniuersitatis conditor impenderetur pro portione propriae creaturae? *Quoniam* [*si*] *cum adhuc peccatores essemus.* Notandum quod plerumque apostolus credentes iam in Christo fuisse peccatores dicens, iam non esse significet, ut qualiter se exhibere debeant recognoscant. *Christus pro nobis mortuus est:* 9 *multo* [*igitur*] *magis iustificati nunc.* Si peccatores tantum dilexit, quanto magis iam custodiet iustos! *In sanguine ipsius salui erimus ab ira per ipsum.* Non animalium [sanguine], sicut in lege. caueamus ergo ne peccando [eum] pollutum ducamus, sicut dicit ipse apostolus ad Hebraeos. 10 *Si enim, cum inimici essemus, reconciliati sumus deo per mortem filii eius.* Peccatores inimici sunt contemnendo, sicut dicit apostolus: 'nescitis quia amicitia huius mundi inimica est deo? quicumque [ergo] uoluerit amicus fieri huic saeculo, inimicus dei constituitur.' inimici ergo actibus, non natura: reconciliati autem [ideo] quia conciliati naturaliter fueramus. *Multo magis reconciliati salui erimus in uita ipsius.* Si per mortem Christi saluati sumus, quanto magis in eius

3 *Rom. vii 12 17 cf. Hebr. xiii 11 19 cf. Hebr. x 29 22 *Iac. iv 4

1 iustus *om.* V mortuo B iusto H_2 si *om.* H_2GV 2 forte *om.* V mori] *praem.* etiam EH_2G 4 et sanctum *om.* Cas ⤻sanctum et iustum HGV forsitan—sit *om.* V autem *om.* B 5 quis *add.* A scilicet *add.* A 6 ⤻su. ca. deus AHGVCas (=vg) nos A*(=vg) 7 quantum] quanto H_2 enim *om.* VCas 8 enim] ergo VCas 9 indebite E indebitam SR* 10 morerentur A* moriretur E*SMN*G morietur R* impenderetur] dignaretur apparere in homine et contemni BHG 11 si *add.* BV 12 iam in christo *om.* V 13 christum C significat H_2 15 igitur *om.* BV iustificati *om.* G 16 iam *om.* H custodiat MN* 18 sanguine *add.* A cauemus G 19 eum *om.* B dicamus H(—F) dixit H_2 20 deo *om.* Cas 21 iniqui H_2 condempnandi H_2 23 est *om.* A* quicumque—constituitur *om.* V ergo] *om.* B enim HG esse saeculi huius (⤻huius saeculi G) HG 24 constituetur H_2,G corr. *fort. recte* 25 ideo *add.* A

glorificabimur uita, si eam fuerimus imitati! 11 *Non solum autem* [*hoc*], *sed et gloriamur in deo per dominum nostrum Iesum Christum.* Non solum nobis uita d[on]abitur sempiterna, sed etiam quaedam similitudo per Christum promittitur diuinae gloriae, sicut dicit apostolus Iohannes: 'nondum apparuit quid erimus; scimus quoniam, [cum] apparuerit, similes ei erimus.' *Per quem nunc reconciliationem accepimus.* Hinc ostendere uult propter ea Christum passum, ut qui sequentes Adam discesseramus a deo, per Christum reconcili[ar]emur deo. 12 *Propter ea sicut per unum hominem in hunc mundum peccatum introiit et per peccatum mors.* Exemplo uel forma. quo modo, cum non esset peccatum, per Adam aduenit, ita etiam, cum paene aput nullum iustitia remansisset, per Christum est reuocata; et quo modo per illius peccatum mors intrauit, ita et per huius iustitiam uita est reparata. *Et ita in omnes homines* [*mors*] *pertransiit, in quo omnes peccauerunt.* Dum ita peccant, et similiter moriuntur: non enim in Abraham et Isaac [et Iacob] pertransiit, [de quibus dicit dominus: 'omnes enim illi uiuunt.'] hic autem ideo dicit omnes mortuos quia in multitudine peccatorum non excipiuntur pauci iusti, sicut ibi: 'non est qui faciat bonum, non est usque ad unum,' [et 'omnis] homo mendax.' Siue: In eos omnes pertransiit qui humano [et] non caelesti ritu uiuebant. 13 *Usque ad legem enim peccatum* [*erat*] *in* [*hoc*] *mundo.* [Lex] peccati uindex aduenit, ante cuius aduentum peccatores liberius uel prae-

5 1 Ioh. iii 2 18 *Luc. xx 38 21 Ps. xiii 1 (Rom. iii 12) 22 Ps. cxv 11 (Rom. iii 4)

1 glorificamus G 2 hoc *add.* B setd A* gloriemur G 3 dabitur BHG VCasSd 4 ⤻prom. per christum Sd diuina MN 5 apostolus *om.* V ⤻ioh. ap. SGCas iohannis MN* 6 scimus] *om.* H *praem.* sed V quoniam] quia V cum *om.* BS similis SMN* ei *om.* G 7 huic B hic HG 9 reconciliemur B,N*m*2 reconciliamur RMN reconciliemus G deo *om.* Cas 11 intrauit AHGVCas (=vg) exempla B exemplum RH_2 12 ⤻esset non B* etiam] et VCas 13 cum]+iam VCas 14 illas B 15 preparata est B rep.]+futura non praesens HG 16 mors *om.* BRV pertransiuit E pertransiet MN 17 peccant] peccantes BGV *fort.recte* 18 et iacob *om.* BS pertransit MN de—uiuunt *om.* BV dicitur VCas dominus *om.* GVCas 20 multitudinem BR non excip.] nuncupantur B non excipientur H 21 non (*alt.*)—unum *om.* V et omnis *om.* B 22 omnes]+eos V pertransiet SR 23 et *add.* A celi R more A 24 erat *om.* B hoc *add.* BGV lex *om.* B 25 peccatores *om.* H_1

sentis uitae longitudine fruebantur. erat quidem ante legem peccatum, sed non ita putabatur esse peccatum, quia iam paene obliterata fuerat scientia natura[lis]. *Peccatum autem non imputatur, cum lex non est.* Quo modo mors regnauit, si non imputa[ba]tur peccatum? nisi subaudias: 'in praesenti' non inputabatur. 14 *Sed regnauit mors ab Adam usque ad Mosen et[iam] in eos qui [non] peccauerunt in similitudine[m] praeuaricationis Adae.* Siue: Dum non esset qui inter iustum et iniustum ante distingueret, putabat se omnibus dominari. Siue: Non solum in eos qui praeceptum, sicut Adam, transgressi sunt—hoc est de filiis Noe, quibus iussum est ne animam in sanguine manducarent, [et] de filiis Abrahae, quibus circumcisio mandata est—, sed etiam in eos qui sine praecepto legem contempsere naturae. *Qui est forma futuri.* Siue: Ideo forma fuit Christi quia, sicut Adam sine coitu a deo factus est, ita ille ex uirgine, spiritu sancto operante, processit. [Siue, ut] quidam dicunt: Forma a contrario: hoc est, sicut ille peccati caput, ita et iste iustitiae. 15 *Sed non, sicut delictum, ita et gratia.* Ne in forma aequalitas putaretur. *Si enim unius delicto multi mortui sunt, multo magis gratia dei et donum in gratia unius hominis Iesu Christi in plures abundauit.* Plus praeualuit iustitia in uiuificando quam peccatum in occidendo, quia Adam tantum se et suos posteros interfecit, Christus autem et qui erant tunc in corpore et posteros liberauit. hi autem qui contra traducem peccati sunt, ita illam impugnare nituntur: "si Adae," inquiunt,

11 cf. *Gen. ix 4 12 cf. Gen. xvii 10 etc. 24 cf. 2 Cor. xii 2

1 longitudinem H_1 ante legem peccatum *om.* V legem]+ex operatione Cas 2 inputabatur VCas ⤳pecc. esse G quia]illud quod V ⤳poene iam V 3 oblitterarum B obliteratum HGV fuerat] erat G scientia] in BHGV naturalis ACas 4 imputabatur RN*Cas^{ed} esset Cas^{ed} regnabat H(—S)G 5 inputabatur BHG 7 etiam] et B+et S non *om.* B similitudine B 8 non (*om.* A*) esset] quia nemo erat V iusto MN 9 ini.] iusto M iniusto N ante *tr. post* se G dominare E*MN 10 sicut—iustitiae(18) *om.* H_2(*uide uol.* I, *pp.* 271, 314 *s.*) 12 sanguinem BH_1 et *om.* A 14 futura E 16 sp. sa. op.] et sp. sa. coop. Sd ⤳proc. oper. B 17 siue ut *add.* AG a]*om.* B* e H_1GCasSd 18 ille] illi E et *om.* V sed] nam H(—R) 19 donum AHGVCas (=vg) 20 unius] *praem.* in S 21 donum]+spiritus sancti V 22 plus praeualuit—imputet aliena (*p.* 47 *u.* 13) *om.* H *et in alia omnia it* (*uide uol.* I, *pp.* 35 *ss.*) in *om.* G 24 autem]+et se V in *om.* V 25 saluauit Cas hii BV 26 inpugnari G

"peccatum etiam non peccantibus nocuit, ergo et Christi iustitia etiam non credentibus prodest; quia similiter, immo et magis dicit per unum saluari qua[m] per unum ante perierant." deinde aiunt: "si baptismum mundat antiquum illut delictum, qui de duobus baptizatis nati fuerint debent hoc carere peccato: non enim potuerunt ad filios tra[n]smittere quod ipsi minime habuerunt. illut quoque accidit qu[i]a, si anima non est ex traduce, sed sola caro, ipsa tantum habet traducem peccati et ipsa sola poenam meretur." iniustum esse dicentes ut hodie nata anima, non ex massa Adae, tam antiquum peccatum portet alienum, dicunt [etiam] nulla ratione concedi ut deus, qui propria [homini] peccata remittit, imputet aliena. 16 *Et non sicut per unum delictum, ita et donum.* Sed amplius. *Nam iudicium* [*quidem*] *ex uno in condemnationem.* Ex uno [iusto] peccante processit iudicium mortis. *Gratia autem ex multis delictis in iustificatione*[*m*]. Quia non inuenit Adam multam iustitiam quam [suo exemplo] destrueret, Christus autem gratia sua multorum peccata dissoluit, et Adam solam formam fecit delicti, Christus uero [et] gratis peccata remisit et iustitiae dedit exemplum. 17 *Si enim* [*ob*] *unius delicto regnat mors ut ab Adam usque ad Moysen, multo magis, abundantiam gratiae et donum iustitiae accipientes in uita*[*m*], *regnabimus per unum Iesum Christum.* Qua multa peccata dimisit: et abundantiam donationis spiritus sancti quia multa sunt dona, sed et ipsa iustitia donatur per baptismum, non ex merito possidetur. 18 *Igitur, sicut per unius delictum in omnes homines in condemnationem,*

25 cf. 1 Cor. xii 4

3 decet B qua B perierunt AG*Aug.* **4** baptismus *Aug.* **6** posteros *Aug.* trasmittere B **7** accedit *Aug.*^{codd} quia si]quasi B **11** antiqua peccata p. aliena V portet]+quam G asserunt V etiam *om.* B **12** homini *om.* BGV*Aug.* dimittit V*Aug.* (*semel*) **13** ∽al. imputat B delictum] peccantem AH(*praem.* hominem ES)GV (=vg) peccatum Cas **14** quidem *add.* BG **15** ex—mortis *om.* V iusto *add.* BH(—F)G **16** iustificatione BES **17** multum B suo exemplo *om.* A **18** delicta G **19** ∽formam solam G* **20** et (*pr.*) *om.* B exem.]+uiuendi V **21** ob unius *scripsi*] unius AH_1GCas omnibus B in unius H_2V (=vg) regnat—moysen] mors regnauit per unum (+hominem V) AHGVCas (=vg) **22** donum] donationis et AHGVCas (=vg) **23** uita BHVCas^{cod} (=vg) regnabunt AHGVCas (=vg) **24** qua] quam BG *praem.* habundantia gratiae V demisit A* habundantia EV **25** sed et ipsa]ipsa enim BHG et ipsa V **27** in (*pr.*) *om.* ESG

sic et per unius iustitiam in omnes homines in iustificatione[m] [uitae]. Mors regnauit: subauditur "ita et per iustificationem gratia regnauit." 19 *Sicut enim per inoboedientiam unius hominis peccatoris constituti sunt plurimi, ita et per unius oboedientiam iusti constituentur multi.* Sicut exemplo inoboedientiae Adae peccauerunt multi, ita et Christi oboedientia iustificantur multi. Grande ergo crimen inoboedientiae est, quod tantos occidit. 20 *Lex autem subintrauit, ut abundaret delictum.* Ne dicerent "sed nobis lex peccata dimisit," "non," inquit, "uenit dimittere. sed demonstrare delicta, et dum scienter peccatur, coepit abundare delictum; quasi [si] diceret, ut nideo, lex peccata non abstulit, sed adiecit, non tamen suo uitio, sed illorum." 'subintrauit' autem,—hoc est, subito intrauit—, et ita contigit ut abundaret delictum. *Ubi autem abundauit delictum, superabundauit gratia.* Sicut ait saluator: 'cui plus dimittitur amplius diligit.' Manifes[ta]ta est enim quantitas peccati, ut sciretur gratiae magnitudo et redderemus competens debitum caritatis. 21 *Ut, quem ad modum regnauit peccatum in mortem, ita et gratia regnet per iustitiam in uitam aeternam, per Iesum Christum dominum nostrum.* [Ut,] sicut abundanter confirmatum est regnum peccati per contemptum legis, ita et regnum gratiae confirmetur per multorum remissa peccatorum et indesinentis deinceps iustitiae actionem. 1 *Quid ergo dicemus? permanea-*

16 *Luc. vii 47 23 cf. Eph. i 7 etc.

1 et *om.* G in (*pr.*) *om.* G iustificatione B 2 uitae *om.* A ita—regnauit *om.* V 3 gratię G regnabit H_2 inobaud. V 4 peccatores AHGVCas (=vg) *fort. recte* plurimi] multi AHGVCas (=vg) 5 oboeditionem ARH_2Cas (=vg) obauditionem V constituuntur HCas constituiuntur G 6 oboeditione Cas 7 ergo] enim BE *om.*Cas inoboedientia H(—C)GV 9 dic.]+iudaei Sd sed *om.* Cas peccatum HG 10 dim.] *praem.* peccata Sd monstrare H_2Cas 11 coepit *tr. ante* dum V quasi] ac Sd si *om.* BMFCas 12 peccatum HG minuit Cas 13 autem *eras.* E 14 et *om.* H_2 15 peccatum CasD *fort. recte* superhabundabit G 16 dimittitur—actionem (l. 24) *om.*H_2(*uide uol.* I, *pp.* 271, 314 *s.*) amplius] plus GV½Cas manifesta BSSd 17 enim] autem B *om.*Cas ∽scirent magnitudinem gratiae VCas multitudo G 18 redderemur A redderent VCas comp. deb.] magnitudinem VCas quem ad modum] sicut AH_1GVCas (=vg) 19 morte GV (=vg) et *om.* G 21 ut *om.* BH_1G abundanter *om.* VCas 22 cont.] conceptum B 23 indesinenter ES indesinentes RG 24 actiones R corr.,G dicimus H(—C)G permanebimus AHGVCas (=vg)

mus in peccato, ut gratia abundet? 2 *absit!* Ne non intellegentes dicerent: "si gratia crescit in magnitudine delictorum, peccare debemus, ut possit magis ac magis gratia abundare." absit! ego de illis dico quos ita fides inuenit, non de nobis qui iam mortui sumus peccato, ut gratiae uiueremus. *Nam qui mortui sumus peccato, quo modo iterum uiuemus in illo?* Uult tam firmum esse baptizatum tamque perfectum [, quasi qui quodam modo peccare non possit]. 3 *An ignoratis* [, *fratres*]? Aut numquit nescitis ipsum baptismatis sacramentum? *Quoniam quicumque baptizati sumus in Christo Iesu.* Tribus modis baptismum accipitur in scripturis, aquae, spiritus sancti, qui et ignis est appellatus, et sanguinis in martyrio, de quo saluator [noster] dicebat: 'baptisma habeo baptizari.' *In morte ipsius baptizati sumus.* Ut illi commoreremur in baptismo. 4 *Consepulti enim sumus per baptismum cum illo in mortem, ut, quem ad modum Christus surrexit a mortuis per gloriam patris, ita et nos in nouitate uitae ambulemus.* Ostendit nos propter ea ita baptizari, ut per mysterium consepeliamur Christo, criminibus morientes et renuntiantes pristinae uitae, ut, quo modo [pater] glorificatur in filii resurrectione[m], ita et per nostrae conuersationis nouitatem ab omnibus honoretur, ut ne signa quidem ueteris hominis agnoscantur in nobis. nec enim aliquit uelle aut cupere debemus, quod uolunt aut cupiunt qui nondum sunt baptizati, et quicumque athuc ueteris uitae erroribus implicantur. 5 *Si enim complantati*

11 cf. Luc. iii 16; Act. i 5 13 Luc. xii 50 22 cf. Rom. vi 6

2 crescet Cas 3 ⌣mag.poss. G magis ac magis *tr. post* gratia V 4 qui] quia SRN 5 gratia H(—C) ⌣qui enim AHGVCas (=vg) 6 iterum] ad(t A*)huc AHGVCas (=vg) amplius Sd uiuimus SRMNG eo Sd 7 baptismum R -que *om.* G quasi—possit *om.* BH(—C ut quasi mortuus pec. non pos.) 8 quodam modo *om.* GVSd an] *praem.* LECTIO LEGENDA IN SABBATO PASCHA S fratres *om.* AH(—R)GVCas (=vg) 9 ⌣sacr. ips. baptismi(-atis Cas) ignoratis VCas ⌣sacr. bapt. H 10 quia AHGCas (=vg) estis H_1 11 ⌣acc. bapt. B aquae]+et H 12 ⌣app. est H sanguis RH_2(—C)G 13 de quo] unde VCas noster *add.* AG baptismo H(—S baptismum, R —a)V 14 conmoriamur BE conmoritur S conmoremur R 15 ⌣cum illo per bapt. ARH_2GVCas (=vg) cum illo *om.*ES 16 morte SMN*V quo modo AHGVCas (=vg) ⌣surr. chr. ACas (=vg) 18 nobis H_2 19 ⌣mortui crim. V 20 pater *om.* B ⌣gl. pa. VCas per resurrectionem filii VCas resurrectionem B 21 ⌣conu. nost. VCas nouitate EMV honoremur R 22 ut] et V 23 enim *om.* V cupire SRMN* 24 et] aut R quicumque adhuc *om.* V ⌣ueteris adhuc H_2 25 ⌣uit. uet. V

[*facti*] *sumus similitudini mortis eius, simul et resurrectionis erimus.* Si consepulti sumus nunc, et tunc resurrectionis eius poterimus esse participes, et, si fuerimus noui et immutati [in] conuersatione, similiter noui et immutati erimus in gloria. 6 *Hoc scientes quia uetus homo noster.* Qui ueterem hominem terrenum Adam imitando peccabat. *Simul confixus est cruci.* Per baptismum te cum Christo cruci fixum intellege, qui membrum de corpore eius effectus es. et ille quidem innoxium corpus adpendit, ut [tu] noxium suspendas a uitiis, in quo mysterio Moses serpentem aereum in deserto suspendit. *Ut destruatur corpus peccati, ut ultra non seruiamus peccato.* Hoc est, ut omnia uitia destruantur, quia unum uitium membrum est peccati, omnia corpus. Christus enim, non ex parte, sed integer est cruci fixus. Siue: Ut corpus nostrum destruatur a seruit[ut]e peccati, et fiat iustitiae mancipium quod solebat esse delicti: 'omnis' enim, 'qui facit peccatum, seruus est peccati.' 7 *Qui enim mortuus est, iustificatus est a peccato.* Hoc est, alienatus est a peccato: mortuus enim omnino non peccat. ita et 'qui natus est de deo, non peccat': cruci fixus enim, omnibus membris dolore occupatis, peccare uix poterit. 8 *Si enim mortui sumus cum Christo, credimus quia* [*simul*] *etiam uiuemus cum illo.* Si commortui non sumus, nec conuiuemus, quia eius non sumus membra. 9 *Scientes quod Christus surgens ex mortuis iam non moritur: mors in eum iam non dominabitur.* Ita et nos, si hic uoluntate mortui fuerimus, secundam non timebimus mortem. Siue: Iam non potestis

8 cf. Eph. v 30 10 cf. Ioh. iii 14 16 Ioh. viii 34
19 *1 Ioh. iii 9 26 cf. Apoc. ii 11 etc.

1 facti *om.* B 2 si]+enim H_2 si con-] sic non B nunc *om.*V ⤻tunc et V eius *om.* V 4 in (*pr.*) *om.* B simul B 6 peccabant Cas crucifixus est AH$_2$GVCas (=vg) 7 ⤻cum christo te Sd cum christo *om.* E christo] *om.* SR* christum R corr.(?),V qui] quia unum V 8 eff.] factus Sd illi SRN* 9 appendet ES tu *om.* BSd noxium] obnoxium V 10 aeneum SC diserto B 13 corpus]+totum HG enim] autem Cas 14 est *om.* H_2 noster MN* 15 seruite B et] ut GSd manc.—delicti *om.* V 16 omnis e.q.] q.e. V 18 al. est] alienatur G alienatus V -ato]-ata G 19 ita —peccat *om.* M fixus]+est G 20 occupatus G 21 enim] autem ARH_2GVCas (=vg) simul *om.* B 22 uiuimus H(—EC) illo] christo HVCas (=vg) conuiuimus R*MN* 24 ex] a GCas in eum] illi AHGVCas (=vg) iam] ultra AHGVCas (=vg) 25 sic Cas hac B ⤻fu. uol. mor. V 26 secundum R*N tenebimus MN

iterum baptizari, quia Christus non potest pro uobis iterum cruci figi, sicut dicit ad Hebraeos: 'inpossibile est eos qui semel inluminati sunt,' et cetera, quibus non paenitentiam negat, sed iterationem baptismi diffitetur. 10 *Quod enim mortuus est peccato, mortuus est semel.* Quia 'ipse peccata nostra portauit' et pro nobis doluit, ne de cetero peccaremus. *Quod autem uiuit, [uiuit] deo.* Uiuit in gloria deitatis. 11 *Ita et uos existimate mortuos uos quidem [esse] peccato, uiuentes autem deo in Christo Iesu.* Quasi membra eius, semel uos scitote commortuos, debere iam semper uiuere deo in Christo, in quo uita nostra absconsa est aput deum, quem induti eius sequamur exemplum. 12 *Igitur non regnet peccatum in uestro mortali corpore, ad oboediendum illi.* In corpore mortali uiuite ut immortales: quo modo [autem] regnet in corpore peccatum exposuit, per oboedientiam scilicet et consensum. 13 *Sed neque exhibeatis membra uestra arma iniquitatis peccato.* Unum quodque membrum, si officium suum in malos usus uerterit, arma iniquitatis efficitur ad iustitiam expugnandam. simul notandum quod homo membra [sua] cui uelit parti exhibeat per arbitrii libertatem. *Sed exhibete uos deo, tamquam ex mortuis uiuentes.* Tamquam qui iam resurrexeritis, quia tunc nec carnaliter uiuitur nec peccatur. *Et membra uestra arma iustitiae deo.* Ut oculus qui ante uidebat ad concupiscendum, [nunc uideat nudum ad uestiendum]. sic [etiam de] reliquis

2 *Hebr. vi 4 5 *Esai. liii 4 10 cf. *Col. iii 3
11 cf. Rom. xiii 14; Gal. iii 27 23 cf. Mt. v 28 24 cf. Mt. xxv 38 etc.

1 christus *om.* V 2 haeb. A* 3 ⤻sunt inl. CasSd cetera] contra B non] iam MN* iam non C,R corr. negant MN* 4 iteratione MN* deffitetur MNSd diffidetur V interdicit Cas quod] qui Sd 6 ne]+nos V 7 uiuit (*alt.*) *om.* B gloriam H(—RN) 8 ⤻uos mort. AHGVCas (=vg) quidem *om.* V esse *om.* B 10 cum mortuos ENF* iam *om.* V 11 abscondita HCas dominum H_2 quem] quo A christum (⤻ind. chr.) V 12 sequentes V ⤻non ergo AH_2GVCas (=vg) non enim H_1 13 ad oboed. illi] ut oboediatis (obaud. —V) concupiscentiis eius AHGVCas (=vg) 14 ut *om.* H_2 quo] *praem.* et HG autem *om.* BHGVCas regnaret BHG ⤻pecc. reg. V ⤻in corp. pecc. reg. Cas ⤻pecc. in corp. HG 15 inobedientiam C 17 officio suo H_1 malis M*N* usos SR* uerteret MN* conuerterit Cas 18 simul *om.* V 19 sua *om.* B uellit H(—C)G parte H(—EC) ⤻parti uelit V 21 qui *om.* H_2Cas resurrexistis H_1 22 peccato H 24 nunc—uestiendum *om.* B uideant SR* ⤻ad uest. nudum H_2 sic—aduerte] et omnia membra similiter V etiam *om.* BHG de *om.* B

membris aduerte. 14 *Peccatum, inquit, non dominabitur in uobis: non enim estis sub lege.* Non uos uincet peccatum: non enim estis paruuli, sed perfecti, quasi pedagogus puero [dicat]: "noli facere uitium sermonis: non enim [athuc] audis grammaticum, sed oratorem." Siue: 'Non [dominabitur' pro 'non] debet dominari.' *Sed sub gratia.* Gratia[m] uincendi et doctrinam praebuit [et] exemplum [, insuper et uirtutem per spiritum sanctum]. 15 *Quid ergo? peccabimus, quoniam non sumus sub lege, sed sub gratia?* Ne dicerent: "ergo, cessante uindicta legis, impune peccabimus." *Absit!* Si peccatis, sub gratia non eritis. 16 *Nescitis quoniam cui exhibuistis uos seruos ad oboediendum, serui estis eius cui oboedi[s]tis, siue peccati [in mortem] siue oboeditionis iustitiae?* Si uolueritis peccatis seruire, incipi[e]tis legis sententiae subiacere, quae uindicat in peccantes: si autem iustitiae oboedieritis, non estis sub lege, sed sub gratia. 17 *Gratias autem deo quod fuistis serui peccati[s].* 'Fuistis,' inquit, non 'estis.' *Sed oboedistis ex corde.* Hoc est, fideliter. *In ea forma doctrinae in qua[m] traditi estis:* 18 *nunc uero liberati a peccato, serui fac[ti] estis iustitiae.* In doctrin[a] e[t] exemplo Christi, qui non solum peccata sed etiam occasiones auferri docuit delictorum. 19 *Humanum dico propter infirmitatem carnis uestrae. si[cut] enim exhibuistis membra uestra seruire inmunditiae et iniquitati ad iniquitatem, ita*

3 cf. Gal. iii 24, 25

1 inquit] enim AHGVCas (=vg) ⤻in (*om.* RCas=vg) uob. non dom. ARGVCas in uob. non dominetur H(—R) **2** ⤻sub lege estis AVCas (=vg) uincit MV uincat CCas **3** quasi]+si H(—E)GV *fort. recte* **4** dicat *add.* AFG,V(⤻dic. ped. pu.),CasSd sermonis *om.* V athuc *om.* BVCas^{cod} audies G ⤻gr. aud. V **5** siue] sibi H_2 dominabitur pro (*om.* Cas) non *add.* AGCas **6** gr. (*alt.*)] gratiam AE **7** et (*pr.*) *add.* ACGVCas insuper—sanctum *add.* AG(Cas) **8** peccau. H(—C)GV(=vg) quia Cas non *om.* G **9** deficerent V **10** peccauimus BESV peccastis MN peccetis G **11** ⤻non estis sub gr. G estis HG nesc.] *praem.* an Cas exhibetis AHVCas (=vg) **12** oboeditis AERM (=vg) **13** in mortem] *om.* AHGV (=vg) ad mortem RCas oboedit.]+eius E iust.] ad iustitiam HGCas (=vg) **14** incipitis A ⤻sent. leg. HG **15** autem] enim H_2 **16** peccatis B peccati *rell.* **17** non] *praem.* sed HG sed oboed.] oboed. autem AHGVCas (=vg) corde]+ex corde dicit HG **18** eam formam ABSCGVCas (=vg) qua BHGVCas (=vg) **19** nunc uero lib.] lib. autem AHGVCas (=vg) a *om.* A* fac A **20** doctrina et] doctrine B **21** auferre H **22** si] sicut AHGVCas (=vg) **23** inmunditiae] iniustitiae G

nunc exhibete membra [*uestra*] *seruire* [*iustitiae*] *in sanctificationem.* Humanum dico, quia nondum ad plenum potestis audire 'diuinum.' cum enim multo magis debeatis seruire iustitiae quam peccato ante seruistis, ego tamen concedo infirmitati uestrae ut tantum iustitiae seruiatis. Siue: Ita humana etiam ratione digna loquor, quod omnes mecum sentire possint, et nullus abnuere. ['exhibuistis membra uestra' ideo dicit,] quia quitquit anima carnaliter [e]gerit, carni deputatur; si autem caro spiritale opus faciat, totus homo efficitur spiritalis: aut ita ut est illut: 'corpus quod corrumpitur adgrauat animam.' nos [sane] exhibuimus membra nostra seruire peccato, non, sicut Manichaei dicunt naturam corporis insertum habere peccatum. 20 *Cum enim essetis serui peccati, liberi eratis iustitiae.* Hoc est, in nullo ei penitus seruientes, ita et nunc liberi estote ab omni peccato. 21 *Quem ergo fructum habuistis aliquando* [*in his*] *in quibus nunc erubescitis? nam finis illorum mors est:* 22 *nunc uero liberati a peccato, serui autem* [*facti*] *deo.* Nullus sine dubio fructus est in ea re quae per paenitentiam erubescitur. omnis enim qui cognoscit bonitatem, in pristinis actibus erubescit: quicumque autem iustitiam erubescit, fructus eius ignorat. ergo qui peccant nec in praesenti aliquem fructum habent, et mortem perpetuam in futuro percipiunt: qui uero seruiunt deo, et in praesenti fructum habent, donum spiritus sancti, et in futuro uitam aeternam. Aliter: Qualem

10 Sap. ix 15 21 cf. Hebr. xii 11

1 uestra *om.* B iustitiae] *om.* B iustificatione G 2 dum ad plenum *om.* VCas potestis] + adhuc Cas 3 debetis H_1 ⤳iust. deseruire V 5 ue] uel V ita] + etiam G humane B humanę SR *fort. recte* etiam] iam HG *om.* Sd 6 rationi B,N corr. *fort. recte* loquar G sentiri G possent H(—C) 7 exhibuistis—dicit *om.* BHV 8 animae V egerit] gerit BHG fecerit Cas carni] carnaliter H deputetur G 9 aut ita *om.* E 11 sane *om.* BHGV ⤳pecc. seru. V 12 sicut—peccatum] ergo corpus per se ipsum malum est, ut manichei delirant V incertum B 13 ⤳serui essetis AHGVCasSd (=vg) peccato Sd^{ed} fuistis A (=vg) 16 aliquando B tunc *rell.* (=vg) in his BSSd] *om.* AHGVCas^{ed} (=vg) in illis Cas^{ed} 17 facti *om.* B 18 fractus B quae] quāS qua RC quia M*N 20 actionibus B ⤳erub. iust. BH(ueritatem [+et R corr.] iust. R)GV 21 fructum E in] hi V praesente MN 22 perc.] percipient E *om.* V 23 ⤳deo seru. B deo] domino E habent] + et G 24 ⤳sancti spiritus G sancti *om.* H_1 et *om.* SR* in—aeternam] finis illorum uita est sempiterna V (*cf.* Cas) futuro] futura E futurū SR* aliter—est *om.* H_2 qualem] + ergo V

fructum in actione illius rei habuistis, in cuius etiam recordatione uerecundia est? *Habetis fructum uestrum in sanctificatione, finem uero uitam aeternam.* Hoc ipsum iam fructus est quod uiuitis sanctificati per baptismum. 23 *Stipendium enim peccati mors* [*est*]. Qui peccato militat, remunerationem accipi[e]t mortem. *Gratia autem dei uita aeterna.* Non dixit similiter: 'stipendia iustitiae,' quia non erat ante quam remuneraretur in nobis: non enim nostro labore quaesita est, sed dei munere condonata. *In Christo Iesu domino nostro.* [In Christo] e[s]t siue gratia siue uita. 1 *An ignoratis, fratres? scientibus enim legem loquor, quia lex dominatur homini* [*in*] *quanto tempore uiuit.* Hinc incipit difficultatem legis ostendere, ut illos hortetur ad gratiam sine eius timore transire. ['quanto tempore uiuit':] homo siue lex homini[s]. 2 *Nam quae sub uiro est mulier, uiuente uiro ligata est legi: si autem fuerit mortuus uir* [*eius*], *soluta est a lege uiri.* Per conparationem, legis mandatum uirum appellat, [et plebem uel animam mulierem,] ut ostendat legem sine effectu uindictae quasi mortuam nobis iam mortificatis impedire non posse quo minus ex integro ad Christum, qui resurrexit a mortuis, transeamus, quae merito nobis uiueret, si inueniret quod punire posset in nobis. 3 *Igitur, uiuente uiro uocabitur adultera, si fuerit iuncta alteri uiro: si autem mortuus fuerit uir eius, liberata est a lege* [*uiri*] [*ita*] *ut non sit adultera, si fuerit cum alio uiro.* Quam diu uiuit

1 actionem eius V rei *om.* Cas recordationem ER 2 sanctificationem ER*NCas (=vg) 3 fructum B 4 quia V uiu.]+sanctae V (*fort. recte*) uiuetis H_1 stipendia AHGVCas (=vg) 5 est A*, *om. rell.* (=vg) peccato] peccatis B ⤻mil. pecc. VCas remun.] mercedem Cas 6 accipit BH_1NCVCas (*fort. recte*) accepit MN* dei *om.* H_2 uitam eternam B(E)SMN* 7 erat] est H_1 ante quam] antique M (*corr.* tanti quae *m2*) anti** (ante quę [?]*m2*) N ante quod C ante que G 8 remuneretur ERM remuneratur NG 10 in christo *om.* BHG est] et B sine *utrobique* MN 11 enim *om.* A* dom. hom.] in homine dom. AHGVCas (=vg) in *om.* AHGVCas (=vg) 12 hic SR 13 gloriam N ⤻eius sine G eius *om.* Cas quanto—uiuit *om.* BV 14 lexex A* hominis] homini ABH_1GV 15 ligata est *bis* B alligata est AHGVCas (=vg) ⤻mort. fu. AHGVCas (=vg) 16 eius *om.* AVCas per *om.* H_1 17 et—mulierem *om.* BHSd uel animam *om.* V 18 uindictae]+legis G *om.* Cas 20 quae] qui BH_2 et que (*corr.* quo) G 21 punire posset] puniret VCas posset] possit HSd 22 iuncta alteri] cum alio AHGVCas (=vg) 23 uiri *om.* AVCas 24 ita *om.* AHGVCas (=vg) quam] *praem.* igitur H_2 uiuit uir] uiuitur V

uir, tam diu illi secundum eius solius necesse est uiuere uoluntatem: cum autem illo mortuo alii uiro mulier fuerit copulata, iam non illi secundum prioris [sui] uiri consuetudinem est uiuendum. 4 *Itaque, fratres mei, et uos mortificati estis legi.* Noluit iuxta comparationem legem illis dicere mortuam, sed quod inter Iudaeos dicere non audebat, intellectui dereliquit. *Per corpus Christi.* Commoriendo Christo, qui 'damnauit peccatum in carne.' *Ut sitis alterius.* [Subauditur: 'uiri']. *Qui ex mortuis resurrexit [uiri], ut fructificemus deo.* Ille deo fructificat qui in operibus iustitiae in pomorum modum primitus [in carne est qui uoluptate carnis ducitur et legi dei oboedire prohibetur, quia non potest duobus dominis seruire. nunc autem gratia sancti spiritus docti passiones uincere, in carne non sumus, quia mortui sumus legi, quae doctrinam gratiae non continet] in flore[m erumpit], deinde in fructu[m proficit], postremo ad summam peruenit maturitatem: nullus enim fructus semper in flore est. [seruitus noua est non diligere mundum neque ea quae in mundo sunt, et carnis curam non facere in concupiscentiis. lex enim bona terrae promittens, nouerit nutrire amatorum carnis desideria. iuste autem discipuli Iesu legi mortui sunt qui mundo abrenuntiauerunt.] 5 *Cum enim essemus in carne, passiones peccatorum quae per legem erant operabantur in membris nostris.* Cum essemus in carnali conuersatione [uerbi gratia], passio concupiscentiae operabatur in oculis, et [in] ceteris

7 cf. 2 Tim. ii 11 8 Rom. viii 3 12 cf. Matth. vi 24
18 cf. 1 Ioh. ii 15 19 cf. *Rom. xiii 14 25 cf. Matth. v 28

1 illi] ei Cas solius *om.* Cas necesse est uiuere] uiuendum est G 2 illi G* alii] alio BH mulier *om.* GV 3 iuncta Cas ei Cas sui *om.* BHGVCas 4 est] illi G 5 uoluit G iustam ERMN iusticiam S ⤻dic. illis V 6 inter iud.] interius eos E audebant G* 7 derelinquit H_2 nostro reliquit Sd 8 subauditur uiri *om.* BVSd subauditur *om.* HG 9 ex] a F uiri *add.* B fructificaremus BHGVCas (= vg) 10 ille—est (17) *om.* H ⤻fr. deo Sd 11 in carne—continet *paulo corruptius* B,HG (*post p.* 56, *u.* 2) *om.* AVCas uoluntate H 12 legem H_1 13 doctrinam B 14 ⤻non in carne H_2 15 flore B erumpit *om.* BVSd deinde]+operibus Sd 16 fructum (m *exp.*) B fructu V proficit *om.* BGVSd 17 seruitus—abrenuntiauerunt B,GH (*post* p. 56, l. 6) *om. rell.* 18 ⤻sunt in mundo HG 20 ⤻nutrire nouit HG amatorem H_2 ⤻des. carnis G 21 legi mortui] legimus tui H_2 qui] quoniam H_1 22 renuntiauerunt G 23 peccatores G* 24 uerbi gratia *om.* BHGVCasSd 25 operabantur B in (*alt.*) *om.* ACas

membris ceterae passiones, quae tamen per legem ostendebantur esse peccata. *Ut fructificarent morti.* Ut nos legis seueritas interficeret. 6 *Nunc autem soluti sumus a lege mortis in qua detinebamur.* Morientes peccato de quo detinebamur a lege. *Ita ut seruiamus in nouitate spiritus, et non in uetustate litterae.* Spiritalis gratiae praeceptis, non litterae legis. 7 *Quid ergo dicemus? lex peccatum est?* Quia ab ea se per mortem dixerat esse solutum. *Absit!* [Hoc facit] contra Manichaeos. quod [si] dixerint: "timuit scandalum," [respondendum est: "si] semper [ergo] timuit et numquam contra legem locutus est, unde [ergo] uos audetis quod ille non fecit?" *Sed [ego] peccatum non cognoui nisi per legem.* Hinc in persona eius hominis loquitur qui legem accipit, id est, qui primum dei mandata cognoscit, cum consuetudinem habeat delinquendi. *Nam concupiscentiam nesciebam nisi lex diceret: 'non concupisces.'* Non dixit: 'non habebam' aut 'non faciebam,' sed 'nesciebam,' hoc est nesciebam concupiscentiam esse peccatum. 8 *Occasione ergo accepta peccatum per mandatum.* Hic peccatum diabolum uidetur appellare, sicut [et] in Apocalypsi nominatur, scilicet ut auctor peccati. dicit ergo quod occasio mandati, quod excusationem ignorantiae abstulit, grauius eum fecerit quam ante peccare, sicut omnis inuidus agit. tunc magis occasionem nocendi amplectitur, quando aliquid committitur ei cui ille molitur insidias. *Operatum est in me*

16 ex Aug. *c. Simplic.* qu. 1, § 2 19 cf. *Apoc. vi 8 (?)

2 ⤳seu. legis B **3** mortis] morientes AVCas^{ed} (=vg) **4** quo AV (=vg) de] in BHGV **5** ut *om.* ES **6** spiritales V non] et non HG **7** dicimus ESMN se per] semper H_1C*NG ⤳dix. mor. G mortem] +christi F **8** solutam C* hoc facit ACas] *om.* BHGV **9** si *om.* B respondendum est si A(Cas)] *om.* BHGV **10** ergo *om.* A **11** ergo *om.* A auditis SRGV audistis EH_2 ⤳non fecit ille H_2 sed] nam V ego *om.* AHGVCas (=vg) **12** hic H_1 **13** accepit BHG ⤳mandatum dei G **14** cum] *om.*MN qui C habea[n]tur MN habebat C **15** ⤳diceret lex G concupiscis V **17** ⤳conc. nesc. V conc. *om.* Cas **18** occa[n]sionem H ergo BSd] autem AHGVCas (=vg) acceptam H **19** uidetur appellare] appellat BHGV et *om.* BHGV apocalypsin H_1V **20** ⤳ut scilicet V ut] *om.* H aut G dicit ergo] et dicit V quod V, *hic om. rell.* **21** occasio F occa[n]sionem AHG occasione BV **22** eum] enim AN* omnis *om.* VCas inuidus] qui inuidet Cas agit *om.* HVCas **23** ampl.] accepit V accipit Cas al. comm. ei] illi al. comm. V **24** ei] et B ille *om.* V

omnem concupiscentiam. [Omnem] quae fuerat [a] lege prohibita. *Sine lege enim peccatum mortuum erat.* Paene lex in obliuionem ierat naturalis, quae [prius] suggerebat quid esset peccatum. idcirco lex litterae superducta est ut commemoraret oblitos. 9 *Ego autem uiuebam aliquando sine lege.* Quasi iustus et liber uiuere me putabam. Siue: [Interim] uel in praesenti uiuebam. *At ubi uenit mandatum.* In fine[m pro] obliuionis recognitum est peccatum adueniente mandato, ut omnis qui illut fecerit, mortuum se esse cognoscat. *Peccatum reuixit.* Quia uixerat per scientiam naturalem et mortuum fuerat per obliuionem, ideo dicitur reuixisse per legem. 10 *Ego autem mortuus sum.* Quia iam sciens praeuaricaui. *Et inuentum est mihi mandatum quod erat in uitam, hoc esse in mortem.* Quod custoditum proficiebat ad uitam, neglectum duxit ad mortem. 11 *Nam peccatum occasione accepta per mandatum seduxit me et per illut occidit* [*me*]. 12 *itaque lex quidem sancta et mandatum sanctum et iustum et bonum.* Contra impugnatores legis et contra eos qui iustitiam a bonitate secernunt, lex [et] bona et sancta dicitur et gratia iusta: 'nisi enim abundauerit iustitia uestra,' sed et deus non numquam in Uetere bonus et in Nouo dicitur iustus: 'pater iuste,' ait dominus. hoc contra Marcioni[s]tas. 13 *Quod ergo bonum est, mihi mors est? absit!* Non mihi ipsa causa mortis exsistit, sed ego qui peccando inuenio

20 Matth. v 20 21 cf. Ps. lxxii 1 etc. 22 Ioh. xvii 25

1 omn. (*alt.*) *om.* BHG lege] a lege B 2 ⤻lex poene V 3 obliuione H (—E)G½ erat H_1CG½Cas gerat MN* prius *om.* BHGVCasSd ostendebat Cas 4 esset] sit H_1 ⤻litere lex G½ supra dicta Sd 5 oblitus BSMN ⤻sine leg. [+christi *s.l.* G] aliq. AHGVCas^{cod} (=vg) 6 uiuerem A* interim *om.* BHGV 7 at ubi uenit] sed cum uenisset (uenit V) AHGVCas½ (=vg) fine] finem pro B finem H_2 8 mandatum H_1 9 illum H(—C)V 10 qui H_2 per *inc.* ℜ ⤻nat. sci. HG 11 idcirco Sd 12 quia] qui ℜ iam *om.* ℜH ⤻praeu. iam sci. Cas 13 in] ad AHGVCas (=vg) uita ℜ 14 in] ad AHGVCas (=vg) morte ℜ 15 ⤻ad mor. dux. G perduxit Cas occa[n]sionem SR*N* 16 me (*alt.*)] *om.* AHGVCas (=vg) 17 quidem *om.* H_2 19 ⤻et lex V et *om.* BRF ⤻sancta et bona BHGVCas 20 gratia *om.* E enim] inquit HG iustitea A* 21 uetere] ueteri BEH_2GCas+testamento CCas et *om.* V ⤻iust. dic. G 22 pater] *praem.* et G, sicut ait saluator V, ut est illud Cas iusti ES marcionistas ℜH_1Cas martionistas B,E (s *pr. exp.*)+hic locus facit HG 23 bonum *hic desinit* ℜ mors est] factum est (*om.* est V) mors AHGVCas (=vg) factum mors est Sd^{cod} 24 ⤻ext. mort. G ex[s]titit BHGVCas sed *inc.* ℜ

mortem. *Sed peccatum, ut appareat peccatum, per bonum mihi operatum est mortem.* Per bonam legem reuelatur peccatum et ab ipsa punitur. *Ut fiat supra modum* [*ipsum*] *peccatum delinquens per mandatum* [*legis*]. Ante legem modum habebat per ignorantiam: supra modum est cum scienter admittitur. 14 *Scimus autem quia lex spiritalis est.* Quae spiritalia mandat. [nunc ex persona eius qui aetatem legitimam habet sermo profertur. qui enim dicit quia lex spiritalis est, se ipsum condemnat propria uoluntate peccantem. unde adiecit: 'ego autem carnalis sum uenundatus sub peccato.' ostendit quia cum esset liber, ipse se uenundauit peccato. quid enim iterum dicit?] *Ego autem carnalis sum.* Ego, quicumque legem accipio et carnaliter uiuere consueui. *Uenundatus sub peccato.* 15 *quod enim operor non intellego: non enim quod uolo,* [*hoc*] *ago, sed quod odi, illud facio.* [Uenundatus quasi] propositus peccato, ut, si consilium eius accepero, ipsius seruus efficiar, sponte memet ipse subiciens; et iam quasi inebriatus consuetudine peccatorum, ignoro quid facio: 'quod enim operor, non intellego.' Siue: Ita pronuntiandum: e[r]go non intellego malum esse quod [quodam modo] inuitus admitto. 16 *Si ergo quod odi, illut facio, consentio legi* [*quoniam bona*]. Si ipsum malum nolo facere quod committo, utique cum lege sentio, quae mala et non uult et prohibet. potest autem et ita intellegi: Si pecco, [se]ueritati legis me ipse subicio. 17 *Nunc autem iam non ego illut operor.* Ante consuetudinem ergo

16 cf. Ioh. viii 34

1 bonam] bonum E **2** operatus B* legis ES legi N apparet VCas **3** ab *om.* A* super ℜ ipsum *om.* AHGVCas (=vg) ⤻peccans(t A*) peccatum AHGVCas (=vg) **4** legis *om.* AHGVCas (=vg) **5** est]+autem V cum] quod Cas **6** autem] enim AHGVCas (=vg) quia] quod AESFGVCasSd (=vg) quoniam ℜH_2 quae] quia GSd **7** nunc—dicit (12) *om.* AℜVCasSd **8** profectus B **9** peccante ES **10** ostendit] ut ostendat BH **12** qua[m]cumque H_1 -que *om.* V **13** consensiui MN **14** uolo]+bonum Cas hoc *om.* B **15** odii MN* odio GCas+malum Cas^{ed} uenundatus quasi *om.* ℜBHV quasi *om.* G proposito E prepositus H_2 subpositus F **17** ipsum ℜBHG consuetudinem H(—C), *om.* V *hic desinit* ℜ **18** peccato V quid] quod BV **19** ergo] ego B,N corr.,F **20** quodam modo *add.* AG committo V si] sed B **21** ergo] autem AHGVCasSd (=vg) odi] nolo AHGVSd (=vg) odio Cas quoniam (quia Sd) bona] *om.* B+est HGCasSd si ipsum] cum HG **22** utrique MN **23** sentio] concordo Cas ita] sic HG **24** ⤻legis seueritati (ueritati B) BHGV ipse] ipsum H+sponte V **25** ⤻op. ill. AHGVCas (=vg)

libens ego ipse faciebam. *Sed quod habitat in me peccatum.* Habitat quasi hospes et quasi aliut in alio, non quasi unum, ut accidens scilicet, non naturale. 18 *Nam scio quoniam non [in]habitat in me, hoc est in carne mea, bonum.* Non dixit: 'Non est caro mea bona.' *Nam uelle adiacet mihi.* Est uoluntas, sed non est effectus, quia carnalis consuetudo uoluntati resistit. *Perficere autem bonum non inuenio.* Non me uideo facere. 19 *Non enim quod uolo [bonum, hoc] facio, sed quod nolo malum, hoc ago.* Sicut, uerbi gratia, si quis iam diu iurare consueuit, etiam cum non optat incurrit. 20 *Si autem quod nolo, hoc ago, non ego illut operor, sed quod habitat in me peccatum.* Non ego, quia [uelut] inuitus, sed consuetudo peccati, quam tamen necessitatem ipse mihi par[a]ui. 21 *Inuenio igitur legem uolenti mihi bonum facere, quia mihi inest malum.* Si ego uolo, inuenio mihi legem bonum facere contra adiacens [mihi] malum. 22 *Condelector enim [uoluntate] legi dei secundum interiorem hominem.* [Interior homo est rationabilis et intellegibilis anima, quae consentit legi dei; lex enim eius est rationabiliter uiuere et non duci inrationabilium animalium passionibus: exterior uero est corpus nostrum; eius autem lex prudentia carnis est, quae docet edere et potare et ceteris uti luxuriis, quae repugnant [rationi], et si superauerint, legi peccati subiciunt: si enim ita est, sicut quidam aestimant, quia quod nolumus hoc facimus, numquam dixisset: 'uideo

2 hospes] hospis H_1NG*V+et dominator Cas **3** ut *in ras.* A accidentia (acced. MNG) BHGVSd naturalia BHGSd natura* V ⤻scio enim AHGVCasSd (=vg) quia AHGCas (=vg) quod VSd **4** habitat BH_1G VCasSd (=vg) dicit HG **5** caro mea bona] in carne mea bonum B caro mea bonum V uelle] uoluntas benefaciendi SdD *fort. recte* adiecit ESMN* uol.]+ipsi Cas **6** restitit B **7** me]ne B in me G uideo facere] inuenio V **8** bonum *om.* B hoc *om.* BSd **9** uerbi] ubi MN diu iurare] deuorare H diu durare G **10** etiam] et tam S et tamen R incurrat V **11** hoc ago] illud facio AHGVCas (=vg) ⤻op. ill. AHGVCas (=vg) inhabitat V **12** qui H_1 (*om.* quod S) uelut *om.* BHVCas **13** ⤻mihi ipse BH (—ipsi MN)GV parui B **14** uolentem H(—C)G ⤻fac. bon. AHGVCas (=vg) quoniam AHGVCas (=vg) ⤻malum adiacet AHGVCas (=vg) **15** ⤻inu. si ego uolo H_2 bonam H_2 bona G adiaciens G* **16** mihi *add.* A uoluntate *om.* AHGVCas (=vg) **17** Int.—meae (*p.* 60 *u.* 2) *om.* ACas *pr.* item GH est]noster H_1 rationalis H_2 **18** enim *om.* H_2 eius *om.* V **19** rationaliter H_2 duci] *add.* in H_2 **20** passiones H_2 **22** rationi] *om.* B ratione H_1 (*corr.* ER) et si superauerint *om.* V ⤻peccati legi V **23** si]sic BR **24** noluimus(i *exp.*) B numquam dixisset *om.* H_1 dixisse MNG uidi B

aliam legem repugnantem in membris meis legi mentis meae.'] Consentio legi secundum mentem. 23 *Uideo autem aliam legem in membris meis repugnantem.* Desideria consueta, uel persuasionem inimici. *Legi mentis meae.* Conscientiae scilicet naturali, uel legi diuinae quae in mente consistit. *Et captiuum me ducentem in lege peccati quod est in membris meis.* In consuetudine delictorum. 24 *Infelix ego homo! quis me liberabit de corpore mortis huius?* Ego qui sic detineor, quis me liberabit de consuetudine mortifera corporali? 25 *Gratia dei per Iesum Christum dominum nostrum.* [Gratia liberat] quem lex non potuit liberare. numquitnam Paulus nondum erat dei gratia liberatus? unde probatur quia ex alterius persona loquatur [apostolus, non in sua]. *Igitur ego ipse mente seruio legi dei.* Recapitulat ut concludat. *Carne autem legi peccati.* Homo carnalis duplex est quodam modo et in semet ipso diuisus. 1 *Nihil ergo nunc damnationis est his qui sunt in Christo Iesu, qui non secundum carnem ambulant* [*sed secundum spiritum*]. Nihil in illis damnatione dignum est, [qui] carnis operibus cruci fixi s[unt]. 2 *Lex enim spiritus uitae in Christo Iesu.* Notandum quia gratiam legem appellat. [*Et*] *liberauit te a lege peccati et mortis.* Quae [peccatoribus data est et] mortificat peccatores. [Siue: Ab ea lege quam supra dixerat in menbris esse.] 3 *Nam quod inpossibile erat legis.* Ut homines carnales faceret custodire

19 cf. Gal. v 24 21 cf. *1 Tim. i 9 22 cf. Rom. vii 4
23 cf. Rom. vii 23

1 ⤻in membris meis et (et *om.* BH_1 *exp.* C) repugnantem BHG lege SG legem R* 2 legi] legem H(—C) autem *om.* H 3 ⤻legem aliam H_2½ repug.] et repug. H_2 consuetudo H_2 (—consuetudinem F) 4 persuasio H_2 legem ES 6 captiuum me ducentem] captiuantem me AHGVCas (=vg) quod] quae BHGVCas (=vg) 7 in] siue in V consuetudinem H_1 8 liberauit H(—C)V sic] sit B 9 liberauit H_1 10 nostrum *om.* Cas^{cod} gratia liberat *om.* BHGVSd 11 non quod nam B 12 ⤻gratia dei G un A* quod B 13 loquatur] haec loquitur H loquitur GSd apostolus non in sua *om.* BHGVSd 14 ⤻seruio mente G 15 lege V modum MN* 16 ipsum H_2 18 sed secundum spiritum *om.* AHG,V½, Cas (=vg) nihil] *praem.* hinc apostolus HG 19 qui *om.* BHV cruci fixi sunt] crucifixis BHV 21 et *om.* AHGVCas (=vg) liberabit MN me HGCas (=vg) peccatoribus data est et *om.* BHGV 22 siue—esse *om.* BHGV illa Cas 23 ⤻in memb. dix. Cas esse] dominari Cas 24 inpossibili MN*G* legi R corr. N corr. CCasSd ut homines—gratia *om.* H faceret]+fidei Cas

iustitiam, mortificandae carnis nec exemplo dato [nec gratia]. *In quo infirmabatur per carnem.* In illis infirmabatur, non in se. *Deus filium suum misit.* Contra Fotinum qui negat filium ante carnem. *In similitudine carnis peccati.* Hic similitudo [carnis] ueritatem habet, sicut 'Adam genuit ad similitudinem suam.' similem ergo ceteris hominibus carnem accepit[, quantum ad naturam]. *Et de peccato damnauit peccatum in carne.* Quasi si dicàs: "de gente expugnauit gentem." sicut hostiae quas pro peccato offerebant in lege, peccati nomine uocaba[n]tur, cum ipsae delicta nescirent, sicut scriptum est: '[et] inpone[t] manus super caput peccati sui,' sic et Christi caro, quae pro peccatis nostris oblata est, peccati nomen accepit. quidam sane dicunt quod de peccato Iudaeorum quo dominum occiderunt, peccatum diaboli quo hominem deceperat, per hominem condemnarit, sicut ad Hebraeos dicit: 'ut per mortem destrueret eum qui habebat mortis imperium.' Siue: De illius carnis substantia quae ante seruiebat peccato, uicit numquam peccando peccatum, et in eadem carne damnauit peccatum, ut ostenderet uoluntatem esse in crimine, non naturam, quae talis a deo facta est, ut posset non peccare[, si uellet]. 4 *Ut iustificatio legis impleretur in nobis, qui non secundum carnem ambulamus, sed secundum spiritum.* Ut, quoniam in illis, repugnante carnali

1 cf. Rom. viii 13 5 Gen. v 3 11 *Leu. iv 29 16 Hebr. ii 14 23 cf. Rom. vii 23

1 nec exemplo] exemplo non BGVSd nec gratia *om.* BGVSd 2 inf. (*pr.*)] confirmabatur B infirmabamur G* in—se] non in se sed in illis inf. VSd inf. (*alt.*)] infirmatur C+nam H 3 mittens AHGVCas (=vg) 4 similitudinem BH(—C)GCasSd^{cod} (=vg) 5 carnis *om.* BHGV habet]+et H_2 genuit]+seth F 6 carnem accepit] dominus (+deus E) noster iesus christus adsumpsit HG 7 quantum ad naturam *om.* BHGV et *om.* Cas^{cod} de] pro Sd$\frac{1}{2}$ 8 gente] hoste BHGV 9 gentem] hostem BHGV+siue BHG sicut *om.* BHGV hostias BHGVCas^{cod} quas] *om.* SRMN quae EC offerunt A* offerebantur C 10 uocabatur B uocabant*C ipsi H(—C) 11 et *om.* B inpone B inponit MNSd^{cod} manum H_2 12 ∽caro Chr. Sd 13 accipit SM quidem E*S* sane] autem H_1 *om.* Cas quod *om.* Cas de *om.* H_1 14 quo] quod AH qui CG diaboli *inc.* ℜ 15 quo] quod ℜBH(—F) hominem] hostem ℜBH deceperat] implicuerit Cas per hominem *om.* V condemnarit ASd$^{cod.ed}$] condem[p]naret BHGVSd^{cod} condemnauit Cas 16 dicit] scriptum est Cas 17 illis MN substantiam EN 18 non numquam V 19 carnem H_1 21 possit ℜBHV *fort. recte* si uellet *om.* B uellet] uelit ℜE corr. C corr. V *fort. recte* uellit E*MNG 23 quoniam] quod E quomodo SR (*itaque* quō H_1) in *om.* V carnali consuetudine] carne VCas

consuetudine, impleri non potuit, in nobis saltim impleatur, qui exemplo Christi mortificauimus carnem. 5 *Qui enim secundum carnem sunt, quae carnis sunt sapiunt: qui uero secundum spiritum, quae sunt spiritus sentiunt.* Homo ex spiritu et carne constructus est. quando ergo carnalia agit, totus caro dicitur, quando uero spiritalia, totus spiritus appellatur. una quaeque enim substantia, cum eam altera in suam dicionem redegerit, et uim quodam modo propriam et nomen amittit. nam singulae [substantiae] cognata sibi et uicina desiderant. 6 *Nam prudentia carnis mors est, prudentia autem spiritus uita et pax.* Ipse alibi dicit prudentiam humanam esse malo uicem referre. talis ergo prudentia mortem parit transgrediendo praeceptum: spiritus uero prudentia et in praesenti pacem habet non reddendo uicem, et uitam in futuro percipiet. prudentia uero a prouidendo est appellata. 7 *Quoniam sapientia carnis inimica est deo: legi enim dei non est subiecta.* Non ipsa caro, ut Manichaei dicunt, sed sensus carnalis inimicus est deo. omne enim non subiectum inimicum est, et quicumque se uoluerit uindicare, etiam ueteris legis [non] numquam modum excedit. *Nec enim potest.* Impossibile dixit, ut uel sic eos a carnis concupiscentiis reuocaret. 8 *Qui autem in carne sunt.* Hinc probatur quia superius non carnem sed opera accusauerit carnis, quia quibus hoc dicit, utique in carne uiuebant. *Deo placere non possunt.*

2 cf. Rom. viii 13 etc. 12 cf. Rom. xii 16–17

1 consuetudinem E*R* implere H_1 impleretur G **2** exemplo] adiutorio Cas mortificabimus H_1GV mortificamus N*Cas **3** quae] qui B **4** ⤻spiritus sunt H_2G homo]+enim G **5** constructus est] constat Cas constructus *desinit* ℜ **6** ⤻est sp. appellatus V **7** -tur *inc.* ℜ eam] eadem H_1 alteram E,R corr. **8** sua condicione V dic(t A)ionem] dictionem MN digerit B redigerit A corr.,ℜMN*,Rcorr.,GVSd^{cod} se erigit E serigit S *incert.* R **9** nam]+si **H** singulare (r *exp.*) B substantiae *om.* ℜBHV cognita R cognatam M cognitam(m *eras.*) N **11** ille B **12** esse] et in G malam S malum H_2 (*corr.* mali MC) **13** parat SR*GVCas transgrediendum SR* prudentiae ℜH_1 **14** et (*pr.*) *om.* A*H(—C)G ⤻pac. hab. in pr. G habet]+et ℜH(—R*m*2,C) non]+de G et] ut B **15** percipiet] percipiat B *om.* **H** a] ac B ⤻app. est G **16** sapientia] prudentia **HG** est *om.* A* deo] in deum RH_2 **17** enim] autem **HG** dei *om.* Cas^{cod} est subiecta] subicitur AHGCas (= vg) ipsa *om.* V ut—dicunt] secundum manicheos V **19** ⤻uol. se BH_2 uo- *desinit* ℜ uult Cas etiam]+si V **20** non *om.* B excedit] exigit B **22** autem] enim **HG** **24** dicitur H_1

Fieri enim non potest ut carni deditus aliquando non peccet. 9 *Uos autem in carne non estis, sed in spiritu.* Hoc est, [in] spiritalibus occupati. *Si tamen spiritus dei habitat in uobis.* In illo spiritus dei habitat, in quo eius apparet fructus, sicut ait ad Galatas: 'fructus autem spiritus est caritas, gaudium,' et cetera. *Si quis autem spiritum Christi non habet, hic non est eius.* Spiritus Christi spiritus humilitatis patientiae omniumque uirtutum est, qui dilexit inimicos et pro eis orauit. 10 *Si autem Christus in uobis est, corpus quidem mortuum est propter peccatum.* Si Christum imitamini, carnalis sensus quasi mortuus non resistit. unde et Dauid aiebat: 'ego autem tamquam surdus non audiebam, et sicut mutus non aperiens os suum' et cetera. *Spiritus uero uiuit propter iustitiam.* Spiritus uiuit ut iustitiam operetur: non enim hoc solum quaeritur ut [a] carnalibus cessemus, sed etiam ut spiritalia faciamus. 11 *Quod si spiritus eius qui suscitauit Iesum a mortuis, habitat in uobis, qui suscitauit [Iesum] Christum a mortuis, uiuificabit et mortalia corpora uestra propter inhabitantem spiritum eius in uobis.* Si tam puri sitis ut in uobis spiritus sanctus habitare dignetur, non patietur deus templum sui spiritus interire, sed quo modo Iesum a mortuis suscitauit, ita et uestra corpora restaurabit. 12 *Ergo, fratres, debitores simus, non carni, ut secundum carnem uiuamus.* Hoc totum agit ut ostendat eis legem non esse necessariam, quae carnalibus data est. 13 *Si enim secundum carnem uix-*

5 Gal. v 22 7 cf. Eccli. ii 4 8 cf. Matth. v 44; cf. Luc. xxiii 34
11 Ps. xxxvii 14 21 cf. 1 Cor. vi 19

1 enim] autem V 2 ⤻non estis in carne R in (*tert.*) *om.* B 3 tamen] autem H_2 4 deus A* apparent AHVSd apparetur(ur *eras.*) G 6 christi (=vg)] dei B 7 christi *om.* H_2 spiritus (*alt.*)] $\overline{scs}$ A est H_1 *om.* H_2Sd humilitas et patientia H_1 humilitatis et patientiae H_2GSd^{cod} 8 diligit H_2 9 sic MN mortuus MN* 10 est *om.* Sd imitamur B 11 non] uobis non Sd dicebat H_2 12 tamquam] sicut Cas sicut—cetera] tu exaudies me (*om. cod.*) domine deus meus Cas 13 non—suum *om.* V cetera]+quae sequuntur V uero] autem ESG *om.* Cas^{cod} uita AHV (=vg) uita uiuit R 14 iust. (*pr.*)] iustificationem AHGVCasSd (=vg) 15 a *om.* BR* 17 ⤻chr. ies. V iesum *om.* B 18 christum *om.* R uiuificauit H_1V et *om.* RCas 19 tamen H_1G corr. puri sitis] purificati E puri simus H_2 20 nobis H_2(—N*) patitur H_1 21 ⤻spiritus sui B ⤻susc. a mort. B 22 ⤻corp. uestra (nostra H_2) HG restraurauit(r *alt. eras.*) E restaurauit R*V 23 sumus AHGVCasSd (=vg) *fort. recte* 24 hoc totum agit] uult hoc tantum agi G

eritis, moriemini. Secundum rationem expositam, quod carnales homines iustitiam custodire non possint. *Si autem* [*per*] *spiritu*[*m*]*facta carnis mortifica*[*ueri*]*tis, uiuetis.* [Si]spiritalibus actibus carnis opera subieceritis. notandum sane opera carnis, non substantiam, condemnari. 14 *Quicumque enim spiritu dei aguntur, hi filii sunt dei.* Quicumque mere[n]tur sancto spiritu gubernari, sicut e contrario qui peccant spiritu diaboli aguntur, ab initio peccatoris. 15 *Non enim accepistis spiritum seruitutis iterum in timore, sed accepistis spiritum adoptionis filiorum.* Iudaei acceperunt spiritum qui illos ad seruitutem cogeret per timorem. timere enim seruorum est, dilegere filiorum, sicut scriptum est: 'seruus dominum suum timebit et filius diliget patrem suum.' illi ergo qui operari caritatis uoluntate nolebant, timoris necessitate coguntur: nos uero omnia uoluntarie operemur, ut filios nos probemus. *In quo clamamus: abba pater.* Qui uocat patrem, filium se esse profitetur: debet ergo patri in moribus similis inueniri, ne pro nomine quoque in uacuum usurpato maiori poenae subiaceat. 16 *Ipse* [*enim*] *spiritus testimonium reddit spiritui nostro quod sumus filii dei.* Testimonium adoptionis est quod habemus spiritum, per quem ita oramus; tantam [enim] arram accipere non poterant nisi filii. 17 *Si autem filii, et heredes, heredes quidem dei, coheredes autem Christi.* Qui meretur esse filius, meretur effici heres patris et ueri filii coheres. *Si tamen*

7 cf. 1 Ioh. iii 8 12 *Malach. i 6 18 cf. Exod. xx 7; Deut. v 11 21 cf. 2 Cor. i 22, v 5; Eph. i 14

2 ⤿cust. iust. C possunt BECas possent SR per spiritum] spiritu AHGVCas (=vg) 3 mortificatis A (=vg) si *om.* BE 4 actionibus BH(—R)GV subiecerimus V ⤿non subst. carnis sed op. V 5 accusari B,C corr. accu[s]sare HG enim] autem ESG 6 dei (*pr.*) *om.* G hii AH(—C)GV ii Cas ⤿dei sunt G meretur B ⤿sp. sa. H_2GCas 8 peccatores H(—F) 10 filiorum]+dei RCas^{ed} *praem.* dei G 11 coegeret B cogerit EMN* 12 ⤿timet dom. (*om.* suum) VCas 13 diligit H(—C) VCas operarii M*N* operare SR opera Sd 14 uoluntatem H_1C*G timore necessitatis B timore et necessitate Cas timoris uindictae necessitate Sd cogantur BHZm cogebantur CZm^{cod} 15 operemus MN filii G nos] *om.* G+esse BHGVZm probemur H(—C)G 16 filium se] filius B esse *om.* Sd fatetur V ostendit Cas 17 sim. inu.] similare V (*cf. uol.* I, *p.* 112) inueniri] inuenire H_1 18 in uacuum] indigne Cas paenę A poena V subiacet (*corr.* subiaciet) G 19 enim *om.* AHGVCasSd (=vg) reddet H_1 spūi A* *plene* A 20 dei *om.* Cas 21 ita] sic Cas enim *om.* BG accipere *trs.post* filii Sd 24 effici] esse B ⤿filii et ueri V ueri] uere G

compatiamur [, *ut et conglorificemur*]. Si talia patiamur cum necesse fuerit pro nomine eius, qualia pertulit ille pro nobis. *Ut* [*et*] *simul glorificemur*. Sicut Iohannes ait: 'scimus quoniam, cum apparuerit, similes illi erimus.' 18 *Existimo enim quod indignae sint passiones huius temporis*. Hinc uult futuram gloriam commendare, ut praesentes pressuras facilius toleremus; et re uera nihil posset homo condignum pati gloria[e] caelesti, etiam si talis esset illa qualis modo est uita. quitquit enim passus fuerit a morte, plus non est quam etiam pro peccatis suis antea merebatur; nunc autem et peccata donantur, et tunc uita aeterna praestabitur, consortium angelorum, splendor solis, et cetera quae sanctis legimus repromissa. *Ad futuram gloriam quae reuelabitur in nobis*. Modo enim 'abscondita est cum Christo in deo,' et 'nondum apparuit quid erimus.' 19 *Nam expectatio creaturae reuelationem filiorum dei expectat*. Diuersi hunc locum diuersis modis exponunt. Siue: Omnis creatura resurrectionis tempus expectat, quia tunc in melius commutabitur. Siue: Angelica rationabilis creatura: Petrus enim dicit [etiam] angelos gloriam desiderare sanctorum. quidam etiam sic[ut] dicunt, Adam et Euam esse creaturam, quos olim serpens spe diuinitatis uanitati subiectos corruptioni fecerit deseruire, non per semet ipsos peccantes, sed serpentis instinctu. "et ipsi," inquiunt, "liberabuntur, ut iam non corruptioni deseruiant." omnem autem

1 cf. Act. v 41 3 *1 Ioh. iii 2 12 cf. Dan. xii 3 14 Col. iii 3; 1 Ioh. iii 2 19 cf. 1 Petr. i 12

1 compatimur E corr. R corr. N*Cas ut et conglorificemur *add.* ACas (=vg) *sed uide u.* 3 patimur HG 2 praetullit G* 3 et *om.* ACas simul *om.* HGCas (=vg) quia V 4 illi] ei BH(G)Cas ⤳erimus ei H_2 5 indignae sint] non sunt condignae AHGVCasSd (=vg) 6 ut] et M*N facile B tol[l]eramus BG 7 potest A possit BH(—C)GV gloria ACas 8 caeleste MN* modo] nunc Cas 9 est] potest V 10 ante H_2 merebitur B 11 praestatur V dabitur Cas consortium angelorum *om.* Cas 12 splendore[m] H_1G 13 uobis G 14 deum H_1 15 filiorum *om.* V 18 commutabimur V ⤳creat. ut ration. V rationabilis] rationalis ZmSd 19 enim] cum H_2 (*corr.* C) etiam *om.* BZm angelis H_1G ⤳des. glo. uidere V 20 sicut B *om.* V 21 ⤳serp. ol. Zm spe] *praem.* ab HG 22 corruptionem H_1 corruptione G efficeret H_1G effecerit H_2 ex semet ipsis BHGVCas ipsos]+solum Zm 23 sed et per serpentis Zm serpentis] serpentes B illius V instinctum AZm instigatione consilio(-ii G) H_1G instigante(-is C) consilio H_2 24 autem] etiam Zm

creaturam dicunt esse eos qui usque ad aduentum Christi iusti fuerunt, quia et ipsi nondum accipientes [expectant, 'deo] pro nobis melius aliquit prouidente.' non solum autem illi, sed et nos ipsi in quibus completa sunt necdum tenemus, sed in spe sustinemus, quamuis quae multi uidere iusti cupierant, uiderimus. 20 *Uanitati enim creatura.* Uanitas est omne quod quandoque finitur. *Subiecta est.* Si[cut] angeli hominibus ministrantes. *Non sponte, sed propter eum qui subiecit* [*eam*] *in spe,* 21 *qu*[*on*]*ia*[*m*] *et ipsa creatura liberabitur a seruitute corruptionis in libertate gloriae filiorum dei.* Iam non seruiet eis qui dei [in se] imaginem corruperunt. 22 *Scimus autem quod omnis creatura congemescit et* [*aeque*] *parturit usque athuc.* Sicut 'gaudent angeli super paenitentes,' ita dolent super conuerti nolentes. 23 *Non solum autem illa, sed et nos qui receptaculum spiritus habemus,* [*nos*] *ipsi intra* [*nos*] *gemimus* [*adoptionem filiorum*]. Non solum angeli qui benigniores nobis sunt, de huius modi [dolent], sed etiam nos qui iam spiritum sanctum [habemus], de talibus ingemescimus, sicut et Hieremias ingemescens aiebat: 'heu mihi anima, quia perit reuerens a terra!' et reliqua. *Expectantes redemptionem corporis nostri:* 24 *spe ergo salui facti sumus.* Nondum re ipsa

2 Hebr. xi 39 3 Hebr. xi. 30 5 cf. Matth. xiii 17; Luc. x 24 11 cf. Gen. i 26 13 cf. Luc. xv 10 19 *Mich. vii 1, 2

1 eos qui] quicumque BHGV ad *om.* SNG 2 ⤳fu. iust. Cas expectant deo *om.* B 3 deo] deum H_2 (*corr.* NC) ⤳al. mel. HGV autem *om.* V 4 illis MN 5 sustinemur B 6 cupierunt BHGCasZm uideremus H (—M corr.,C) ⤳subiecta est creatura Cas^{ed} uanitas—finitur *om.* V 7 sicut F si ABHV subaudi R corr., siue G 8 sponte] uolens AHGVCas (=vg) 9 eam *om.* AHGVCas^{cod} (=vg) spe] spem AH(—R,N corr.,C corr.)Cas^{ed} (=vg) quoniam] quia AHGVCas (=vg) 10 libertatem ARC*GVCas (=vg) 11 in se *add.* A corrumperunt (m *exp.*) B corripuerunt MN 12 autem] enim AHGCas^{ed} (=vg) *om.* Cas^{cod} ingemescit VCas (=vg) aeque (*ex* aequae) *add.* A parturit] dolet SdD *fort. recte* 13 sicut] nunc B paenitentes] paenitentiam agentes Zm 14 conu. nolentes] eos qui conu. noluerint V 15 qui] ipsi AHGVCas(=vg) receptaculum] primitias AHGVCas (=vg) habentes AHGVCas(=vg) nos (*pr.*)] *om.* A et HGVCas(=vg) nos (*alt.*) *om.* B 16 adoptionem filiorum] *om.* BV+dei RH_2G solum]+autem G 17 ⤳sunt nobis Sd dolent *om.* B 18 ⤳sp. sa. iam B sanctum *om.* Sd habemus] *om.* B accepimus V ingemiscemus MN* 19 et *om.* H_2 ingem. aiebat] qui ait V (*cf.* Cas) aiebat] agebat SRMG 20 periit C corr.,VCas reuerens ACas reuertens BHGV ⤳a ter. reu. HG reliqua] cetera V 21 ergo] enim AHGVCas (=vg) rem ipsam promissam EC

promissa percepimus, sed speramus, sicut ad Corinthios ait: 'per fidem enim ambulamus, et non per speciem.' *Spes autem quae uidetur, non est spes: nam quod uidet quis, quid sperat?* Quod uidetur non speratur, sed si proprium est possidetur. nulla ergo spes in rebus uisibilibus est Christianis: non enim nobis praesentia promissa sunt, sed futura. 25 *Sed si quod non uidemus speramus, per patientiam expectamus.* Ideo fides per patientiam grandis est praemii, quia quod non uidet credit, et, quasi iam acceperit, ita secura est de nondum acceptis, sicut ait ad Hebraeos: 'patientia uobis necessaria est, ut uoluntatem [dei] facientes reportetis repromissionem.' spes enim sine patientia esse non nouit. 26 *Similiter autem et spiritus adiuuat infirmitati nostrae* [*orationis.*] Secundum hanc spem adiuuat, ut non terrena sed caelestia postulemus. infirma est enim nostra possibilitas, nisi inluminatione sancti spiritus adiuuetur. *Nam quid oremus sicut oportet nescimus.* Quia athuc per speculum [uidemus], [et] frequenter obsunt quae prodesse arbitramur, et ideo nobis postulata minime conceduntur prouisione diuina, sicut et ipse alibi ait: 'propter quod ter dominum rogaui ut discederet a me,' et reliqua. [Aliter: Difficile orationis nostrae desiderium, secundum quod corde concepimus, exprimere uix in uoce ualemus; unde subsecutus est:] *Sed ipse spiritus postulat* [*pro nobis*] *gemitibus inenarrabilibus*: [Deus ergo qui scrutatur corda, et si sermone

2 2 Cor. v 7 8 cf. Ioh. xx 29 10 *Hebr. x 36
15 cf. 2 Tim. i 10 17 cf. 1 Cor. xiii 12 19 2 Cor. xii 8

1 percipimus H sed]et B speramur B sicut]+et V *fort. recte* 2 enim *om.* Cas et *om.* Cas 3 uidit MNV 4 speret G* si *om.* Sd si proprium est] potius V est]+ac Sd 5 ergo] enim BHGSd 6 sed si] si autem AHGVCasSd (=vg) 8 quod] quae G 9 uidit MNV* coeperit Sd^{codd} 11 dei *om.* B 12 nouit] potest Cas 13 et *om.* HG spiritus] deus G* infirmitati(-em V) nostrae orationis] infirmitatem nostram AHGCas (*sed expos. in alia omnia it*)Sd (=vg) 14 adiuuat] adiuuabat B *om.* V 15 ⤻enim est HG nostra possibilitas *om.* V possibilitas] oratio Cas inluminatione(ne *om.* A*)] doctrina BHGVSd ⤻sp. sa. H_2 17 quia—uidemus *om.* V quia] qui H_2 uidemus] *om.* B uidimus G* et *add.* A 18 putamus BHGV postulata *om.* V 19 praeuisione F et *om.* H_2 ⤻al. ip. H_2 alibi *om.* V 20 reliqua] cetera V 21 aliter—est *om.* AVCas orationes MN 22 concipimus B,M corr.,F exprimere uix] ea silere B ⤻ualeamus in uoce B unde]+et G 23 pro nobis *om.* B½ 24 innarr. MN* deus—uoluntatem *om.* AV ergo] autem B sermonem H_1

conprehendere non sufficimus, nouit in quanto modo credere cupiamus. scit tamen quia pro sanctis rebus, non pro saecularibus postulamus secundum ipsius uoluntatem.] 27 *qui autem scrutatur* [*corda*], *scit quid desideret spiritus*, [Quasi summus sacerdos.] *quia secundum deum postulat pro sanctis.* Hic gratiam spiritus spiritum nominauit, sicut ibi dicit: 'si orauero lingua, spiritus meus orat,' et [alibi]: 'aemulatores estis spirituum.' 'postulat' autem, quia postulare nos facit gemitibus qui enarrari non possunt, sicut temptare nos dicitur deus ut sciat, hoc est, ut scire nos faciat quales simus. sed et usu communi, quod dominus fieri iubet, ipse dicit[ur] operari, ut 'ille aedificauit domum,' aut 'ille codicem fecit,' cum nec iste scripserit, nec ille construxerit. 28 *Scimus autem quoniam diligentibus bonum concurrunt omnia in bonum.* Omnia quaecumque fecerimus uel passi fuerimus propter dilectionem dei, omnia nobis ad mercedem crescunt. omnia [enim] quaecumque iustus fecerit, prosperabuntur. *His qui secundum propositum uocati sunt* [*sancti*]. 29 [*nam*] *quos praesciit.* Secundum quod proposuit sola fide saluare quos praescierat credituros, et quos gratis uocauit ad salutem, multo magis glorificabit [ad salutem] operantes. *Et praedestinauit conformes fieri imaginis* [*gloriae*] *filii sui.* Praedestinare idem est quod praescire. ergo quos praeuidit con-

6 *1 Cor. xiv 14 7 1 Cor. xiv 12 9 Eccli. xxxi 9? 17 cf. Ps. i 3

1 quantum E modo]+corde B 2 saecularibus] temporalibus N* 4 corda *om.* B desiderat Cas quasi summus sacerdos *om.* AVCas 6 gratia MN spiritum] sancti B ∽nom. sp. sanctum Cas ibi] alibi E dicit *om.* VCas 7 alibi *om.* BHGV 8 quia] qui MN* 9 gem.]+inenarrabilibus G qui] quia G narrari EMN narrare R*G* temptari A,B*(?) 10 ut (*alt.*) *om.* Sd 11 simus] sumus BSd et *om.* V usu] [h]os (*corr.* hoc C) a (et M) H(G*) commune H_1G* 12 dicit B operare MN aut—construxerit] et cetera huiusce modi V 13 fecerit B iste] ille B ipse H(—S*R)G scripserit] fecerit B 14 autem *om.* R bonum] deum AHGVCas (=vg) concurrunt om.] om. cooperantur AHGCas (=vg) om. procedunt V 16 crescunt] concurrunt siue cooperantur hoc est crescunt Cas 17 enim *om.* B 18 sancti *om.* AV nam *om.* BV 19 praesciuit AHGV (=vg) 20 crediturus MN* et *om.* V ad salutem *om.* V 21 glorificauit BHGV ad salutem *om.* AHGVSdZm 22 gloriae *om.* AHGVCas (=vg) sui] eius AHGV (=vg) praed.]+non Zm 23 ergo—conformes (*alt.*)] praedestinauit ut qui conformis fuisset in uita esset conformis V(Cas) praeuidit] presciuit B conformes] confirmes G*+christi Zm

formes futuros in uita, uoluit ut fierent conformes in gloria, quia 'transformabit corpus humilitatis nostrae conforme corpori claritatis suae.' *Ut sit primogenitus ipse in multis fratribus.* 'Primogenitus [hic] ex mortuis' in gloria. 30 *Quos autem praedestinauit, hos et uocauit,* [*et quos uocauit,*] *hos et sanctificauit,* [*quos autem iustificauit,*] *hos autem honorificauit.* Quos praesciit crediturus, hos uocauit. uocatio autem uolentes colligit, non inuitos; aut certe discretio non in personis, sed in tempore est. hoc ideo dicit propter fidei inimicos, ne fortuitam dei gratiam iudicarent. e[r]go uocantur per praedicationem ut credant, credentes iustificantur per baptismum, glorificantur in uirtutibus gratiarum siue in resurrectione futura. 31 *Quid ergo dicemus ad haec? si deus pro nobis, quis contra nos?* Uult ostendere quod nemo possit impedire eos qui, diligentes deum, diliguntur a deo, quo minus gloriam quae promissa est consequantur, eo quod perfecta [quae] in illis est caritas omnem causam mortalis timoris foras expellat. 32 *Qui* [*etiam*] *filio suo* [*proprio*] *non pepercit.* Permisit tradi, ut tradentibus maneret libertas arbitrii et nobis patientiae monstraretur exemplum. *Sed pro nobis omnibus tradidit illum.* Non pro aliquantis. *Quo modo non etiam cum illo omnia nobis donauit?* Quid potest habere carius quod nobis neget, qui filium non negauit? 33 *Quis accusabit* [*aduersus*]

2 *Phil. iii 21 4 Col. i 18 16 cf. 1 Ioh. iv 18

1 gl.]+sicut dixit Zm 2 qui CasZm transformauit BH(—C)GVCas^{ed} configurab(-u-)it Zm conformes SR* 3 ⤻ipse primog. AHGVCas (=vg) im A* 4 hic *add.* A gloriam H_1C* 5 et quos uocauit *om.* B 6 sanctificauit] iustificauit AHGVCas (=vg) quos autem iustificauit *om.* B hos autem] illos et AHGVCas(=vg) magnificauit AHGVCas 7 praesciuit Sd ⤻uocauit eos V uocatio] uocando Zm 8 collegit AMNG* aut—est *om.* Sd 9 hoc]+autem V fidem H_1 10 ergo]ego B *om.* V 11 ut credant credentes *om.* V 12 uirtutibus—futura] resurrectione siue uirtutibus in praesenti V(Cas) gratiam (per *praem.* corr.) R siue—futura *om.* H 13 dicimus H(—N corr.,C)G ad]aduersus V 14 quod—deo] quia quos diligentes se deus diligit nemo posset impedire V imp.] nocere uel imp. Zm 16 consequentur G* eo—expellat *om.* V quae *om.* B 17 expellit B 18 qui]si deus V etiam *om.* BV ⤻prop. fil. suo Cas^{ed} proprio *om.* AHGVCas^{cod} (=vg) permittendo VCas 19 ut]a H_2+et VCas tradentibus] tradentis Zm+ut H_2m 2 ⤻lib. man. V 20 proponeretur Zm 21 ⤻omn. nob. eum illo V 22 omnes G* donabit ASdZm^{cod} (=vg) ⤻neg. nob. G 23 filium] *praem.* suum G+suum Sd$^{cod.ed}$+unicum Zm quis]quid B accus[s]auit E*RG*V aduersus *om.* ACas

electos dei? deus qui iustificat: 34 *quis est qui condemnet?* Quos deus elegit credentes, ac signis et uirtutibus iustos ostendit, quis pro pristinis audebit accusare delictis, uel pro contemptu legalium mandatorum? [*Simul autem*] *Christus* [*Iesus*] *qui mortuus est, immo qui* [*et*] *resurrexit, qui* [*et*] *est ad dexteram dei.* Secundum adsumpti hominis loquitur formam, qui mortuus est atque [re]surrexit. *Qui etiam interpellat pro nobis.* Ut cum ipso simus ubi ipse est. solent plane Arriani ex interpellationis causa mouere calumniam, dicentes quod qui interpellatur interpellante sit maior. quibus respondendum est deum obliuionem non pati, ut pro illis commoneatur semper quos ipse elegit, sed in hoc interpellare eum, dum semper pat[r]i hominem, quem suscepit, quasi nostrum pignus ostendit et offert, ut uerus pontifex et aeternus. 35 *Quis ergo nos separabit a dilectione Christi? tribulatio, an angustia, an persecutio, an fames, an nuditas, an periculum, an gladius?* 36 *sicut scriptum est.* Post tanta et tam praeclara beneficia uel promissa, quae poterit tam grauis esse pressura quae nos ab eius caritate diuellat? et nos dicendo, omnes dicit tales esse debere qui a Christo nec periculis ualeant separari. tunc uero Iudaei uolebant illos a Christo ita separare ut ad legis eos custodiam reuocarent. *Quia propter te morte adficimur tota die.* Non propter aliquod crimen, sed propter te, qui

2 cf. Act. ii 22 etc. 6 cf. Phil. ii 7 8 cf. Ioh. xiv 3
14 cf. Hebr. vi 20

1 deus]+est G contemnet G* quos]+ergo Sd 2 ac]a H_2 aut V 3 pro (*pr.*)] de Sd 4 simul autem *add.* BSd ∽ies. chr. Sd iesus *om.* B 5 et (*pr.*) *om.* BMN*Cas et (*alt.*) *add.* AV est]etiam sedet H_2 (*cf.* D) 6 qui *om.* SR* 7 atque]atique A* et HG surrexit A 8 ipse]ille V plane *om.* V arriam B 9 causa]causam H_1 nomine V moueri MN calom. A 11 illis]ipsis HG ∽semp. comm. V commoueatur B 12 ∽quos semper G corr. diligit G in *om.* H_2Sd hoc]hoc (*corr.* hic) C+est Sd interpell.]+dicitur Cas (*uide infra*) eum]+dicitur HG 13 pati B,R corr.,MN suscipit G* ∽pig. nos. V 14 ut]et G sacerdos Cas ergo *om.* HCas (=vg) 15 separauit H_1GV caritate AHGVCasSd (=vg) ∽an fam. an pers. Cas^{ed} 16 famis H(—EC)V 17 et tam *om.* Cas plęclara A 18 uel]et Cas grauius MN*V pre(ae A)ssura *om.* (*corr.* tribulatio) G 19 deuellat GSd dicit]docet HG 20 qui—separari *om.* V ualeant]debeant BHG tunc uero *om.* V 21 illos separatos a christo uolebant ad legis custodiam reuocare V(Cas) separari EH_2 22 morte adf.] morti aff. B mortificamur H(mortificabimur R) GCasSd (=vg) 23 aliud Sd

dixisti: 'beati estis, cum uos persequentur,' et cetera. *Aestimati sumus ut oues occisionis.* Hoc in nobis maxime Christianis impletur, quibus non licet nosmet ipsos defendere, sed exemplo domini et magistri, qui 'sicut ouis ad uictimam ductus est,' omnia inlata patientissime tolerare. 37 *Sed in his omnibus superamus propter eum qui nos dilexit.* Has omnes tribulationes pro nihilo ducimus propter eum qui nos tantum dilexit ut etiam moreretur pro nobis, et, quando pro eius nomine morimur, tunc maxime triumphamus, praesertim cum leue sit pro se pati quod pro aliis prior d[omin]us [pati] dignatus est. 38 *Confido enim quia neque mors, neque uita, neque angeli, neque initia neque instantia,* [*neque futura,*] *neque uirtus,* 39 *neque altitudo, neque profundum.* Pro certo confido quia nec si mihi [quis] mortem minetur, nec si uitam promittat, nec si se angelum dicat a domino destinatum, nec si angelorum principem mentiatur, nec si in praesenti honorem conferat, neque si polliceatur gloria[m] futurorum, neque si uirtutes operetur, nec si caelum promittat et inferno deterreat, uel profunditate[m] scientiae suadere conetur, umquam nos poterit a Christi secernere caritate. *Neque alia creatura poterit nos separare* [*a*] *caritate dei.* Omnem paene creaturam nominauit, et non fuit his contentus, nisi adderet quod etiam si sit alia creatura, nec ipsa uale[a]t separare. *Quae est in Christo*

1 *Matth. v 11 4 cf. Ioh. xiii 14 *Esai. liii 7 (Act. viii 32)

1 estis] eritis Cas ∽pers. uos HG persequuntur Cas cetera] reliqua HG 2 existimati Cas^{ed} sicut Cas^{cod} ouis Cas occisiones R*M* ∽chr. max. BHV 3 quibus] qui uel nobis E qui nobis S quia nobis R 4 uelut Cas occisionem Cas 6 hiis Cas^{cod} ∽dil. nos AHGVCas (=vg) 7 ad nihilum Cas tanto H_2 8 moriretur H(—SC)G* 9 triumphamur Sd 10 aliis] eis V prior] christus H_1 dominus] dus *uel* diis B iesus R pati *om.* B 11 confido] certus sum AHGVCas (=vg) quod Cas^{ed} angelus VD *fort. recte* 12 initia] principatus AHGVCas (=vg) neque futura *om.* B uirtus] fortitudines ACas (=vg) fortitudo HGV 13 pro certo confido] certus sum Cas 14 ∽quis mihi V quis *om.* B si (*alt.*)] sic R*M promittit B 15 si (*alt.*)]+se HGSd 17 neque (*pr.*)] nec VSd gloria B uirtutes] uel uirtute R 18 inferno] in futuro B in inferno GSd 19 profunditate A profunditates B numquam G 20 ∽car. sec. A ∽creat. al. AHGVCasSd (=vg) 21 a *om.* B dei *om.* V½ ∽creat. poene G 22 contemptus BM* nisi (*om.* A*) adderet] et addidit Cas adderet] adderit H_1N* addiderit E corr.,MC quod] ut BHGVSd (*cf. uol.* I, *p.* 82) 23 ualet B poterit Sd

Iesu domino nostro. Deum diligebat in Christo, cuius dilectio consistit in custodia mandatorum, sicut ipse ait: 'si diligitis me, mandata mea seruate,' qui imitationem amoris sui [in] fraterna caritate constituit, dicens: 'in hoc cognoscent omnes quia mei discipuli estis, si dilexeritis inuicem': [unde] et Iohannes [ait: 'si] fratrem quem uides, non diligis, deum quem non uides, quo modo potes diligere?' 1 *Ueritatem dico in Christo* [*Iesu*], *non mentior, testimonium mihi perhibente conscientia mea in spiritu sancto,* 2 *quoniam tristitia est mihi magna et continuus dolor cordi meo.* Contra Iudaeos acturus, primum illis satis facit non se odii causa haec dicere, sed amoris, eo quod doleat illos Christo non credere, ad quos quam primum saluandos aduenerat. quod autem se dicit in Christo dicere ueritatem, ostendit hominem baptizatum qui per communionem corporis et sanguinis Christi in ipso manet, et ipse in illo; quitquit [uel] facit uel loquitur in Christo, eum loqui uel agere cuius est membrum, et quitquit [ei] inlatum iniuriae fuerit, Christo similiter inrogari. nam quod ait conscientiam sibi in hac parte testimonium perhibere, illum docet ueritatem dicere, cui conscientia in omnibus adtestatur, nec eum mendacii reum interna accusatione constituit. 3 *Optabam enim anathema esse ego ipse a Christo pro fratribus meis, qui sunt cognati* [*mei*] *secundum carnem,* 4 *qui sunt Istrahelitae.* Optabam aliquando, cum persequerer Christum, non modo optarem: sciebam enim quod ipsorum essent haec omnia, sed pos[t]quam cognoui ueritatem, dereliqui eos quos taliter diligebam, et

2 Ioh. xiv 15 4 *Ioh. xiii 35 6 *1 Ioh. iv 20
14 cf. 1 Cor. x 16 15 cf. Ioh. vi 56

1 diligit HG 3 qui] nec non BHG nec non et V in *om.* B 4 cognoscent omnes] cognoscetur Cas homines E,G corr. 5 si] non B+uos Cas ⤳inu. dil. VCas dil.]+uos G unde *om.* BHGV 6 ait si *om.* B uidis MN* 7 poteris B potest G 8 iesu *add.* BSd 9 ⤳mihi magna est H 11 causa odii A* 12 illos] eos B ⤳non credere christo (christum H_1) HG quam primum *om.* V quam] quae A 13 saluandos *om.* A* ⤳dicit se BHGV 15 et ipse in illo *om.* V 16 uel *om.* B 17 ⤳inl. ei G ei *om.* B ⤳fu. iniur. H_2 18 inrogare H_1 erogari V 20 dilegere A* discere H cuius HCas in omnibus] hominibus H_2 21 interna] in aeterna A enim *om.* Cas 22 ⤳ipse ego an. esse AHG (=vg) an. esse ipse ego V ego ipse an. esse Cas 23 mei *om.* B israelitae A 24 cum] quando V persequebar V christum non modo] et christo(-um C) nondum H_2 modo] nunc Cas opto G corr. 25 enim *om.* ER pos B

illi non conuertuntur. *Quorum adoptio* [*est*] *filiorum.* De ipsis enim dicebatur: 'filius meus primogenitus Istrahel.' [*Et*] *gloria et testamenta et legis latio.* Ueteris latio et noui promissio. *Et obsequium* [*et promissa*]. Hoc est ministerium angelorum uel prophetarum. 5 *Quorum patres.* Abraham [et] Isaac et Iacob. [*Et*] *ex quibus Christus secundum carnem, qui est super omnes deus benedictus in saecula.* Contra Manichaeum, Fotinum, et Arrium, quia et ex Iudaeis [et] secundum carnem [est] [solam ex illis], [et] deus benedictus in saecula: sicut et Thomas adorat 'et dicit: deus meus et dominus meus!' quod ille confirmat dicens: 'quia uidisti, ideo credidisti.' 6 *Non autem excidit uerbum dei.* Quia superius dixerat dolere se quod genus Istrahel proprio uitio excluderetur a regno, quorum haec omnia fuerant, hic ostendit illos qui non credunt, non esse filios Abrahae, ne omnibus Iudaeis praeiudicare [putare]tur et obiceretur illi: 'numquit ergo deus mentitus est Abrahae?' *Non enim omnes qui ex Istrahel, hi sunt Istrahelitae,* 7 *nec, quia sunt semen Abrahae, omnes filii.* Si non omnes, tamen aliquanti, et, si non omnes Istrahelitae ex Istrahel sunt, sunt ergo [et] ex gentibus aliquanti ['ueri Istrahelitae] in quibus non est dolus.' *Sed in Isaac uocabitur tibi semen.* [In] solo Isaac uocati sunt etiam tunc filii Abrahae, non etiam in Ismahel, cum et ipse ex eius stirpe descenderit. 8 *Id est,*

2 Exod. iv 22 5 cf. Gen. l 24 etc. 10 *Ioh. xx 28
11 *Ioh. xx 29 12 cf. Rom. ix 2 20 cf. Ioh. i 47

1 illi] ipsi HG est *om.* BH_2 2 filius *om.* Sd ⤻primog. meus Sd et *om.* B 3 testamentum HG 4 et promissa *om.* B 5 uel] et B partes B et *add.* A 6 et (*alt.*) *om.* B quibus]+est R 7 omnia AHGVCas (=vg) saecula]+amen H_2GVCas (=vg) man.]+et SR 8 arrianum Cas qui G et] *om.* BC est H_1MN 9 est *add.* B solam ex illis *add.* A et *om.* B 10 dominus meus et deus meus V 11 ille] saluator A+ uerbum G *s.l.* confirmabat V uidisti]+me RMN,G(*s.l.*),V ideo] et G *om.* V 12 autem] enim H_1G*+quod HGCas (=vg) exciderat E*R* exciderit SC,E corr.,G(?)Cas (=vg) excederit MN excideret R corr. quia] qui G 13 regno]+caelorum G 14 fuerunt H 15 crediderunt Sd 16 putare *om.* B illi] ei H ergo *om.* H_1 17 hii AESGV ii Cas^{ed} 18 israhel V filii israel Cas nec] neque AHGVCas (=vg) qui SGCas^{cod} ⤻semen (semine MN,E corr.) sunt AHGVCas (=vg) filii]+dei H_1+abrae Cas^{cod} non omnes] omnes non sunt G 19 ex *om.* HG 20 sunt *om.* GV et *om.* BHGV ⤻aliq. ex gent. G ueri istrahelitae *add.* A 22 in *om.* BEH_2 ⤻solo in V etiam *om.* V 23 israhel SNV de(-i-)scenderet AH_1GV

non [qui] filii carnis, hi filii dei, sed qui filii promissionis sunt, aestimantur in semen. Ismahel enim secundum carnalem usum natus est ex ancilla, Isaac uero super naturam de senibus ex [re]promissione dei est generatus, ita [et] nunc Christianos promissio facit filios Abrahae, quam [eius] meruit fides, ut scilicet pater sit gentium plurimarum. 9 *Promissionis enim uerbum hoc est: Secundum hoc tempus ueniam, et erit Sarrae filius.* Hic ostendit posteriorem populum more Isaac esse promissionis. 10 *Non solum autem [illi], sed et Rebecca[e].* Non solum Ismahel et Isaac qui, quamuis ex uno patre, [diuersa tamen matre] sunt generati, non sunt unum aput deum, sed etiam Iacob et Esau qui ex uno sunt de Rebecca nati concubitu, ante quam nascerentur, aput deum fidei [futurae] sunt merito separati, ut propositum dei de elegendis bonis et refutandis malis etiam in praescientia iam maneret. ita ergo et nunc quos praesciit de gentibus credituros, elegit, et ex Istrahel reiecit incredulos. *Ex uno concubitu habens Isaac patris nostri.* Rebecca putatur prima geminos edidisse; in eo quo quasi nouum aliquit [ei] accesserit perterrita deum interrogat. 11 *Nam cum nondum nati fuissent aut aliquit egissent bonum uel malum, ut secundum propositum quod per electionem dei factum est, permaneret.*

2 cf Gal. iv 23 6 cf. Rom. iv 17, 18

1 qui *om.* B hii AH(—RC)GV filii (*pr.*)] + sunt V ⤻sunt prom. AV(= vg) sunt reprom. H_2Cas 2 reputantur Cas$_{\frac{1}{2}}$ semine BHGVCas (= vg) enim] autem B 3 de] ex Sd 4 promissione B dei *om.* R et *om.* BHGVSd ⤻fac. prom. H_2 5 quam] quia Sd eius *om.* BHGVSd ut *om.* G* 6 ⤻hoc uerbum Cas^{ed} 7 sarae CCas 8 reprom. HG 9 illi] *om.* AHGVCas^{cod} (= vg) illa Cas^{ed} rebecca AHGVCas (= vg) solum] + autem H_1 10 uno] + quidem HG diuersa tamen matre *om.* B diuersis H_2Cas matribus H_2Cas 11 nati GCas 12 concubito H_1G* 13 ⤻fidei sunt (+ futurae G) ap. deum HG futurae *om.* BHVSd 14 proposito MN propositio Sd de eleg.] dilig. B refutendis MN* 15 praescisentia A* presentiam B praesentia HG*V iam] sua Cas *om.* H_1 + dei H_2G ita] et ita H(—RF)G praesciuit H prescit G 16 eligit G corr. 17 concubito V habent A* patre nostro AG (= vg) patrem nostrum H(—C) rebecca putatur] quae intellegitur BHGVCasSd (*fort. recte*) 18 primo E* quo] quod BM*CGVCasSd *om.* E quasi] que si SR ⤻ei aliq. V sibi aliq. Cas ei *om.* BHGSd 19 proterrita G* praeterita Sd interrogaret Sd nam cum] cum enim AHGCas (= vg) qui cum V 20 elegissent G boni CCas uel] aut AHGVCas (= vg) mali CCas 21 propositum—permaneret] electionem propositum dei maneret AHGVCasSd (= vg)

Siue: Ut hoc significaretur quod modo etiam de geminis qui non credit abicitur. 12 *Non ex operibus sed ex uocatione dictum est quia Maior minori seruiet.* Praes[ci]entia dei [non] praeiudicat peccatori, si conuerti uoluerit: dicit enim per [Hi]ezechiel: 'si dixero peccatori: "morte morieris," et ille conuersus iustitiam fecerit, uita uiuet et non morietur.' 13 *Sicut scriptum est: Iacob dilexi, Esau autem odio habui.* Quod [prius] Rebeccae dictum fuerat, in posteriori progenie per prophetam apostolus ostendit impletum. 14 *Quid ergo dicemus? numquit iniquitas aput deum? absit!* Timuit ne quod ipse propter ea dixerat, ut probaret aput deum praerogatiuam generis ni[hi]l ualere, siue iam tunc significatum posteriorem populum meliorem futurum non intellegentes, putarent eum dicere quod alios deus bonos faceret, alios malos, [et] secundum ipsorum sententiam [quod] iniquum erat punire qui non [sua] sponte peccassent, et proponit sibi ex aduerso testimonia quibus illi adfirmare id solebant, quibus exemplis per breue[s] obiectiones respondens [ostendit] ita intellegi non debere. 15 *Moses enim dicit: Miserebor cui misertus ero, et misericordiam praestabo cui misericordiam praestitero.* Hoc recto sensu ita intellegitur: Illius miserebor quem ita praesciui posse misericordiam promereri, ut iam tunc illius sim

4 *Ezech. xxxiii 14, 15

1 significare E* quod] quo RH_2G modo *om.* V qui] quod B 2 credidit G abicietur(icietu *in ras.*) E uocante AR,C corr.,GVCas (=vg) 3 est (*om.* G)]+ei HGVCas (=vg) quia *om.* Cas^{ed} ∽seru. min. AHGVCas (=vg) praesentia B non *om.* B 4 peccatores HG peccatoribus C corr. uoluerint H uoluerunt G hiezechiel A ezechi[h]el BH_1V ezechi[h]elem H_2 5 morti MN* 6 uiuit EMN*V 7 autem *om.* R quod—impletum *om.* H *prolixiore expositione usus* 8 prius *om.* BGV posteriore G 9 dicimus H,G corr.,Cas^{cod} 10 timui V 11 ut *om.* V 12 nil] nihil ARH_2G 13 eum] cum M*N* 14 dicerent B quod *om.* H_2 deum $Mm2$,F deo $Nm2$ bonus G* facere H_2 et *add.* A 15 quod *om.* A ∽erat iniquum (iniquorum M*N*) BHGV puniret B 16 sua *om.* B peccaret B peccasset HGV diuerso G 17 illi] ipsi HG adfi(a A*). id] hoc adfi. BHGV 18 breue A breuis H_2 subiectiones AH_1 subiectionis H_2 respondit HG respondet E ostendit] *om.* B ostendens HG 19 debere] posse BHGV moses] mo[y]si AHGVCas (=vg) cui] cuius ASR (=vg) misertus ero] misereor AHGCas (=vg) 20 cui] cuius AEG (=vg) miseric. praestit.] miserebor AHVCas (=vg) misertus ero G 21 rectu H_1 recti M recto(o *in ras.*) N ita]+ut G praescii V 22 ut iam] ita G

misertus. 16 *Igitur non* [*est*] *uolentis neque currentis sed miserantis* [*est*] *dei?* [E contrario Iudaei sermo est: 'igitur non uolentis neque currentis,' et iterum: '[ergo] cuius uult miseretur et quem uult indurat.' non enim apostolus [tollit] quod in propria uoluntate habemus, qui superius dicit: 'ignora[n]s quia bonitas dei ad paenitentiam te adducit?' et iterum Timotheo scribit: 'in magna autem domo non solum sunt uasa aurea et argentea, sed et lignea et fictilia, [et] quaedam [quidem] in honorem, quaedam in contumeliam. si quis autem mundauerit se ab his, erit uas in honorem sanctificatum'.] Si non est uolentis neque currentis, ut quidam putant, quare et ipse cucurrit dicens: 'Cursum consummaui,' et alios ut currerent adhortatus est dicens: 'Sic currite ut omnes conprehendatis'? unde intellegitur quia hic interrogantis uoce utitur [et redarguentis] potius quam negantis. [Siue: Ita non uolentis neque currentis tantum, sed et domini adiuuantis.] 17 *Dicit enim scriptura Pharaoni quia In hoc ipso te excitaui, ut ostendam in te uirtutem meam, et ut adnuntietur nomen meum in uniuersa terra.* Et hoc illi male proponunt. sed hic locus duobus modis a d[i]uersis exponitur. Siue: Quod unus quisque modo et fine peccatorum suorum impleto puniatur, sicut Sodomitae et Amorraei, hic ergo iam modum excesserat, [et] idcirco uoluit deus, quasi de iam perituro, aliis prouidere, ut populus eius

5 *Rom. ii 4 6 *2 Tim. ii 20–21 11 cf. Aug. *ad Simplic.* (*cf. uol.* I, *p.* 187) 12 2 Tim. iv 7 13 *1 Cor. ix 24 21 cf. Gen. xix 24, 25; cf. Iudd. xi 21–23

1 miseratus G est *om.* AHGVCas (=vg) uolentes E*M currentes E*M miserentis AH_1C,G corr.,VCas (=vg) 2 est *om.* AV e contr.—sanctificatum *om.* A ⤻ser. iud. C iudeis BG non] *add.* est B uolentes E*M*N* 3 currentes M*N* ergo *om.* B cuius] cui H_2 4 tollit *om.* B 5 dixit H_2 ignoras BESC ignora R* quia] quoniam B (=vg) benignitas R (=vg) 6 adducet R scribit] scribens dicit B 7 domu NG 8 et (3°) *om.* B quidem *om.* B honorem] honore H_1(*corr.* R*m*2)MNG 9 contumelia H_1(*corr.* R*m*2),N (*ex*-am),G (*corr. m*2) autem] ergo BH_1(—E)G (=vg) 10 his] istis B (=vg) honorem] honore H_1G uolentes MN* 11 currentes MN* ut *om.* G* et] hic BH(*om.* E)G ipsi E currit H_1 12 currerint MN* adhortatus est] adhortatur G 13 adpraehendatis V 14 interrogantes E*M et redarguentis *om.* B 15 negantes E*M siue—adiuuantis *om.* BHGV 17 ipsum AHGVCas (=vg) ⤻exc. te AHGVCas (=vg) 18 ut *om.* HG (=vg) uniuersam terram G 19 ⤻hoc et H_1 illi] alii G a diuersis] aduersis B 20 modum (modo EV) et finem(m *exp.* V) HV 21 impleto] implet (impleat C) ut (et N*) H inpletu G* sicut]+ut ES+in R*+et H_2 22 gomorrei G(g *exp.*),Cas et *om.* B 23 ⤻iam de H_2

agnosceret iustitiam ipsius atque uirtutem, ut nec peccare [audere]nt nec suos aduersarios uererentur. tale est hoc quod in Pharaone gestum est, quale si medicus de cruciatu iam damnati rei multis inueniat sanitatem, causas inquirendo morborum, uel si iudex, cum possit criminosum statim punire, ad omnium timorem diuersis poenis adficiat. Siue: Dei patientia induratus est: cessante enim plaga dei durior fiebat et, quamuis sciret eum non conuerti, tamen etiam in ipso suam clementiam uoluit demonstrare. 18 *Ergo cui uult [deus] miseretur et quem uult indurat.* 19 *dicis itaque mihi: 'Quid [igitur] athuc queritur? uoluntati enim eius quis resistit?'* Ergo si et hoc sic intellegitur: 'Cui uult miseretur [et] quem uult indurat,' quod satis iniquum est, et ita uestra propositio concludetur, ut dicatis malitiae uestrae non uos esse causam, sed domini uoluntatem, cui contradici non possit, sed resistit huic rationi uestrae ipsa natura iustitiae dei. 20 *O homo, tu quis es qui respondeas deo? numquit dicit figmentum ei qui se finxit: Ut quid me fecisti sic?* Quibusdam uidetur et hoc athuc ex ipsorum persona dicere, quia ipsum sit dicere neminem posse contradicere uoluntati dei, alterius miserentis, alterum indurantis, et addere neminem deo respondere [debere quodcumque uoluerit facienti]. quidam uero dicunt iam hinc apostolum respondere quod etiam si ita esset ut illi calumniantur, non debere eos suo respondere factori, eo quod tales simus ad conparationem dei, quale ad suum artificem est luti figmentum. 21 *Aut non habet potestatem figulus luti ex*

1 iust.]+agnosceret (*eras.*) G **2** audere *om.* BHGV ⤳adu. suos RCas **3** pharaonem MN cruc(t)iato H_1 **4** damnati* rei (i *alt. exp.*) G sanitatum H_2 **6** ad omnium timorem] a demonum timore B **9** bonitatem Cas cui] cuius ACas (=vg) deus *om.* AHGVCas (=vg) **10** quid] quod MN **11** igitur VD agitur B *om.* AHGCas (=vg) queritur ABR quaeritur VCas uol. enim] nam uol. G resistit] resistere poterit G **12** et (*alt.*) *om.* B **13** et *om.* G ⤳prop. uest. HG concluditur HG **15** resisti ESMNG **16** hic E deus B o homo] omomo G* **18** ut *om.* HVCas (=vg) quare V **19** ex] et MN* quia—dicere *om.* A*G sit] est BHV **20** miserentes MN* miserantis G alterius G **21** indurantes MN* nemini H_2 debere—facienti *om.* BHG quodcumque—facienti *om.* V **23** etiam] eum B essent H(—N corr.,C) **25** simus] sumus B ⤳est luti artif. HG **26** aut] an ACCas (=vg) habit MN* potestatem *om.* V figulis MN*

eadem massa facere aliut quidem uas in honore[*m*], *aliut autem in contumelia*[*m*]*?* Secundum eos qui haec apostoli uerba [esse] dicunt, massam dicit omnes in Aegypto commorantes, quia et Istrahel ibi idolis [de]seruierat[; unde Hiezechiel dicit in Aegypto uirginitatem eius fuisse corruptam]. 22 *Quod si uolens* [*deus*] *ostendere iram et manifestare potentiam suam,* [*sustinuit*] *in multa patientia.* Quia illum diu sustinuit blasphemantem et duris operibus suum populum adfligentem, praeter quam innoxiam aetatem paruulorum crudeliter iusserat [e]necari. *In uasis irae praeparatis in interitum.* Implendo peccata sua uasa irae digna sunt facti et a semet ipsis ad interitum praeparata. 23 *Et ut ostenderet diuitias gloriae suae in uasis misericordiae quae praeparauit in gloria.* Digni erant misericordia, quia et minora admiserant et grauiter fuerant adflicti. 24 *Quos et uocauit nos non solum ex Iudaeis, sed etiam ex gentibus,* 25 *sicut in Osee dicit:* [*et*] *Uocabo non plebem meam plebem meam et non* [*misericordiam consecutam misericordiam*] *consecutam,* 26 *erit enim in loco ubi uocabuntur: Non plebs mea* [*uos*]*, ibi uocabuntur filii dei uiui.* Quia et tunc aliquanti Aegyptiorum exierant cum filiis Istrahel (quod si deus personas acciperet, solus Istrahel debuit salutem habere), ita et nunc non solum Iudaeos, sed etiam

4 cf. Ezech. xxiii 8

1 honorem ARH$_2$VCas (=vg) autem] uero AH$_1$GVCas (=vg) *om.* H$_2$ 2 contumeliam AH(—E)VCas (=vg) eos] eius H$_1$ ∽haec uerba ap. H$_1$G uerba haec ap. H$_2$ esse *om.* BHGV 3 di*cunt V massam] *praem.* unam V commemorantes E 4 ∽ydolis ibi B seruierat BV deseruiret G unde—corruptam *om.* BHGV 6 deus *om.* B iram] *om.* Cas^{cod}+suam V manifestare] notam facere AHGVCas (=vg) 7 sustinuit *om.* BV ∽diu illum B 8 ∽pop. su. uariis (duris GCas) op. HGCas 9 praeter eam (ea G) quam H$_1$G propterea quam (quia C) H$_2$ 10 enecari Sd enegari A necari BV enegare ES enecare RH$_2$G in uasis] uasa AHGCas (=vg) in uasa V praeparatis] apta AHGCas aptata V (=vg) 11 fuerant Cas facta A effecta Cas 12 aptata Cas et *om.* HGCas (=vg) ostenderit MN* 13 uasis B] uasa *rell.* (=vg) gloria] gloriam AHGVCas (=vg) 14 misericordiam H$_1$ commiserant BH$_1$V commiserunt H$_2$ commissi erant G 15 fuerunt H$_2$ adflictati V nos *om.* H$_1$Cas 16 in *om.* Cas^{ed} et *om.* AHGV Cas (=vg) 17 meam (*alt.*)]+et non dilectam dilectam Cas misericordiam—misericordiam *om.* B 18 consecutam] dilectam B erit enim] et erit AHGVCas (=vg) 19 uocabuntur] dictum est eis (ei) AHGVCas (=vg) uos *add.* AHGVCas (=vg) 20 exierunt BH$_2$V 21 quod si] si autem V deus *om.* V personam ES persona G acceperit MN* 22 ∽hab. sal. BHGV ita] ta G* etiam] *add.* et *s.l.* G

gentes, uocauit ad fidem. secundum eos autem qui haec non ex apostoli, sed ex Iudaeorum persona dici putant, "in tantum," inquiunt, "quos uoluit saluauit, ut etiam gentes elegeret ido[lo]latras, quae numquam seruierant deo, [et] ex Istrahel paucos uocaret, secundum testimonium Esaiae." 27 *Esaias autem clamat pro Istrahel.* Comminatio pro ipsis esse monstratur. *Si fuerit numerus filiorum Istrahel tamquam harena maris, reliquiae saluae fient.* Paucitatem eorum credituram esse demonstrans. 28 *Uerbum enim consummans et breuians in aequitate, qu[on]ia[m] uerbum breuiatum faciet dominus super terram.* Historiae hoc habet sensus: sicut ego uerbum adbreuio et cito definio, ita deus [hoc] omni uelocitate perficiet in prophetia autem uerbum breuiatum nouum testamentum accipitur, quia in eo breuiter conprehensa sunt omnia [et clausa]. 29 *Et sicut praedixit Esaias.* Bene 'praedixit,' quia superius scriptum est. *Nisi dominus sabaoth reliquisset nobis semen, sicut Sodoma facti essemus et sicut Gomorra similes fuissemus.* Quia non est passus paucos iustos perire cum multitudine impiorum. Siue: [Nisi] semen Abraham Christus fuisset missus ad populum liberandum. contradicentium autem hic sensus est: nisi uel paucos ex Iudaeis uocare uoluisset. 30 *Quid ergo dicemus? quod gentes, [quae] non secubantur iustitiam, adprehenderunt iustitiam?* Si superiora ex persona apostoli dicuntur, hin[c] sibi iterum proponit, quia poterant dicere: "si non est ita ut dicimus quia non est

1 autem *om.* V 2 non—sed *om.* V apostolis MNG ⤳pers. iud. V dici] di *uel* dī H_2(*corr.* NCm2) 4 elegerit H(*corr.* Nm2) idolatris E idolatres SRMNV idolatras A corr.,C (*ut fere* B) idolatores G qui ES seruierunt AH_2 ⤳deo seru. C et *om.* B 5 euocaret B 6 communicati E* 8 harenae Cas salui H_1G fierit A* fiant ER paucitatem] pauci tamen MN 9 esse *om.* H_2 demonstrat H_1GSd *om.* H_2 enim *om.* Cas 10 quia AHVCas (=vg) ⤳breu. uerb. H_2 11 historia C hunc CG habent B sensum H_2G ergo G 12 hoc *om.* B perfecit MN perficit C 13 in] et in H_2V prophetię MN ⤳breu. uerb. Sd 14 omnia *tr. ante* in VCas (*cf.* Sd) et clausa (conclusa GV) *om.* A 17 sicut (*pr.*)] quasi H_2 similes] facti Cas^{cod} 19 multitudinem E*R* siue] in fide B fide E nisi *om.* B 20 populum] p̄ MN contradicentem B contradicent V contrad.—uoluisset] corruisset H_1(*uersibus nonnullis praetermissis*) 21 autem—est *om.* V iudaeos A 22 dicimus H(—R)G quae *add.* AHGVCas (=vg) sectabantur—adprehenderunt] cognouerunt Cas^{cod} 23 superia G* 24 ⤳ap. pers. G hin B 25 poterat G* ⤳ita est V̄

uolentis neque currentis, quo modo gentes inuenerunt iustitiam quam numquam antea quaesierunt, Istrahel uero quaerens semper iustitiam non potuit inuenire?" si uero totus superior sensus contradicentibus adplicatur, hinc respondit apostolus et breuiter recapitulat quaestionem dicens: 'quid ergo dicemus ad ea quae nobis obiecta sunt, nisi quia gentes uocatae statim crediderunt, et illi credere noluerunt?' *Iustitia autem quae ex fide est.* Quia iustitia ex fide est, et illi credere noluerunt. 31 *Nam Istrahel, sectando legem iustitiae, in legem non peruenit.* 32 *quare? quia non ex fide, sed quasi ex operibus.* Reddit causas quare non inueneri[n]t iustitiam, quia falso in operibus gloriati credere noluerunt, quasi iusti gratiam respuentes. *Offenderunt* [*enim*] *in lapidem offensionis,* 33 *sicut scriptum est: Ecce pono in Sion lapidem offensionis et petram scandali.* Qui uidet lapidem non offendit, qui autem caecus est impingit se: quod contigit Iudaeis quos sua malitia excaecauit, et Christum non agnoscentes cruci fixerunt. sed et idcirco lapis offensionis et petra scandali praedictus est Christus, quia multi in natiuitate eius et passione scandalum patiuntur, sicut scriptum est quia 'scandalizabantur in eo,' et hic ipse apostolus ait 'Christum cruci fixum, Iudaeis scandalum, gentibus autem stultitiam, ipsis uero uocatis Christum dei uirtutem et dei sapientiam.' unde et hic sequitur: 'qui credit in eum non confundetur.' Petrus quoque dicit quod 'credentibus lapis electus' sit '[angularis], in-

1 cf. Rom. ix 16 20 Mt. xiii 57; *Mc. vi 3 21 *1 Cor. i 23, 24 24 *1 Petr. ii 6–8

2 quam] quia M numquam] non B quaesierant G is.] in is. G* 4 applicalur G* hic H_2 respondit *fortasse errore archetypi pro* respondet (C corr.,Cas^{cod}) 6 dicimus H_2GCas 7 uocati V statim] tamen H_1 8 iustitiam (*pr.*) BEVCas (= vg) 9 uoluerunt V nam is.] is. uero AHGVCas (= vg) sectans AH(—R)GCas (= vg) 10 legem]+iustitiae HGVCas (= vg) quia *om.* Sd quasi]+non (*exp.*) B 11 op.]+legis $H_1H_2^1$ reddit—respuentes *om.* H_2 reddat S reddet R causam Sd inuenerit BH_1G 12 iusti] iustitiam E iustitia SR 13 reputantis E reputantes SR offendunt G offendit V enim *om.* BV 14 ponam Cas D 15 uidit SM non *om.* SR* offendet R,V(?) 16 inpinguet S inpinget R 17 cognoscentes RH_2 et (*alt.*) *om.* GSd 19 quoniam G 20 scandalizabuntur BRH_2V 21 hic ipse apost.] paulus ipse V ipse paulus Cas hic ipse *om.* H 22 autem *om.* H(—R) uero] autem Cas 24 eum] eo HGV confundentur V* 25 sit]+et Cas angularis *om.* B incredulis uero] incredentibus G

credulis uero offensionis.' *Et omnis qui credit in eum, non confundetur.* Non Iudaeus solus, sed omnis qui crediderit, de pristinis delictis non confundetur. 1 *Fratres, uoluntas quidem cordis mei et obsecratio ad dominum pro illis fit in salutem.* Hic se ostendit non solum labiis sed et corde pro inimicis orare. 2 *Testimonium* [*enim*] *perhibeo illis quod aemulationem dei habent, sed non secundum* [*dei*] *scientiam.* Habent aemulationem sectandae legis, sed non intellegunt quia Christus secundum legem uenit, et quia per legem iustificari non possunt. periclitatur re uera si [quit] sine scientia fiat, quia saepe uertitur in contrarium. 3 *Ignorantes enim dei iustitiam et suam* [*iustitiam*] *quaerentes statuere, iustitiae dei non sunt subiecti.* Ignorantes quod deus ex sola fide iustificat, et iustos se ex legis operibus quam non custodierunt esse putantes, noluerunt se remissioni subicere peccatorum, ne peccatores fuisse uiderentur, sicut scriptum est: 'Pharisaei autem, spernentes consilium dei in semet ipsis, noluerunt baptizari baptisma Iohannis.' 4 *Finis enim legis Christus* [*est*] *ad iustitiam omni credenti.* Talis est qui Christo cre[di]dit die qua credit quasi qui uniuersam legem impleu[er]it. 5 *Moses enim scripsit iustitiam quae ex lege est.* Ipse Moses distinxit inter utramque iustitiam, fidei scilicet atque factorum, quod

9 cf. Rom. iii 20 14 cf. Rom. iii 20 16 *Luc. vii 30 20 cf. Gal. v 3 21 cf. Leu. xviii 5

1 crediderit **H**(*def.* M)G eo **H** (*corr.* R *def.* M) 2 iudaeis E iudaeos SRM solos S, R corr. omnes SRMN* qui crediderit] credentes H_1 credens H_2G *om.* V+in eo (eum SRG) **HG** 3 ∽non confundentur(-etur H_2G) de pr. del. **HG** non confundetur *om.* V 4 quidem *om.* G deum **AHG**VCas (=vg) ∽fit pro illis **AHG**VCas (=vg) fit] sit BR 5 hinc G solis E *om.* S et *om.* G 6 enim *om.* B 7 dei (*alt.*) *add.* A 8 aemulationem] secundum E 9 iustificare ER*M* 10 periclitantur BH_1N* re uera] ergo omne bonum V quit *om.* **BHG**V 11 contrariam ES contraria R 12 iustitiam *add.* B iustitiae]+enim G 14 ∽op. leg. G quam] quę G quod V custodierant **BSRG**V *fort. recte* 15 remissione SR*N*G subiacere H_1MNG ∽pecc. sub. H_2 nec ESG* 17 in semet ipsis *om.* V 18 baptizare SR* baptizma A baptismo B,R corr., CGV baptismum **H** est *add.* B 19 credendi V est]+ille **H**(illo S)G christum EMN credit B die qua credit *om.* SV 20 credidit **HG** quasi] qualis (quales G) ille **BHG**V impleuit **BHG**V moses *in ras.* A 21 enim] autem Cas scripsit]+quoniam **HG**Cas (=vg) iustitia H_1 dist.]+in leuitico H_1 22 quia Sd

altera operibus, altera sola credulitate iustificet accedentem. *Quoniam qui fecerit ea homo, uiuet in eis.* Nemo ergo illorum uiuet, quia in hoc tempore nemo perficit legem sine Christo, quia et hoc legis est ut ipsi credatur. quidam ex hoc loco putant Iudaeos praesentem tantum uitam ex legis operibus meruisse, quod uerum non esse domini uerba declarant, qui de uita interrogatus aeterna, mandata legis apponit dicens: 'si uis in uitam uenire, serua mandata': unde intellegimus quod qui suo tempore legem seruauit uitam habuit sempiternam. 6 *Quae autem ex fide est iustitia, sic dicit: Ne dixeris in corde tuo: quis ascendet in caelum, hoc est Christum deducere,* 7 *aut quis descendet in abyssum? hoc est Christum a mortuis reducere?* 8 *sed quid dicit scriptura? prope est uerbum in ore tuo et in corde tuo.* Ille quidem secundum historiam de lege hoc dixit, sed apostolus illut ad Christum aptat, quia lex [nec] in caelo fuit nec in abysso. Siue: Ideo illos semper iubet legem meditari, ut ibi Christum ualeant inuenire. *Hoc est uerbum fidei quod praedicamus.* Noui scilicet testamenti. 9 *Quia si confitearis dominum Iesum ore tuo, et credideris in corde tuo quod deus suscitauit illum a mortuis.* Testimonium cordis est oris confessio. *Saluus eris.* A delictis praeteritis, non futuris. 10 *Corde enim creditur ad iustitiam, ore autem confessio fit ad salutem.* Ergo si fides sufficit ad iustitiam et confessio ad salutem, inter Iudaeum et gentem credentes nulla discretio

8 *Matth. xix 17 16 cf. *Ps. i 2 20 cf. Rom. x 10

1 altera (*alt.*)]+saluet C sola]+fidei HG credulitatem H(—C) iustificat A *om.* H accidentem EG 2 quoniam *om.* HGVCas (=vg) ea *om.* HGCas (=vg) uiuit H(—C) eis] ea HGCas (=vg) 3 uiuit H qui H_2(—C) perfecit RM percipit F 4 ⤻est legis G ipse R*MNG 5 praesentem *om.* H_2(—F) 6 decrarant A* 7 ⤻aet. interr. H_2 op(-b-)ponit AHGV 8 in] ad V 9 seruabit G aeternam HG 10 aex (a *exp.*) B 11 qui F ascendit A*BHGVCas^{cod}(=vg) hoc]id AHGVCas(=vg) 12 de(-i-)scendit BHGVCas^{cod}(=vg) a]ex BHGVCas(=vg) 13 reuocare AHGVCas(=vg) sed] *praem.* in deuteronomio H_1 quit A* dicit *om.* Cas^{cod} scriptura *om.* H(—R*)GVCas^{cod}(=vg) 14 illi H_1 ⤻dixit hoc G 15 apostolus] hic V optat R nec *om.* B 16 illud E ⤻iub. semp. VCas iubit MN* legi H_2 17 meditare SR* 18 noui—testamenti *om.* V nouum E quod H_2 19 ⤻in ore (corde Cas^{cod}) tuo dom. iesum AHGVCas(=vg) ⤻in corde tuo credideris AHGVCas(=vg) 20 ⤻illum excitauit AHGVCas(=vg) a]ex VD 21 ore G a] quia V non]cum E 22 ⤻fit conf. Cas ad (*alt.*)] in AM,N corr.,V (=vg) 23 si *om.* V 24 gentilem BH(—S)Sd credentis ES credendis R* credentem H_2G

est. 11 *Dicit enim scriptura: Omnis* [*enim*] *qui credit in illum.* Non solum Iudaeus. *Non confundetur.* Nolite ergo illos uos confundere de pristinis actibus, quos scriptura dicit non posse confundi. 12 *Non enim est distinctio Iudaei et Graeci: nam idem dominus omnium, diues in omnibus qui inuocant illum.* 13 *omnis autem quicumque inuocauerit nomen domini, saluus erit.* Unus dominus omnium et abundans misericordia et salute[m] habet unde [omnibus] largiatur. 14 *Quo modo ergo inuocabunt* [*eum*] *in quem non crediderunt?* [De gentibus obiectio Iudaeorum,] quod deum inuocare non possent. *Aut quo modo credent ei quem non audierunt? quo modo autem audient sine praedicante?* 15 *aut quo modo praedicabunt nisi missi fuerint?* Quia numquam ad illos profetae sunt missi. *Sicut scriptum est: Quam speciosi pedes euangelizantium pacem, euangelizantium bona!* Istorum pedes pulchri sunt qui pacem adnuntiant, illorum autem qui ad uanitates saeculi currunt, turpes sunt pedes atque deformes. 16 *Sed non omnes oboediunt euangelio.* Ergo si nec illi omnes obaudierunt ad quos prophetae sunt missi, quanto minus isti ad quos nemo est destinatus! *Esaias enim dicit: Domine, quis credidit auditui nostro?* Quis cre[di]dit quod audit a nobis, uel quod nos a te ut aliis adnuntiaremus audiuimus? 17 *Ergo fides ex auditu, auditus autem per uerbum.* Hinc responsio apostoli. 18 *Sed dico: numquit non audierunt?* Etiam ante illos audisse con-

7 cf. Rom. xii 1 etc.

1 dicit] *praem.* in esaia H_1 enim (*alt.*) *om.* AHGVCas (=vg) illo H(—C)G 2 confunditur MN illos uos] illum H_2 3 quem C ⤳conf. non posse BHGVCas 4 non enim] nam non ESG graeci] gentis G 5 in omnibus] *om.* E in omnes SH_2GVCas (=vg) 6 autem] enim AHGVCas (=vg) 7 misericordiam H(—E)G 8 salute BE omnibus] *om.* BHG utrique Cas largitur H_1 quo] *praem.* in iohel et in micha H_1 enim (*eras.*) ergo A ergo *om.* G 9 eum *om.* AHGVCas (=vg) de—iudaeorum *om.* B 10 dominum BV possint BGV possunt H 11 credunt RM 12 aut quo modo] quo modo uero (*om.* uero V) AHGVCas (=vg) 13 missi fuerint] mittantur AHGVCas (=vg) ⤳missi sunt GCas 14 sicut] *praem.* in esaia H_1 15 qui] quia $HCas^{ed}$ 16 adnuntiant *om.* G* autem] uero V ad uanitates] adnuntiantes H seculum C 17 pedes *om.* H atque deformes *om.* Cas obaudierunt A (=vg) 18 obaud.] obaudiunt V 19 prophetae] isti BHGVSd ⤳missi sunt $BSd^{ed.\ cod.}$ magis G* 20 dest.]+est G enim] autem G credit A*D 21 credit AH_1V a (*alt.*)] ad B 22 audiuimur G* 23 uerbum]+christi HGCas (=vg)+dei $FVCas^{cod*}$ hic H_1V repromissio G 24 audierunt]+et quidem HGVCas (=vg) audire B

firmat. *In omnem terram exi*[*u*]*it sonus eorum, et in fines orbis terrae uerba eorum.* Ult hoc testimonium per allegoriam de uocibus intellegi prophetarum. 19 *Sed dico: numquid Istrahel non cognouit?* [Subauditur:] Gentes esse uocandas ad fidem. *Moses primum dicit.* Ideo primus Moses quia omnes [paene] prophetae postea de gentium salute dixerunt. *Ego ad aemulationem uos adducam in non gentem, in gentem insipientem, in iram uos mittam.* Ante quam crederent deo, non era[n]t gens dei. quasi ergo dicat eos qui non sunt gens mea, uocabo, et credent mihi ad uestram inritationem, ut quibus maiores debuistis esse gaudeatis aequari, sicut [si] quis habeat filium inoboedientem, et ad corrigendum eum dimidium patrimonii sui det seruo suo, ut tandem ille conuersus gaudeat, uel si tantum accipere mereatur. Siue: Non eramus gens, quia 'mortui eramus in peccatis.' 20 *Esaias* [*autem*] *audet et dicit: Palam factus sum non quaerentibus me.* Gentibus quae non deum in lege, sed idola in ignorantia requirebant. *Inuentus sum ab his qui me non interrogabant.* [Qui] non deum, sed daemonia interrogabant, per augures [et] astrologos atque aruspices idolorum. 21 *Ad Istrahel autem quid dicit?* Ipse qui talia gentibus repromisit, Iudaeis ecce qualia comminatur, ut sciat[is] utrumque praedictum! *Tota die expandi manus meas.* Toto tempore mirabilia uel plagas ostendi, [et] nec

15 cf. *Eph. ii 5

1 exiit AVCas^{cod} (=vg) in (*alt.*) —eorum] reliqua H_2 2 allig. A de *om.* E 3 ∽proph. intell. VCas 4 subauditur *add.* A ad fidem *om.* V 5 ∽primus (primum N corr.+p G*) moses AHGCas (=vg) moses primus V paene *om.* B 6 ego] *praem.* in cantico deuteronomii H_1 7 ∽non in E in gentem *om.* EG* 8 ira Cas^{cod} crediderint ER* crederint SMN deum H_1 erat B,M(*corr.*) 9 gens (*pr.*)] gentes H_1 ∽gens mea sunt H_2 11 aequare H_1 si *om.* A aliquis VCas habet V 12 dimidio E demedio SR dimedium MN* demedium(*corr.* -o) G 13 sui *om.* V(Cas) suo *om.* VCas ∽si uel V 15 autem *om.* BV audit MN 16 palam factus sum] inuentus sum AHGCas (=vg) apparui V sum]+a H_2 17 in (*pr.*)] ex G ∽in idola ignoranti (ignorantia H_2G) HG in idolatrię ignorantia C inuentus sum ab] palam apparui AHGCas (=vg) 18 ab his] inter eos V iis Cas^{ed} qui (*alt.*)] *om.* BV quia Sd 19 angures B et *om.* B ∽ar. idol. atque astrologos (astrelogus E astrologus S austrolocos MN*) HG 20 quid] quia B *om.* Cas (=vg) 21 ir[a]e promisit H_1 ecce qualia] et aequalia V 22 sciat B extendi SdD 23 ostendit H(—F) extendi Sd et *om.* BSd nec] ne G

sic crediderunt. *Ad plebem non credentem et contradicentem* [*mihi*]. Extensio manuum allegorice significat crucem. 1 *Dico igitur: numquit reppulit deus hereditatem suam? absit!* Quia satis illos humiliauerat, modo quasi bonus doctor consolatur eos, ne illos nimium exacerbare uideatur. non omnes. ait, reppulit, nec semper, nisi [eos qui non credunt, et] quam diu non credunt *Nam et ego Istrahelita sum.* Si omnes reppulisset, nec me utique susceuisset. *Ex semine Abraham, de tribu Beniamin.* Non ex genere proselytorum. 2 *Non reppulit deus plebem suam quam praesciit.* Illam plebem non reppulit quam praesciit esse credituram. *An nescitis in Helia quid dicit scriptura?* In Regnorum, ubi scriptum est de Helia. *Quo modo postulat deum contra Istrahel.* Gentibus superbiam tollit, ne glorientur quod ex Iudaeis paucissimi crediderunt. 3 *Domine, prophetas tuos occiderunt, altaria tua suffoderunt, et ego relictus sum solus, et quaerunt animam meam.* Omnes prophetae illa tantum modo sciebant quae illis fuissent a domino reuelata. unde rex Hieremiam dubius interrogat si in ea hora qua cum [eo] loquebatur, aput eum se[r]mo domini haberetur. sed et Helisaeus dicit: 'quo modo haec dominus abscondit a me?' ita [ergo] et Helias hoc loco esse praeter se alios qui deum colerent, ignorauit. 4 *Sed quid dicit illi responsum diuinum? Reliqui*

12 cf. 3 Regn. xix 18 18 cf. Hier. xliv (xxxvii) 17 20 cf. *4 Regn. iv 27

1 crediderunt] credere uoluerunt (noluerunt SRM) HG plebem] populum AHGVCas (=vg) 2 mihi *om.* AVCas (=vg) signat HG 3 ergo AHGVCas (=vg) dominus Cas hereditatem suam] populum suum AHGCas (=vg) absit *om.* GSd 4 consolator SN* auxiliatur M 5 exaceruare SMN*V uideretur BHGVSd ait *om.* V 6 eos qui—et *om.* BHV credunt] crediderunt GSd 7 nec me utique] me non H me non utiaque (a *eras.*) G 8 abrahę C de *om.* V (=vg) benialnin A beniabin G* 9 ex gen. pros.] proselytus GCas genere] semine H_1 suam] meam G 10 praesciuit HGCas illam—praesciit *om.* A* praesciuit HGCas 12 regnorum] regum libro HG ⤻est scr. G quo modo] quem ad modum AHGVCas (=vg) postulat] interpellat AHGVCas (=vg) 13 contra] aduersus AHGVCas (=vg) ne glorientur] negligenter B ne] non MN* ut non N corr.,C 16 animam (*partim in ras.*) A tanto H_1 17 fuissent] fuisse ante SR* unde]+et HG 18 rex] ex G dubie HG in ea] illa V hora qua cum eo] quacumque hora B qua—haberetur] aliquod uerbum dei esset aput illum V est uerbum dei in te Cas eo] *om.* B illo H_1G 19 eum] illum H_2 semo B domino E dei H_2 habebatur H_2 hel.]+haec G 21 ergo *om.* B ⤻praeter se alios esse C ⤻esse alios preter se G se]+esse E* alius H_1 22 quid] qui SM

mihi septem milia uirorum. Si prophetam tanti latuerunt, quanto magis uos nescitis quam multi Iudaeorum et saluati sunt et saluandi! *Qui non curuauerunt genu[a][sua] ante Bahal.* Non solum immolando idolis seruitur, sed etiam delinquendo. si enim deus factis negatur, utique et daemones honorantur. 5 *Sic igitur et in hoc tempore.* Sicut ergo tunc non omnes perierunt, ita et nunc aliquanti saluantur. *Reliquiae secundum electionem gratiae saluae factae sunt.* Electio gratiae fides est, sicut opera electio legis. ceterum quae electio, ubi nulla diuersitas meritorum? 6 *Si autem gratia, [iam] non ex operibus.* Ne dicerent illi de quibus Heliae dicitur: 'iusti erant, isti uero peccatores quo modo electi sunt?,' subiecit quia et ipsi gratis saluati sint, sicut gentes. *Alioquin gratia iam non est gratia.* Quia gratuito munere gratia appellatur. 7 *Quod ergo [quod] quaerebat Istrahel, hoc non est consecutus?* Ideo totus Istrahel non est iustitiam consecutus, quia eam non ex fide quaerebat, sed ex solis operibus legis se iustificari putabat, cum maxima legis mandata contemneret. unde a saluatore arguuntur culicem liquantes et camelum gluttientes. *Electio autem consecuta est.* Qui per fidem electi sunt. *Ceteri uero excaecati sunt,* 8 *sicut scriptum est.* Ceteri per infidelitatem excaecati sunt, sicut scriptum est: 'nisi credideritis, nec

19 cf. *Matth. xxiii 24 22 *Esai. vii 9

1 prophetae B tanta MNG tantum C latuerint G 3 saluandi] +erunt V curuata sunt G genu AV(=vg) sua *add.* B ante *om.* H_1(=vg) 4 immolandum H_1[a]emulando H_2 etiam] et quam SR* relinquendo G 5 si] sed G deus] dicitur C* 6 igitur] ergo AHGVCas(=vg) 7 **reliquiae A reliqui ES 8 saluae] salui ES *om.* V (=vg) facti H_1 electio]+enim G 9 legis]+est G quae] quia et V 10 meritorum]+est R autem] enim H_2 iam *om.* AVCas(=vg) 11 dicerint MN* heliae] alii M alie (*corr. m*2 aliis) N alibi C erant isti *om.* H_2 12 peccatores] factores H_2 *hic punctum habet* V, *non post* erant+sunt Cas modo]+ergo VCas subicit V 13 gratia G saluandi R sunt HG sicut]+et HG 14 quia]+in M+a* N+a CGSd gratuitum ER*(?) gratiae tum S gratuitu MN*G gratia *om.* H_1 quod] quid AHGVCas(=vg) 15 quod *om.* B quęrebant A* ideo]+autem Sd ∽is. tot. HG 16 ∽non est cons. iust. ESd ∽iust. non est cons. G iustitiam *om.* Cas eam] *om.* G iam Sd 17 operibus] honoribus B oneribus V iustificare H(—C) putabant A*Sd 18 maxime E cetera Cas a] *om.* R*G* et M 19 arguentes MN* liquentes R,N corr.,Sd et *om.* Sd cam.]+inmanem beluam V+autem Sd 21 sicut] *praem.* in esaia H_1 22 crederitis SRM non HCas

intellegetis.' *Dedit illis deus spiritum compunctionis, oculos ut non uideant, et aures ut non audiant.* [Scriptura dicit:] 'ante hominem uita et mors; quod placuerit ei, dabitur illi,' ne libertas scilicet tollatur arbitrii. dei ergo dare permittere est; spiritum autem compunctionis, quem desiderabant: semper enim uerbis dei fuerunt increduli. nam si uoluissent habere spiritum fidei, accepissent. sed [et] nunc Christiani qui de resurrectione dubitant [et] praemio ac gehenna, similem sibi spiritum quaesierunt: hoc enim loco propheta de infidelibus et peccatoribus loquebatur. *Usque in* [*h*]*odiernum diem.* Usque quo conuerta[n]tur, sicut de uelamine cordis ad Corinthios dicit. 9 [*Sicut*] *et Dauid dicit: Fiat mensa eorum in laqueum et in captionem et in scandalum et in retributionem illis.* 10 *obscurentur oculi eorum ut non uideant, et dorsum eorum semper incurua.* [Aliter: Semper incurua onere peccatorum, ut non dimittantur nisi crediderint.] [Mensa] qua in passione Christi laetati sunt, pascha comedentes. hoc enim de illis prophetatur qui saluatorem aceto et felle potarunt, et tamen ipsis dicit Petrus: 'et nunc scio quia per ignorantiam fecistis hoc': 'paenitemini ergo et baptizetur unus quisque uestrum.' et Paulus ipse post modicum ait: 'et illi, si non permanserint in incredulitate, inseruntur,' ut sciamus quia spiritus conpunctionis facultatem illis non abstulit conuertendi. denique statim [apostolus]

2 Eccli. xv 17 11 cf. 2 Cor. iii 15 17 cf. Matth. xxvii 34, 48
18 *Act. iii 17 19 *Act. ii 38 20 *Rom. xi 23

1 intellegitis H(—N*m*2,C)GV eis H_2 deus *om.* Cas computationis B 2 scriptura dicit *add.* A 3 uita] uitam uita MN uitam S 4 promittere RH_2 5 spiritus B autem *om.* G quem] quae V desid.]+habebant V 6 ⤻dei uerbis B habitare N 7 piritum G* et *om.* B 8 resurrectionem H_1 et *om.* B praemium H ac] et Cas gehennam H 9 propheta *tr. ante* loquebatur B 10 et peccatoribus *om.* H pecc.] peccantibus VCas loquitur H hod.] od. A 11 quo *om.* Sd conuertatur B 12 sicut *add.* B et] *praem.* in psalmo LXVIII ER dixit Cas^{ed} eorum (ipsorum G)]+coram ipsis H_1GSd 13 in (*pr.*) *om.* SRNC ipsis Cas 14 eorum] iudeorum B* ut non] ne AHGVCas (=vg) eorum] illorum AESGVCas (=vg) 15 aliter—crediderint *om.* A onera H_1N* dim.] dimittentur G+eis V 16 cred.]+in christo V mensa *om.* BHGVSd qua] quia BHGVSd laetati] beati E 18 potauerunt BRCas potabant Sd 19 nunc]+fratres Cas quoniam V hoc] hanc rem V 20 ⤻ipse paulus BHGV 21 modum H_2G in *om.* G incredulitatem MN 22 inserentur BHGVCas *fort. recte* sciatis B quoniam V 23 apostolus *add.* A

ipse se soluit. 11 *Dico igitur: numquit sic offenderunt.* Modo iterum partem reuelat Iudaeorum. *Ut caderent? absit!* Non penitus et inremediabiliter ceciderunt. *Sed illorum dilecto salus gentium, ut illos aemulentur.* Usque adeo illos dilexit, ut propter salutem illorum gentes uocarentur, quo eas uidentes ad regnum dei admitti uel sic facilius conuertantur. 12 *Quod si delictum illorum diuitiae sunt mundi, et diminutio eorum diuitiae gentium, quanto magis plenitudo eorum!* Si delictum illorum tantum uobis profuit, ut sine operibus legis uos illis faceret coheredes, et si pauci eorum credentes omnes uos ad salutem uoca[ue]runt, quanto magis, si omnes crederent, prodesse uobis poterant per doctrinam! 13 *Uobis enim dico gentibus.* Uult ostendere se ad Iudaeorum salutem magnopere festinare. *Quam diu ego sum gentium apostolus, ministerium meum inlustrabo.* Quam diu fuero in corpore constitutus, honorificabo ministerium meum, dum exemplo meo plures illorum saluare contendo. 14 *Si quo modo aemuler carnem meam.* Ut omni modo talem me exhibeam ut me desiderent imitari. *Ut saluos faciam aliquos ex illis.* Uel aliquantos, si non uolunt omnes. 15 *Si enim amissio eorum reconciliatio est mundi.* Repetit quod dixerat superius. *Quae* [*est*] *adsumptio, nis*[*i*] *uita ex mortuis?* Unde gentibus adsumptio, nis[i] ex

9 cf. Rom. iii 28 15 cf. 2 Cor. v 6 etc.

1 se soluit] resoluit B soluit HGV igitur] ergo AHGVCas (=vg) 2 iterum] igitur B releuat ASH_2GV iudaorum V 3 pen.] in pen. MN et] nec V inremeabiliter G* dilecto *scripsi* delicto (*m*2 delicti) A delicto BH_2GVCas^{ed} (=vg) delictum H_1Cas^{cod} 4 sal.]+est Cas gentibus BH_1VCas (=vg) illos *om.* Cas 5 ∽ill. sal. BCas illorum]eorum V saluarentur Cas 6 permitti V conuerterentur HGCas 7 eorum G sunt *om.* G mundo V 8 diuitiae]+sunt G 9 illorum] eorum ERCas tanto ES nobis G uos illis] uos illos ER* *om.* H_2 10 et] ut H_2 11 uocarunt BH(—R)GVSd *fort. recte* crediderint H crediderunt E 12 uobis] nobis G ∽pot. uob. E poterunt $Cas^{cod}Sd^{cod}$ per]ad Cas enim] autem Sd 13 se *om.* H_1 iudaeorum *om.* G magnoperis H_1 14 quamdiu]+quidem H_2GCas (=vg) 15 meum] me enim B nostrum E inlustrabo $BCas^{expos}$ honorificabo AHGVCasSd (=vg) 16 meum] nostrum H_1G 17 illorum] eorum BHG aemuler] ad aemulandum prouocem HGCas(Sd) (=vg) 18 ut omni] si quo (+cumque Cas) VCas ∽me talem V ut] quatinus Sd desiderint MN* 19 ut] et HVCas (=vg) et ut (ut *exp.*) G uel] ut G si non uolunt] quia nolunt BECas quia non uolunt HV 21 dixerat] dictum est G est *om.* AVCas (=vg) adsumptio nisi] adsumptionis BS 22 uitę B,N corr. adsumptio nisi] assumptionis B

illorum uiuerent morte? [Siue:] Ex Iudaeis mortuis Christus uel apostoli uita fuerunt gentibus. Siue: Si quos inde liberauero, ad uestram proficient uitam. 16 *Quod si delibatio sancta* [*est*], *et massa.* Si qui crediderunt pauci sancti sunt, et omnes, si credant. *Et si radix sancta, et rami.* Radix patriarcharum. hoc est: et primi et nouissimi sancti ex ipsis sunt. 17 *Quod si aliqui ex ramis fracti sunt.* Non propter te illi fracti sunt, sed propter ea tu insertus es, quia illi sunt fracti. *Tu autem, cum esses oleaster.* Olea quidem, sed inculta atque siluestris. *Insertus es in illis, et socius factus es radicis* [*et*] *pinguedinis oliuae.* Radicis patrum; pinguedinis Christi. 18 *Noli gloriari aduersum ramos: quod si gloriaris, non tu radicem portas, sed radix te.* Noli de illorum perditione gaudere; alioquin audies quia non illi per te stant, sed tu per illos, nec tu illis uitam praestas, sed illi tibi. 19 *Dicis ergo:* [*si*] *fracti sunt rami, ut ego insererer,* 20 *bene in incredulitate fracti sunt.* Dicis illos ideo fractos ut tu inseraris. uideamus si propter ea, et non magis propter incredulitatem suam ceciderunt. *Tu autem fide stas.* Non quo personam tuam deus acceperit, et illos sine causa proiecerit. *Noli altum sapere, sed time.* Quidam hunc locum non intellegentes, nec adtendentes causam uel personas de qua et quibus loquitur apostolus, putant hic sapientiae

19 cf. Gal. ii 6 etc.

1 uiuerint MN* mortem $B H_1$ siue *add.* AG aliter V mortuus NCV 2 apostolus G fu.]+assumptioni Cas siue *om.* Sd si *om.* $A^* H_2$ 3 proficiant G* deliberatio B 4 est *om.* B si]+illi HG cred. pauc.]pauc. ex eis (ex illis MN de illis C ex eis G) cred. HG omnes]+sancti Sd 5 si] sic BS si credant]qui credunt H_2 si credunt V si (*alt.*)]sit B patriarchae H_1G corr. (?)+rami apostoli HG 6 et (*pr.*)] in B *om.* GSd sancti *om.* SR sunt *om.* Sd 7 illi *om.* H 8 ∽tu propter illos V ea]illos BHGVSd tu]+autem R illi *om.* V sunt *om.* Sd ∽fr. sunt HGCas 9 ∽ol. esses (sis G) AHGVCas (=vg) atque] *om.* Cas ac Sd 10 factus es *tr. post* oliuae AHGCas (=vg) ∽ping. et rad. A et *om.* B radices SRV 11 patruum MN* 12 aduersus AHGVCasSd (=vg) si]+tu G tu]tu* G portat B 13 audiens H_1 14 quod HG illi *om.* G ∽uitam illis B 15 dices N si *om.* AHGVCasSd (=vg) 16 inserar AHGVCas (=vg) in incredul.] propter incredulitatem AH(-e E)GVCas (=vg) sunt]+rami M dicis]+tu HG ∽ideo illos fractos (ideo fractos illos C) HG 18 tu—stas *bis* A 19 sta HGSd quo] enim BH(*om.* C)GV ∽deus pers. tuam H_1 acciperet H_1C accepit V 20 proicerit E proiceret C proiecit V 21 nec attendentes *bis* B 22 et]+a S uel de Sd loquatur V sapientiam BHGVSd

[studium] esse prohibitum. quod si ita est, secundum illos inuenietur sibi ipse contrarius qui hic uetat quod alibi, ut Ephesii et ceteri accipiant, [magnis supplicationibus] a domino deprecatur. 'Noli' ergo 'altum sapere' hoc est: noli contra eos superbus esse. 21 *Si enim deus naturalibus ramis non pepercit, ne forte nec tibi parcat.* Si illis non pepercit propter incredulitatem, qui ex radice sancta sunt, quanto minus tibi, si peccaueris! 22 *Uide ergo bonitatem et seueritatem dei.* Contra eos qui alium deum iustum, alium adserunt bonum; et contra eos qui negant deum in peccantibus uindicare. *In eos quidem qui ceciderunt, seueritatem: in te autem bonitatem.* Quia et illi iuste fracti sunt et tu clementer insertus. *Si permanseris in bonitate[m].* In fide quae tibi dei bonitate collata est. *Alioquin et tu excideris.* 23 [*sed*] *et illi, si non permanserint in incredulitate, inserentur.* Si[n] uero [uterque se mutet,] et tu seueritatem senties et illi bonitatem. *Potens est enim deus iterum inserere illos.* Apud homines quidem inpossibile est aridos surculos reformare, apud deum omnia possibilia sunt atque facilia. 24 *Nam si tu ex naturali excisus es oleastro.* Qui[a] iam [ollim] patres eorum, naturalem obliti legem, deg[en]erauerant a natura, et per successiones peccandi, consuetudine permanente, quasi naturaliter amari et infructuosi esse coeperant. *Et contra naturam insertus es in bonam oliuam, quanto magis hi secun-*

3 cf. Eph. v 15; cf. Rom. xvi 19 17 cf. Matth. xix 26

1 studium *om.* BHGVSd prohibitam BH(habetam M uetitam N corr. *in ras.*)GVSd 2 inuenitur H_2 ipse] ipsi S esse M ut] et G 3 eph(-f-)esi H(—C)GSd magnis supplicationibus *om.* B magis SN supplicationis MN a domino] ad dominum HG 4 noli—esse *om.* V 5 ⤻esse sup. (summus G) BHGSd 6 illos A peparcit B 7 sancta] sua H_2 quanto] multo BHGV 9 iustum] putant iustum et G 10 in (*pr.*) *om.* H_2 11 bonitatem]+dei HGVCas (=vg) 12 insertus]+es HVCas bonitate AHGVCas (=vg) 13 quae tibi] quia et ibi (*corr.* quae ibi) G bonitatem B consolata B 14 sed et illi] et illi autem V sed *om.* B 15 sin] si B uterque —mutet *add.* AG et *om.* A*H seruitutem MN* 16 ille V ⤻enim est H_2 ⤻iterum deus H_2 iterum] iter si B 17 sarculos E sorculos S surculos(u *pr. in ras.*) R 18 deum]+autem GVCasSd sunt *om.* Sd ⤻et facilia sunt H_1G sunt et facta H_2 19 ex *om.* R qui B ollim *om.* BCas^{cod} 20 ⤻obl. nat. Cas ⤻leg. obl. BHGVSd degerauerant B degenerauerunt H_2GSd$^{ed\ cod}$ 21 consuetudinem H_1 22 quas G ceperant A ceperunt B coeperunt V(Cas)Sd *fort. recte* 23 est MN hi] hii AESG *om.* MN

dum [*suam*] *naturam inserentur suae oliuae!* Contra naturam est oliuae inserere oleastrum, qui[a] magis ramus solet radicis uim mutare quam radix ramorum in suam ue[r]tere qualitatem. 25 *Nolo enim ignorare uos, fratres.* Et hoc totum ne contra illos superbiant gentes. *Mysterium hoc.* Arcanum quod hominibus ignotum est, qua re saluatae sint gentes, quia occasione[m] eis salutis etiam caecitas praestitit Istrahel. *Ut non sitis ipsi uobis sapientes.* Ne secundum humanam sapientiam dicatis: 'Nos deus elegit et illos abiecit.' *Quia caecitas ex parte Istrahel contigit.* In tantum Istrahel et delicta et perfidia occuparunt, ut ueniret tempus quo gentes omnes admitterentur ad uitam, et ita omnis Istrahel per fidem solam saluaretur, quo modo gentium plenitudo, ut aequales essent in Christo, quia aequales fuerant in delictis. *Donec plenitudo gentium intraret,* 26 *et sic omnis Istrahel saluus fieret.* Tam diu permansit donec gentes saluari uiderent, quia omnes uocati sunt ad salutem. Siue: Ex Iuda et Istrahel, ex lege scilicet. [*Sicut*] *scriptum est: Ueniet ex Sion qui eripiat et auertat inpietatem* [*ex*] *Iacob.* Quidam haec omnia futura existimant: quibus respondendum est: 'Ergo et hoc testimonium, "ueniet ex Sion qui eripiat" Istrahel, adhuc futurum est, et rursum Christus aduenient liberare, et, [si] a deo pro tempore excaecati sunt, et non a semet ipsis, quid de illis [fiet], qui modo pereunt non credentes?' 27 *Et hoc illis*

1 suam *om.* AHGVCas (=vg) 2 ⤻oliuae est Sd ⤻oleast. ol. ins. Cas insere V oleastro H_2 qui B ramis B ramos E,R (*corr.* rami),N solent R corr. ⤻uim rad. HG 3 mutari H(—C) ramorum] rami amorem V uetere B 4 enim] autem V ⤻uos ign. AHGVCas (=vg) et *om.* HG ⤻contra illos ne HG eos Cas 5 gentes]+contra illos G ministerium R* omnibus MC 6 sunt Sd occasione B 7 eis] eius GV perstetit MN* israhelelis G corr. ⤻uobis ipsis AERCGCasSd (=vg) uobis ipsi SH_2V 8 secundum]+uestram V 9 et *om.* H_2 obiecit SR ⤻ex parte *om.* V ⤻cont. is. A cont. in is. HGVCas (=vg) 10 praesidia MN 11 ad] in Sd 12 omnes E*SN ⤻sol. fid. G 13 ut] ut ut A uita H christa A quia] in A* quę B inequales A*E 14 fuerunt H_2G et *om.* V sic *om.* ES 15 omnes H_1N* saluos R*M fierit MN* permansit] permanet H_2+cecitas V 16 saluare H_1 uiderint H_2 qui ER 17 ex] etiam B et non G et V iudę et] *iudę A iudaei et V ex] et H sicut] *om.* B *praem.* in esaia H_1 ueniat MN* 18 auertet V (=vg) inpietatem] captitates A impietates VCas (=vg) ex] *om.* A ab HGVCas (=vg) 20 ueniet—istrahel *om.* V 21 et] ut HG rursus RV christum B aduenient H_2 ueniet G si *add.* A,Cm2,V 23 fiet *add.* A qui] quo HG

a me testamentum, cum abstulero peccata eorum. Testamentum nouum quod promittit Hieremias, quod non nisi noui abolitis peccatis accipient. 28 [*Fratres*] *secundum euangelium quidem inimici propter uos.* Inimici mihi sunt quia uobis praedico Christum[, sicut ipse alibi ait]: 'prohibentes nos [gentibus loqui ut saluae fiant.' *Secundum electionem autem carissimi propter patres.* Si autem credant, carissimi sunt, dupliciter commendati. 29 *Sine paenitentia enim sunt dona et uocatio dei.* Si crediderint, non illis poterunt imputari peccata,] quia deum non paenitet Abrahae semini promisisse. Siue: Illi sine adflictione paenitentiae, si crediderint, saluabuntur. 30 *Sicut enim aliquando et uos non credidistis deo.* Quando athuc illi credebant. *Nunc autem misericordiam consecuti estis propter illorum diffidentiam.* Non uestro merito. 31 *Ita et isti nunc non crediderunt in uestra misericordia.* Misericordia gentium Christus est. *Ut et ipsi misericordiam consequantur.* In tantum non crediderunt ut et ipsi non operibus suis [non] iustificentur, sed misericordia, sicut uos. 32 *Conclusit enim omnia deus in incredulitate*[*m*]. Non ui inclusit, sed ratione conclusit quos inuenit in incredulitate: hoc est, Iudaeos omnes et gentes. hos conclusit quia ante Iudaei peccatores tantum erant, non etiam perfidi: postquam autem Christo non crediderunt, gentibus sunt aequales, et omnes similiter miseri-

2 Hierem. xxxi 31 4 cf. 1 Cor. i 23 etc. 5 1 Thess. ii 16 17 cf. Rom. iv 2

1 test. (*alt.*)]+scilicet Sd 2 ⤳hier. prom. Cas promisit BH(misit MN)G abolitis] obolitis G+per baptismum Sd 3 accipiunt Sd fratres *om.* AHGVCas (=vg) 4 amici B proter (?) G quia] propter quae (—R, N corr., C corr., G quod, N* qui) HG 5 christum *om.* GCas sicut—ait *add.* A prohibentibus H_2 *a* gentibus (*uide uol.* I, *p.* 217) *def.* B nos] non E apostolos Sd 6 fient H_1 carissimi]+sunt H_2 8 enim *om* A* donationes SdD 9 crediderunt A*H_1 poterant A* quia *post lacunam incipit* B 10 dominum HCas^{ed} ⤳sem. ab. Cas semen H 11 illis A*SMN* crediderunt A*E* 12 ⤳et uos aliquando HG credidisti G 13 ⤳illi adhuc H_2 14 incredulitatem AHGCas (=vg) non uestro] nunc uero H_2 ⤳mer. ues. Cas 15 non *om.* E uestram misericordiam BH_2G (=vg) 16 est *om.* G 17 non (*alt.*) *om.* H_1 op.]ex op. Cas suis *om.* Cas non *add.* BH_1 18 misericordiam E*SM sicut]+et C 19 ⤳deus omnia AHGVCasSd (=vg) incredulitate BHGVCasSd incredulitatem A (=vg) non—conclusit *om.* Cas ui inclusit] indurauit B 20 incredulitatem M iudaeos *om.* N ⤳et omnes B 21 hos] hoc AH antea HG tantum *om.* Cas 22 etiam *om.* Cas christum HG

cordiam consequuntur. *Ut omnibus misereatur.* Haec facit causa ut omnibus misereatur. 33 *O altitudo diuitiarum sapientiae et scientiae dei!* Laudat sapientiam dei qui tam diu expectauit secundum praescientiam donec omnes misericordia indigerent, ut omnibus de falsa iactantia operum gloria tolleretur. *Quam inscrutabilia sunt iudicia eius.* 'Iudicia' dei 'abyssus multa': ad liquidum enim conprehendi non possunt. *Et inuestigabiles uiae eius.* Id est, cogitatio dispositionum eius. 34 *Quis enim cognouit sensum domini?* [Ante nemo cognouit; nam in praesenti ipse Paulus utique sciebat qui aliis ostendebat, dicens: 'Nos autem sensum domini habemus.' Siue: Sine lege ipsius et gratia per se nemo cognouit, et nemo peculiari dei confabulatione instructus doctrina eius non indiget.] *Aut quis eius consiliarius fuit?* Ut eius nouerit arcana sacramenta. 35 *Aut quis prior dedit ei, et reddetur illi?* Quis prior fecit aliquit boni, ut non dei misericordia[m] glorificet, sed suo [se] merito [recepisse] glorietur? 36 *Quoniam ex ipso et per ipsum et in ipso* [*sunt*] *omnia.* Ab ipso omnis creatura accepit initium et per ipsum regitur, et in ipso omnia concluduntur nec ipse continetur ab ulla [factura]. *Ipsi gloria in saecula* [*saeculorum*]. *amen.* Ipse solus glorificandus est, cuius est etiam

6 Ps. xxxv 7 11 *1 Cor. ii 16 20 cf. Sap. i 7

1 omnium HCas (=vg) haec facit causa] hęc fuit causa B hac de causa H de hac causa G haec (hac Cas^{cod}) fecit causa V Cas 2 ut omnibus misereatur *om.* HG sapientiam A 3 laudant MN* quae ACG expectant MN*(N corr. expectat) 4 praesentiam EN misericordiam BE*R*N*G*V indigissent H_2 (indiguissent C) 5 gloriam MN* 6 inscrutabilia GSdD inconprehensi(e A)bilia ABHVCas (=vg) iudicia (*pr.*)] opera B iudicia (*alt.*)] lucidia B+enim G corr. dei *om.* A* 7 ad liquidum] aliqui dum ESMG* conprehendere H_1 adprehendi G inuestigabilis AM 8 illius H_2 cogitationes V disp. eius *om.* A dispensationum Sd 9 ante *incipit lacuna in* B (*uide uol.* I, *p.* 217) 10 paulus *om.* V qui] quia H_2 11 dicens] *om.* HGSd et qui dixit V nos—habemus *om.* Sd 12 et gratia *om.* HVSd 13 deo H_1 instruens V doctrinam SR*NV eius *om.*HGV indiget] indigit M*N*+legis HGV aut *post lacunam inc.* B 14 ∽cons. eius AHGCas (=vg) arcana *om.* H 15 ei] illi AHGVCas (=vg) et *om.* R* reddetur illi] retribuetur ei AHGVCas (=vg) fecerit H_1 16 ut] et MN non]nisi B *om.* C misericordia AE misericordia(-am C)non H_2 suo]uo A*suum G*(?) se *om.* B ∽mer. se Cas 17 recepisse] *om.* B percepisse R 18 sunt *add.* BHGCas (=vg) omnis] omnes E*N* ∽init. acc. V 19 concludantur G* 20 ullo BHGV factura *om.* BHGV saeculorum *om.* AH_1VCas (=vg) 21 amen *om.* H_2 est (*alt.*) *om.* G*

quod sumus et uiuimus ac mouemur. simul etiam contra Arrianos facit hic locus, cum dicitur deus id[em] esse ex quo omnia et per quem omnia facta monstrantur, si quidem per uerbum in principio omnia facta euangelista signauit, et quod de filio euangelista testatur, hoc apostolus per unitatis mysterium in patre intellegendum edocet et credendum. 1 *Obsecro itaque uos, fratres.* Quia de sensu [domini] dixerat, modo docet quales se exhibere debeant ut sensum domini habere mereantur. *Per misericordiam dei.* Qua maius nihil habebant, quia per ipsam fuerant liberati. *Ut exhibeatis corpora uestra.* [Quanto magis animam!] Non animalium, [sic]ut in lege, quae tamen, licet in figura fierent, immaculata offerebantur et uiua. *Hostia[m] uiuam, sanctam.* Hoc est, castam et alienam ab omni morte peccati. *Deo placentem.* Deo, non hominibus tantum placete. Siue: Talis ei placet hostia. *Rationabile [sit] obsequium uestrum.* Omne opus bonum tunc placet deo si rationabiliter fiat. nam mercede priuatur, ut puta, si quis hominum causa ieiunet, bonum [obsequium] insipienter facit. ita et de omnibus [uitiis quae uirtutibus] adiacent sentiendum [est]. 2 *Et nolite conformari huic saeculo, sed reformamini in nouitate mentis uestrae, ut probetis quae est uoluntas dei.* Nolite similes esse filiis mundi, qui facti estis

1 cf. Act. xvii 28 3–4 cf. Ioh. i 1, 3 14 cf. Rom. vi 13 etc.

1 uiuemus ES ac]et G moremur M morimur N simul—locus] aliter: Hic locus aduersum arrianos facit V contraria nos (*corr. m*2 contraria non *et postea* uel contra arrianos) G* 2 idem ASH$_2$GV id B id est H$_1$ esse]est B ipse H$_2$ 3 facta—siquidem] *om.* H$_2$ omnia C facta]+esse H$_1$G quidem]+omnia H$_1$G 4 omnia *om.* HG significauit H$_2$ 5 filio]+suo G* 6 in]de BHGV docet H$_2$ et]*om.* H (ac C) 7 senso ES sensum R* domini *om.* B 8 docet]dicit H$_1$ ⤻deb. exh. Cas 9 qua (*om.* A*) maius]quamuis B qua (quam SR*) magis (—C)HG 10 habebant—liberati] est per quam liberati sumus H habebant per quam liberati sumus G hab.]habeant B ipsum V liberati]letati B 11 quanto magis animam *om.* AVSd animam]*om.* B anima G animas Cas animalia V 12 sicut]ut B in]+ueteri Sd licet—fierent *om.* V fiererent A* fierint ESN*fuerint RM 13 hostia A uiuentem AHGVCas (=vg) 14 et *om.* V peccatorum Cas 15 deo]domino H(—C) tantum]*om.* V solum Cas placere B ⤻host. plac. V 16 ration.]+sit GSdD 17 nam]+alias Sd 18 puta]pote Sd qui MN* ieiunat H$_1$ obsequium *om.* B 19 faciet A* uitiis quae uirtutibus *om.* BHV quae]que (*corr. m*2 quae *et postea* et) de G* 20 adiacentibus BHGV est *om.* BHGV confirmari SR*N* 21 sensus uestri AHGVCas (=vg) 22 est]sit AHGVCas (=vg) domini R qui—dei *om.* R qui]quia G

filii dei, sed renouate sensum uestrum per quem regitur corpus et omnia membra diriguntur, ut etiam corporis actus noui fiant, quo possitis uoluntatem dei et sensum eius agnoscere: haec enim non nisi nouo sensu[i] reuelantur. *Quod bonum et beneplacitum et perfectum est.* Hoc est, quod bonum sit et melius et optimum. 3 *Dico enim per gratiam quae data est mihi.* Prohibiturus humanam sapientiam quae praeter legem e[s]t, non sensu proprio loqui se dicit, sed auctoritate gratiae spiritalis. *Omnibus qui sunt inter uos.* Qui sunt sacerdotes siue doctores quorum ceteri sequuntur exemplum. *Non plus sapere quam oportet sapere. sed sapere ad prudentiam.* Plus uult sapere qui illa scrutatur quae lex non dicit: unde et Solomon ait: 'altiora te ne quaesieris et maiora te ne scruteris; sed quae praecepit tibi deus, illa cogita semper.' *Et uni cuique, sicut deus diuisit.* Notandum quod deum dicat spiritum sanctum, quem ad Corinthios adserit dona diuidere singulis prout uult. *Mensuram fidei.* Mensura [fidei] uirtutum intellegenda est gratia, quam non nisi fideles accipiunt. 4 *Sicut enim in uno corpore multa membra habemus.* Per comparationem corporis eos ad concordiam cohortatur, ne uel hinc [com]moueantur quia dona accepere diuersa: non enim poterant omnia habere singuli, ne superbirent nullius egentes, nec omnes ea[n]dem, ut corporis Christi in nobis similitudo

13 *Eccli. iii 21–22 16 cf. 1 Cor. xii 11 17 cf. 1 Cor. xii 28

1 ∽sens. uest. renou. G 2 corporis] corpus G* 3 possetis R*MN*G* possit S 4 sensui] sensu BCas reuelant MN* reuelentur G* reuelatur Cas quod—est] bona et beneplacens et perfecta HGCas (*cf.* vg) 5 placitum Sd et]+quod V sit] est V 6 gratiam]+dei H(—S)GV 7 prohibiturus] prohibet usum E prohibitus sum S prohibitu*** R* prohibitur MN*R prohibetur C humanet(t *eras.*) E humana R corr.,C sapientia R corr.,C quae]qua S *om.* MN propter MN*G per V legem]+dei H_2 8 est] et B ∽se loqui G 9 spiritalis] dei HG Qui] *praem.* omnibus V 10 exempla V 11 oportit V sed sapere *om.* G* sobrietatem AHVCas (=vg) 12 qui]qua M*N* 13 altiora]+a M*N*GSd *fort. recte* scruteris Sd maiora]+a MN*GSd *fort. recte* quaesieris Sd 14 praecipit G ∽deus tibi H_2 et *om.* Cas 15 dicit V ∽sp. sa. dicat deum Cas 16 adserit *om.* H_1 17 mens. (*alt.*)] mensuram H (*corr.* N) de mensura V fidei (*alt.*)] *om.* BN uirtutis E uirtutem SR 18 intelligentiae B intellegendum V gratia *om.* V fidelis MN* accipimus V 19 per] post G 20 ad** A uel *om.* G 21 commoueantur B qua (*corr. m2* qui) G* accipere BH(—C)G*VSd+dona G* non—singuli] et omnia hab. sing. non pot. Sd 23 eandem AG ∽sim. in nob. HG in *om.* Sd

monstretur. *Membra autem omnia non eundem habent actum.* Non enim potest oculus audire nec auris uidere, et cetera similiter. 5 *Ita multi unum corpus sumus in Christo* [*Iesu*]*: singuli autem alter alterius membra.* Ut praestando alter utrum quod habemus, magis ac magis caritas confirmetur. 6 *Habentes autem donationes* [*diuersas*] *secundum gratiam quae data est nobis differentiae.* Donum non ex nostro, sed ex donantis pendet arbitrio, et omnibus quidem credentibus gloria promittitur in futuro, sed qui ita mundum cor habuerit ut hoc mereatur, gratiam uirtutum accipit etiam in praesenti, [quam deus ei donare uoluerit]. *Siue prophetia*[*m*] *secundum rationem fidei.* Fidei, non legis. Siue: Quia fides illa[m] meretur. unus quisque enim tantum accipit quantum credit. 7 *Siue ministerium* [*in*] *ministrando.* Ministerium sacerdotalis uel diaconatus officii. *Siue qui docet, in doctrina,* 8 *qui exhortatur, in exhortando.* Qui docet maior est eo qui exhortatur: exhortari enim pro uiribus suis possunt etiam minus periti. notandum sane quod tertio tantum posuerit. Siue: Quod qua re fecerit spiritalis lector debet agnoscere. *Qui tribuit, in simplicitate.* [Ut] omnibus simpliciter largiatur, cunctos credens bonos esse et indigere qui postulant. *Qui praeest, in sollicitudine.* Qui praeest ecclesiae uel fratribus, debet esse sollicitus. *Qui miseretur, in hilaritate.* Maxime circa [omnes] aegrotos est misericordia exhibenda. Siue: Misericordiae titulus generalis est, qui circa omnes placido exhibendus est

1 monstraretur G ⤻omnia autem membra AHGVCas (=vg) ⤻actum (actuum MN*) habent AHGVCasSd (=vg) 2 oculos H(—RC) aures H(—SC)G et]+sic H *praem.* sic G 3 similiter] sic BSd intellegenda HG *om.* V corpus *om.* V iesu *om.* AHGVCas (=vg) 4 praestando]+in Cas 5 caritas]+in nobis HG 6 donationes]+etc. G corr. diuersas *om.* AHGVCas (=vg) 7 differentes AHGVCas (*sed cf. expos.*) (=vg) 8 e A* ⤻arb. pen. HG et *om.* Zm 9 ita] tam HGZm 10 accepit BH_1(—E) acciperit H_2 11 quam—uoluerit *om.* BHV ⤻ei deus G prophetia B prophetiae H(—C)Zm 12 illa BH meruit Zm 14 in *om.* B sacerdotale R*M* 15 officii] officio R+uel tale aliquod conmissum officii G corr.+in [ad]ministrationem Sd qui (*alt.*)] siue qui Sd 16 exhortando] exhortatione Sd^{cod}D 17 pro uiribus suis *om.* Sd minos E*S hortandum B 19 ⤻deb lec. BHGV 20 ut *om.* BHGV largitur E 21 credendo B bonus R*MN* qui (*pr.*)] quae H(—NF)G petit H(—C corr. petunt)G 23 omnes *add.* B 24 aegrotantes Cas ⤻mis. exh. est Zm est *om.* HG ⤻exh. mis. V misericordiam H(—C)G exhibendo A exhibendam H(—C) exhibendum G

animo. 'hilarem enim datorem diligit deus,' et tristem sine dubio odit, quia 'melius' est 'uerbum bonum super datum.' 9 *Dilectio sine simulatione, exsecrantes malum, adhaerentes bono.* Tota puritas debet esse in Christiano, sicut deus pura lux est: fingere enim seruorum est. et diligamus non lingua tantum, sed opere et ueritate, ita ut etiam, si necesse fuerit, [pro nobis] inuicem moriamur. 10 *Caritate fraterna inuicem benigni.* Ita uos diligite quasi ex una matre generati. *Honore mutuo praeuenientes.* Hoc si semper seruaremus, et caritatem et patientiam [utique] teneremus, sicut alibi ait: 'alter alterutrum maiorem aestimantes.' si enim nos omnibus minores iudicaremus, nec ultro alicui iniuriam faceremus, nec inlatam nobis grauiter doleremus. 11 *Sollicitudine non pigri.* Ne per sollicitudinem saeculi pigri in dei opere efficiamini et inertes. *Spiritu feruentes.* Quia frigidos dominus non amat et in tepidis nausiatur. tunc plane spiritu feruemus si saeculo frigeamus. *Domino seruientes.* Non saeculo ne[c] uitiis, sed omnia propter dominum facientes. 12 *Spe gaudentes.* [Spe, non re praesenti: 'spes' enim 'quae uidetur non est spes.' *In tribulatione patientes.*] Propter gaudium spei futurae omnia sustinete, sicut ait [beatus Iacobus]: 'omne gaudium existi-

1 2 Cor. ix 7 2 cf. Eccli. xviii 16, 17 4 cf. 1 Ioh. i 5 5 cf. 1 Ioh. iii 18 10 cf. *Phil. ii 3 15 cf. Apoc. iii 15, 16 19 Rom. viii 24 21 Iac. i 2

1 et *om.* VCas sine dubio] ergo V 2 est] uest B* *om.* V super] quam V datum]+optimum HG 3 odientes AHGVCas (=vg) 4 bonum RMN christianos BH_1 pura *om.* VCas 5 ∽est seru. G et] ut Sd *om.* Zm non]+uerbo nec V (*cf.* Cas) 6 ueritatem EM uereritate G* ita *om.* Cas si *om.* V fuerit] est Cas 7 pro nobis AGSd *om.* B pro HVZm inuicem *om.* Cas mereamur Sd^{codd} caritatem H(*corr.* RN)GVZm (=vg) fraternitatis AHGVCasZm (=vg) 8 benigni] diligentes AHGVZm (=vg) quasi *bis* (*pr. eras.*) V honorem SR*MV 9 mutuo] inuicem AHGVCasZm (=vg) si] *om.* H_2 enim F seruemus C 10 utique *om.* BHGV haberemus B tenebamus (tenemus R*m*2, teneremus N*m*2, teneamus C) HG seruabamus V alter *om.* H_2G alterutrum] alterum V 11 existimantes SRG 12 ultro (*m*2 *add. mg.* uel altero) G 13 doleremus] deputaremus E sollicitudinem H_1 non pigri] impigri SdD 14 ∽saec. soll. Sd deo G* ∽op. dei V et] uel Sd 15 sspiritu B* deus B 16 nauseam patitur Cas plane] sane V 17 frigeamus] frigidi sumus HGZm nec] ne B neque HG uico E uicos SR* uitis G* 18 omnia—facientes] deo HG redemptori Cas dominum facientes] deum pacientes A spe (*alt.*)—patientes *om.* A 20 gauzium G* ∽fut. sp. Cas 21 ait] scriptum est Zm beatus iacobus *om.* BHGVCasZm

mate[,' et reliqua]. *Orationi instantes.* Instantia orationis nobis praestat [consilium in prosperis et] auxilium in aduersis. 13 *Necessitatibus sanctorum communicantes.* Ministrate eis qui propter Christum sua omnia contemnentes, alienis ad tempus indigent ministeriis. quidam codices habent: *memoriis sanctorum communicantes;* quod ita intellegitur ut meminerint qualiter sancti uel quibus operibus promeruerint deum, et participes eorum fiant imitantes exempla. denique sequitur: *Hospitalitatem sectantes.* Quia et hoc sancti fecerunt, sicut Abraham, sicut Loth, qui etiam inuitos [hospites] detineba[n]t: de qua dicitur: 'per hanc enim quidam latuerunt, angelis hospitio receptis.' 14 [*Benedicite persequentibus uos,*] *benedicite et nolite maledicere.* Ne utrumque nos facere [debere] putaremus: ait enim et beatus Petrus: 'neque maledictum pro maledicto, sed e contrario benedicentes.' 15 *Gaudete cum gaudentibus, flete cum flentibus.* Ut, 'si quid patitur unum membrum, compatiantur omnia membra': sicut [et] Iob ait: 'si non ingemui et lacrimatus sum, cum uiderem homines in necessitate?' et dominus ad fletum Mariae fletibus prouocatur, ut nobis daret exemplum: nec enim pro Lazaro quem erat suscitaturus, flesse credendus est, nec propter infidelitatem

10 cf. Gen. xviii 3, xix 2 11 *Hebr. xiii 2 14 *1 Petr. iii 9
16 1 Cor. xii 26 18 *Iob xxx 25 19 cf. Ioh. xi 33, 35

1 et reliqua *om.* BHGV oratione SR*G instantia] instando H_2 2 consilium in prosperis et *om.* BHGVZm 3 min.] ministrantes Sd 4 sua *om.* Sd contempserunt VCas alienis—ministeriis *om.* V 5 ministris Sd^{codd} ministrationibus Zm quidem B memorii (*corr. m*2 memorię) G 6 ut] quod ES meminerent SR* 7 qualiter] *praem.* in E prom. deum] paruerint deo Cas prom.] promiserint H(—SC) promiserunt S,(*add. m*2 *s.l.* uel promeruerunt)G et] ut B 8 exempla] semper E 9 sicut abraham *om.* VCas 10 sicut] et H_2 hospites *om.* BV detinebat BV cogebat Cas 11 quo V latuerunt] placuerunt BH_2GCas angelos H_2 12 recipientes H_2 susceptis G benedicite persequentibus uos *om.* B persequentes V 13 non *ante* utrumque *add.* G corr. debere] *om.* B *praem.* non C 14 putaremus *tr. post* ne HGCas ait—petrus] sicut et petrus ait V(Cas) et *om.* G neque—maledicto] non reddentes maledictum V(*cf.* Cas) 15 benedicite MN gaudere AHVCas (=vg) 16 flere AHVCas (=vg) ut *om.* Cas 17 quom patiantur B conpatiuntur H(—C)G*Cas+ei G et *om.* BV 18 et] uel HG lacrimatus—necessitate] cetera V hominis H_2 in necessitate] necessitatem H_2 19 dominus] iesus V ad fletum] a fletu MN 20 nec enim] non V quem—susc.] suscitando V 21 flesse credendus est *om.* V fleuisse EG flere H_2 nec] sed G infe(*corr.* i)dilitatem A incredulitatem BHG

illorum qui ei saepe non crediderunt mirabilia facienti. nos autem modo in peruersum flemus cum gaudentibus et gaudemus cum flentibus. siquis enim laudatus fuerit, contristamur: siquis cecid[er]it, exultamus; unde ostendimus nos qui talia facimus de corpore Christi non esse, qui non dolemus de uno membro praeciso, sed et inimici sumus partis nostrae et amici partis aduersae, qui non dolemus de acie nostra uiros fortissimos corruentes, nec gaudemus si uideamus eos fortiter dimicantes, quamuis ipsi[tam]ualidi non simus ad pugnandum. 16 *Id ipsum inuicem* [*de uobis*] *sentientes.* Ut ita alteri sentias sicut tibi. *Non alta sapientes, sed humilibus consentientes.* Superba sapit iste qui [suam] per se ulcisci cupit iniuriam, et non humilibus rebus, id est humilitati, consentit. *Nolite esse prudentes aput uosmet ipsos.* Nolite [in] humana sapientia gloriari, sed stulti estote saeculo, ut domino sitis sapientes, sicut scriptum est: 'beatus [uir] quem tu erudieris, domine, et de lege tua docueris eum.' 17 *Nulli malum pro malo reddentes.* Humana sapientia est si quaeras uicem reddere inimicis: stultitia enim est in hoc saeculo si percutie[n]t[i et] aliam [maxillam praebere uolueris. quod si tantae patientiae et humilitatis fueris, non solum aput dominum, sed et aput omnes homines

5 cf. Eph. iv 12 etc. 16 *Ps. xciii 12 19 cf. *Matt. v 39

1 illorum] eorum H_2G ei] eis B crediderant V *fort. recte* 2 autem modo *om.* V modo in peruersum] modo in (⤻in modo E) peruerso HGCas 3 enim] autem H_2 4 cecidit B cadit Cas exaltamus ER* exaltemus S exultemus N* 5 qui talia facimus *om.* V qui (*pr.*)] quia BS 6 pretiso S precioso MN et *om.* HGV 7 aduersam A* quia A dolemus *om.* G* acia nrēa G* 8 fortissimus ER* uiderimus V 9 tam *om.* B sumus B pugnam V 10 id] in id ES de uobis *om.* AHGVCas (= vg) alteris MN* alii V sentientes B* sentiatis HG 11 tibi] uobismet ipsis HG cons.]+ut ita alteri sentias sicut tibi *hic repetit perperam* B 12 superbe Cas, Zm (codd. nonnull.) iste *om.* VCas suam] *om.* B suum H_2 13 humilitate R*MN* consentiat H_2(—F) 14 ⤻prud. esse H_1G in *om.* A 15 saec.] in hoc saec. Cas ⤻sitis domino BHVZm domino] deo G *om.* Cas 16 uir] *om.* AVCasSd homo HGZm 17 nulli] noli M non N 18 ⤻sap. hum. Cas quaeramus HGZm 19 percutienti et aliam] percutiet alium B *quae post uerba def.* B *def. codex usque ad p.* 104 *u.* 20 abiciamus, *cuius in locum, quod ad textum Paulinum attinet, citabo* D ⤻max. praebeas et alteram Cas et] te R corr. *om.* V ⤻uol. praeb. max. V 20 praeb. uol.] praebeamus Zm quod] qui Cas humil.] benignitatis Cas 21 fuerimus Zm deum H_2GV(Cas) Zm et] etiam H_2VCasZm omnes *om.* G

poteris probabilis apparere. *Prouidentes bona non tantum coram deo, sed etiam coram hominibus.* Tantum caue ne ideo facias ut non deo, sed solis hominibus placere desideres. 18 *Si fieri potest, quod ex uobis est, cum omnibus hominibus pacem habentes.* Quod uestrum est, uos pacem cum omnibus habetote, et dicite cum propheta: 'cum his qui oderant pacem, eram pacificus,' obtantes scilicet conuersionem eorum atque salutem. Siue: In uobis est ut fieri possit. 19 *Non uosmet ipsos defendentes, carissimi, sed date locum irae.* Aut fugiendo, aut permittendo uobis noceri. *Scriptum est enim: Mihi uindictam: ego retribuam, dicit dominus.* Ego quasi meam, dicit dominus, non quasi uestram iniuriam uindicabo, quoniam dicit propheta: 'qui uos tangit, tamquam qui tangat pupillam oculi ipsius.' 20 *Sed si esurit inimicus tuus, ciba illum: si sitit, potum da illi.* Noli illi negare quod deus nulli negat, quamuis sit blasphemus et impius. *Hoc enim faciens, carbones ignis congeres supra caput eius.* Ut cum sibi carbones intellexerit per tuam indebitam misericordiam congregari, excutiat eos, id est, conuertatur, et diligat te quem aliquando perosum habuerat. ceterum non est misericordia, sed crudelitas, si ideo eam facias ut illi aliquit peius eueniat, pro quo dominum deprecari iuberis. 21 *Noli uinci a malo, sed uince in bono malum.* Ille dicitur uicisse qui alterum ad suam duxerit partem, sicut

6 *Ps. cxix 6–7 13 *Zach. ii 8(12)

def. B 1 poterimus Zm reprobabilis G* probabiles Zm tantum] solum D 2 coram (*alt.*)]+omnibus SRCas hominibus *om.* H(—SC) 3 deo]+et hominibus V et homini Cas sed]+ut VCas 4 hominibus *om.* H(—SC) 5 ∽cum omn. pac. HGZm 6 cum propheta *om.* Zm oderunt E*RH$_2$Cas 7 illorum H$_2$ 8 siue]+quae (quo, *corr.* quod C) H+q (*corr. m*2 quae *et postea* quod) G est *om.* EG* ut]+si H 9 aut—noceri] noceri uos, aut dimittendo aut fugiendo G 10 uobis *om.* HVSdZm noceri] nocere HZm *om.* V 11 uindictam]+et D dicit dominus *om.* VCas quasi *om.* VCas 12 iniuriam *om.* V 13 ∽dicit enim Zm dicit propheta *om.* VCas tangat] tangit H$_1$CVZm 14 sed *om.* VSd esurierit H(—E)GVCasZmD (=vg) 15 sitat V 16 faciendo V 17 ignis *om.* D congerens E congeris SRH$_2$(—C)G*V congregabis D super HGCasZmD (=vg) ∽int. sibi carb. Cas ∽int. carb. Zm 18 ∽mis. indeb. G excutiat eos] excitat eos (*corr. m*2 excitatur) G 19 id] hoc HGV ∽hab. al. perosum (odibilem perosum N) HGVZm 20 ceterum] nam Cas 21 ∽illam ideo Cas hoc facis Zm deum H 22 ∽praeci(-e-)peris depr[a]ec. HGV uince] uinci MN* bonum MN* 23 illi EM*G* uic. qui alt.] uic. alt. qui eum HGZm alt. uic. qui eum V traxerit Cas

hereticum uel paganum. si ergo te fecerit sibi uicem reddere, ille te uicit, sibi similem faciendo: si autem per patientiam tuam feceris eum cessare ab iniuria, tu uicisti. 1 *Omnis anima potestatibus sublimioribus subdita sit.* Haec causa aduersus illos prolata est qui se putabant ita debere libertate Christiana uti, ut nulli aut honorem deferrent aut tributa penderent. quocumque ergo modo eos humiliare desiderat, ne forte propter superbiam magis quam propter deum contumeliam patiantur. ideo docet illos humilitate tempus redimere. Aliter: Possunt sublimiores potestates ecclesiasticae dignitates intellegi. *Non est enim potestas nisi a deo.* Et quo modo deus dicit per prophetam de quibusdam: 'regnauerunt, et non per me'? *Quae autem sunt, a deo ordinatae sunt.* Si de saeculi potestatibus dicere uideatur, non ideo omnes iustae erunt, etiam si a deo exordium acceperunt. secundum desiderium enim unius cuiusque dantur: nam dicit Salomon: 'quoniam data est uobis potestas a deo. sed cum essetis ministri regni illius, iudicastis non recte. horrende et cito apparebit uobis,' et cetera. constituitur enim a deo ut iuste iudicet, et ut peccatores habeant quod timere, ne peccent. 2 *Itaque qui resistit potestati, dei ordinationi resistit: qui autem resistunt ipsi sibi damnationem adquirunt.* Simul ad Rahab dicitur: 'qui exierit foras, ipse sibi reus erit.' 3 *Nam principes non*

9 cf. Eph. v 16, Col. iv 5 12 *Os. viii 4 16 *Sap. vi 3, 4, 5 22 *Ios. ii 19

1 uel] aut Cas te] tibi H_1G ⌣sibi fec. C 2 te** A similem]+te R *def.* B 3 uicisti]+eum RZm omnis—sit] omnibus pot. subl. *pro* pot. subl. Sd *cod. Bamb.* sublimitatibus) subditi estote SdD 4 haec] omnis haec Cas aduersum Cas 5 eos CG debere] habere(ha *in ras.*) G libertatem christianam H(—C)G 6 uti *om.* H_1 nulli aut] aut nulli H_1G nulli H_2Sd differrent R*MNG deperderent H_1G* dependerint MN redderent Cas 8 contumelia MN* 9 ideoque HGSd humilitatem R*MN 10 aliter] siue V possunt] quod HGV subl.]+sint V ⌣aeccl. pot. V dignitates] dignitatis H_2 *om.* V 11 intellegantur HGV. est] estis V potestas]+data H_2 et quo m.] quom. ergo V deus dicit per prophetam] propheta dicit V 12 de quibusdam *om.* HGV et *om.* V per] ex HG 13 domino D ordinata H(—SM)GCasD seculo G* 14 dic. uid.] hoc dicit V omnes *om.* HGV 15 etiam *om.* V secundum] *praem.* si G*m2* 16 enim *om.* H_1G nam] quia Cas dicit]+te (*eras.*) A 18 ⌣non recte (recta Cas) iud. HGVCas 19 a deo *om.* Cas 20 timent (*m2* timeant) C nec R*N peccant G* 21 ordinationis S ordinationem M ordinatione G 22 ⌣adq. damn. N damnationem *om.* M dixerunt N 23 foras] domum foris V ipsi ES principes] principis G* qui principantur SdD

sunt timori boni operis, sed mali. Malus debet timere potestatem, nam bonus non habet quod timeat, qui si iniuste occiditur, gloriatur. *Uis autem non timere potestatem?* Accipe consilium meum et numquam timebis. *Bonum fac, et habebis laudem ex illa.* Ipsa damnatio malorum laus est bonorum. 4 *Dei etenim minister est tibi in bonum.* Quia pro tua sollicitus est quiete. *Si autem malum feceris, time: non enim sine causa gladium portat.* Et in te habet officium, si peccaueris, nec tibi proficit ad mercedem. Siue: Sacerdotes gladium spiritalem portant, sicut Petrus percussit Ananiam et Paulus magum. *Dei etenim minister est, uindex in iram ei qui malum agit.* Quia deus non diligit malos, qui 'odit omnes qui operantur iniquitatem.' 5 *Ideo necessitate subditi estote, non solum propter iram, sed et propter conscientiam.* Non solum quia possunt potestates etiam sine causa irasci, sed et ne propter alicuius peccati conscientiam condemnemini. Siue: Non solum ne irascantur sacerdotes, sed etiam quia scis illis et a iustis honorem deberi. 6 *Ideo enim et tributa praestatis: ministri enim dei sunt, in hoc ipsum seruientes.* Possunt et tributa sacerdotum intellegi, quae illis a deo sunt constituta. Siue: Ideo regibus tributa praestatis quia uoluistis possidendo saeculo esse subiecti. ministros autem dei illos appellat, ut uel sic eis redderent quod debebant, ne uideretur Christus superbiam docuisse. 7 *Reddite ergo omnibus debita.* Potest etiam elemosina debitum

10 cf. Act. v 5, xiii 11 12 cf. Ps. v 6 19 cf. Num. xxxi 29 etc.

def. B 1 timoris H(—C)G* ⤻operis boni E operi bono SG malo G 2 habeat MN timere V *fort. recte, cf. uol.* I *p.* 101 iuste Sd 3 occidetur R occidatur Sd gaudet HG autem]enim H_2D 5 honorum A 6 deus MN enim A*HGVCasSdD (=vg) qui H_1CG tuas G* 7 quete G* se G* male HGVCas non—est (11) *om.* G 8 et]nam Sd peccaueras G* 9 proficiet V ⤻port. spir. H_2Sd spiritale G 10 percussit] unde occidit V anan.]+et sapphiram HG paulus]+excecauit V 11 enim A*HGVCasD (=vg) est]+et D ara G* (?) ira Cas^{cod} male H_2Cas^{cod} 13 ideoque RD necessitati E*S,R corr.,C corr. 14 et] *om.* H_1 etiam D possunt]posuit V 16 conscientiam] et (et *om.* V) conscientia GV condemnimini MN*G 17 scis]sanctis HG illius MN et (*corr. m*2 ut) G a]ad H_1G debere H (*om.* S)G 18 ideo]+non G* 19 ipsum]ipso HG+pertinaciter D tributam G* 21 ⤻subi. esse saec. V subiecti]subiecto regibus N 22 appellant V si H_2 eis *om.* Cas reddant H_1G credant H_2 reddat G* crederent Cas quod]+eis HG 24 ergo *om.* Cas (=vg)

appellari, dicente scriptura: 'inclina pauperi aurem tuam et redde debitum tuum.' *Cui tributum tributum, cui uectigal uectigal.* Uectigal nostrum est, ut transeuntibus donemus uel nos transeuntes sedentibus ad uiam et inde uiuentibus largiamur. *Cui timorem timorem.* Quo modo ergo scriptum est alibi: 'praeter dominum neminem esse timendum'? sed sic, inquit, age ut neminem timeas: timor enim dei timorem expellit humanum. sed quoniam causas adhuc timoris habetis, necesse est ut timeatis. *Cui honorem honorem.* Etiam timorem maioribus, honorem tantum aequalibus. 8 *Nemini quicquam debeatis.* Nemini debitum non reddatis. *Nisi ut inuicem diligatis.* Hoc solum semper debet manere quod numquam persolui potest. *Qui enim diligit proximum.* Secundum domini parabolam, sine discretione cunctis misericordiam fieri iubentis, omnis homo proximus esse censendus est. *Legem impleuit.* Ideo dilectionem praemisit quia fidelibus scribebat et de iustitiae conuersatione tractabat. 9 *Nam non adulterabis, non occides, non furaberis, non concupisces, et si quod est aliut mandatum, in hoc uerbo restauratur: diliges proximum tuum, sicut te ipsum.* Recapitulatur omnis iustitia in proximi dilectione, et iniustitia nascitur dum plus ceteris nos amamus. qui enim sicut se diligit proximum, non solum illi malum non facit, sed etiam bonum facit, quia et circa se

1 *Eccli. iv 8 6 cf. Deut. vi 13 etc. 7 cf. 1 Ioh. iv 18
11 cf. Eccli. iv 8 14 cf. Luc. x 37

1 appellare SR*G dicit HG paupere MN* 2 tuum *om.* SN *def.* B 3 uectigal (*alt.*)] ueltigal A nostrum] nomen N demus Cas 4 nos *om.* Cas inde uiuentibus] indigentibus Cas 6 est *om.* G alibi *om.* V deum HGVCas timendum *om.* G 7 age] te age Cas timor enim] timorem A* timore V dei *om.* M*N ⤻exp. tim. Cas 8 expelle V humanam E*MN*G habeatis M 9 ut *om.* SRGV *fort. recte, sed cf. uol.* I, *p.* 105 cui]+autem D 10 neminem H_1M nemine G 11 quicquid G neminem H_1 nemine G* 12 ⤻deb. man. semp. Cas 13 solui H_2 proximum]+suum ESG 14 ⤻parab. (dictum Cas) domini CasSd sine discretionem H_1G 15 iubetis M,N (*corr.* iubet) iubentes G* proximos H_1 16 ⤻dil. ideo HG dilectionem] de dei dilectione V praetermisit V 17 nam] praeceptum enim quod est D 18 furaberis] furaueris V+non falsum testimonium dices HGCas (cod. mg *et* ed.)D ⤻quod si D 19 in hoc uerbo *om.* V ⤻uerbo hoc D instauratur HG (=vg) diligis A*SR*MN*V 20 tamquam VD 21 dilectione]+consistit V et]+inde V(*cf.* Cas) dum] quia Cas 22 amamur G* enim *om.* V 23 quia] qui H_2 et] ei V

utrumque impleri desiderat. 10 *Dilectio proximi malum non operatur.* Etiam bonum non facere malum est. nam si uiderit illum fame periclitari, nonne ipse illum occidit, si illi, cum afluat, non dederit uictum, quamuis ei proprias non tulerit facultates? quisque enim in quacumque necessitate succurrere morituro potest, si non occurrit, occidit. *Plenitudo ergo legis est dilectio.* Hoc est perfectio. 11 *Et hoc scientes tempus, quia hora est iam nos* [*de somno surgere*]. Hora est ut ad perfectiora tendatis: non enim debetis semper paruuli esse et lactantes, sicut alibi idem dicit: 'etenim deberetis magistri esse propter tempus,' et cetera. *De somno surgere.* De somno inertiae et ignorantiae consurgamus: iam enim Christi scientia lucet. *Nunc autem propior est nostra salus quam cum credidimus.* Scientia proficiente propior est nostra salus quam cum credidimus. 12 *Nox praecessit, dies autem adpropinquabit.* Comparat diei scientiam et ignorantiam nocti, secundum Osee dicentem: 'nocti adsimilaui matrem tuam; factus est populus meus tamquam non habens scientiam.' *Abiciamus ergo opera tenebrarum, et induamur arma lucis.* Cum ignorantia simul abiciamus] et opera ignorantiae, et arma lucis, hoc est luminis opera, induamus. 'qui' enim

4 cf. Iac. ii 15–16 10 *Hebr. v 12 17 *Os. iv 5, 6 21 *Ioh. iii 20, 21

def. B **1** impl. desid.] cupit inpendi (inpendere G) **HG** dilectio] + enim D pronximi A* **2** etiam] et Cas si uiderit] siuerit A* **3** peri(-e-)clitare ER*G* **4** illi] ille H_1G cum] + ipse V affluat **HGV** ei proprias *om.* H_2 **5** tulerit] tollerit MN* (*cf. uol.* I, *p.* 113) + proprias H_2 quisquis N in qua] *om.* MN qui C* **6** occurrit] fecerit **HG** succurrit V occidet S **7** et (*in ras.*) G **8** tempus *om.* Cas^{cod} quoniam DSd ⤻nos iam D de somno surgere *hic dubius cum* V (*cf.* Cas) *seclusi* hora—tendatis *om.* V hora est *om.* Sd hora] hoc **HG** **9** enim] ergo VCas ⤻semp. deb. **HG** ⤻esse paruu(-oV)li **HGV** **10** ⤻et lact. esse Sd lactentes CCas alibi idem dicit] ⤻dicit ad hebreos VCas idem *om.* **HGV** etenim] + cum **HGV** **11** magistri] perfecti V propter tempus *om.* V **12** inertiae] pigritiae VCas **13** christi] *om.* HGVSd dei Cas lucit M lucis N autem] enim **HGV**Cas (= vg) ergo RD proprior A*HV propinquior C **14** credimus ER proprior A*H(—C)G nostra *om.* **HGV** **15** cum] quando primam (primum EC) cum (cum *om.* H_1G) **HG** quando V + primum Cas: *an legendum* quando primum? credidimus] credimus SN* + primum V **16** adpropinquauit H(—E,R corr.)CasSed^{ed}D appropriabit V **17** dicentem] propheta dicente V noctem H_1G* adsimulaui AS **18** non *om.* G* hab*ens G **19** induamus D **20** ignorantiam RMN* ⤻abic. simul H_1GCasSd simul (*sine* abic.) H_2(—C *cuius m2 add.* abic. *post* ign.) et opera *hic inc. post lacunam* B **21** et *om.* A* luminis *om.* V ⤻op. lum. Sd induamur ENV enim *om.* Cas

'male agit, odit lucem; qui uero facit ueritatem, uenit ad lucem.' 13 *Sicut in die honeste ambulemus.* Sicut lux diei prohibet unum quemque agere quod nocte libere committebat, ita et scientia nos prohibet legis mandata contemnere. Siue: Quo[d] sciamus nos a deo semper uideri. *Non in comisationibus et ebrietatibus, non in cubilibus et inpudicitiis.* Comisatio est mensae collatio: nos uero habemus spiritale conuiuium, [apostolo] dicente: 'cum conuenitis, unus quisque [uestrum] psalmum habet,' et cetera. ebrietatem uero pernitiosam esse et luxuriae materiam et hinc probatum quia inpudicitiam subiunxit. et alibi ait: 'nolite inebriari uino, in quo est luxuria.' *Non in contentione et aemulatione.* Etiam contentionem et inuidiam criminosas esse [et] hoc et [multis] aliis probatur exemplis, dicente Iacobo: 'si enim zelum amarum habetis,' et cetera. 14 *Sed induite dominum Iesum Christum.* Solus Christus uideatur in uobis, non uetus homo: 'qui' enim 'dicit se in Christo manere, debet quo modo ille ambulauit et ipse ambulare,' in quo omnes sunt uirtutes [et nulla uitia]. *Et carnis curam ne feceritis in concupiscentiis.* Sicut et Salamon ait: 'post concupiscentias tuas ne eas'; et iterum: 'si des concupiscentiam animae tuae, faciet [et] te in gaudium inimicis tuis.' 1 *Infirmum autem in fide adsumite.* Hinc oblique illos increpare incipit, qui se fortes putabant,

8 1 Cor. xiv 26 11 Eph. v 18 14 *Iac. iii 14
16 cf. Rom. vi 6 etc. 17 *1 Ioh. ii 6 20 *Eccli. xviii 30 21 *Eccli. xviii 31

1 mala Cas^{cod} uero] uere SFG autem Cas ⤻uerit. fac. Sd 3 prohibit M*N* 4 prohibit M*N* 5 siue—uideri *om.* G* siue—sciamus] scientes V quod]quo BH(—ERF) sciant R ⤻semper a deo HG uidere H_1 comess. A 6 in *om.* A* inpuditiciis G 7 comes. A mensae] conuiuii Cas spiritalem MN*G 8 uiuium G* apostolo *om.* BHG*V dicentis BG* dicentes HV 9 uestrum *om.* BHG reliqua Cas uero] ergo HG 10 luxoria G matheria MC* et] ex HG probatur BV cognoscimus HG quia inpud.] quam pud. G 11 inebriare A* 12 luxoria A in *om.* A*VD 13 criminosam BHG et (*alt.*) *om.* B hoc *om.* H_1G ⤻aliis et multis HG multis *om.* B 14 zelo amaro G* armarum B 15 induimini HGCas(=vg) 16 uidetur H(—EC)G nobis Cas 17 quo modo] sicut HG 18 et ipse *om.* G*Cas amburare G* et nulla uitia *om.* BHGV 19 uita A* perficeritis H_1G desideriis AHGVCas (=vg) 20 et *om.* HG ne] non BHG 21 si] fi B des] dederis (desideriis S desideris M) HGCas ⤻an tu. conc. B conc.] + tuam R et *om.* AHGVCas 22 in gaudium (in odium C in leticiam F) *om.* HG* tuis] + uenire HG 23 ⤻incr. ill. C increpare incipit] increpat V

ut inmoderate carnibus uescerentur. *Non in disceptationibus cogitationum.* Nolite secundum uestras cogitationes quem lex non iudicat iudicare. 2 *Alius autem credit manducare omnia.* Qui a[ut] tantam fidem habet ut non moueatur, aut abstinentia confractus aut senio[r est]. *Qui autem infirmatur.* Infirmus aut [iuuenili] aetate aut corporis calore. *Holera manducet.* Hinc probatur quia non de Iudaeis dicat, ut quidam putant, sed de abstinentibus: non enim carnes secundum legem mundas, sed sola holera manducabant. [Aliter: Si idcirco tibi infirmitas animi generatur quia alium eiusdem propositi, carnibus pro sua fide uesci perhorrescens, forte cognoscis, noli esse iudex alterius uoluntatis nec exigere ab illo quod uni cuique in uoluntate dimissum est. sed si tibi scandalo est, et non uis carnibus uesci, tibi ipsi impone modum, et melius faciens sola holera manduca, ut magis unus quisque per tuam aequanimitatem ad abstinentiam prouocetur quam inritatus de hoc [et] scandalizet te [et] magis in edendis carnibus confirmetur, quod tamen non potes tu quasi [culpabile] in alio reprehendere, si unus quisque aut fideliter hoc praesumit, aut forte necessitate ualitudinis aut senecta hoc faciat exigente.] 3 [*Is*] *qui manducat non manducantem non spernat, et qui non manducat, manducantem non iudicet.* Habebant

6 cf. Quintil. ii 15, 28; Stat. *Silu.* ii 2, 137

1 ∽inmod. ut V inmoderate *om.* Cas uterentur Cas 2 nostras B 3 iudicare *tr. ante* quem Cas autem] enim AHGVCas(=vg) manducare] +se C 4 qui aut] quia ut A quia B qui autem ER tantum H(—C)G aut] ab A corr. +qui V 5 cumfractus(r *exp.*) A aut] iam A corr. senio B seni E corr. est] rest A* *om.* B autem] uero G*(?) infirmatur] infirmus est AHGVCas(=vg) 6 iuuenili *om.* BHGV calore] qualitate V holus AHVCas(=vg) manducat Cas^{cod*} 7 qui G* quod Sd^{codd} dicit V ut] quod V quidem B 9 holere G* aliter—exigente *om.* AVCasSd aliter] autem B ci G* 10 animae HG pro porci B 11 carnalibus G* cognoscens H cognoscas G 12 nec]+non H_1G *praem.* sed H_2 illo quod] aliquo (—*Cm2* alio quod) HG 13 scandalum HG 15 ut] et H_2 *om.* G* maius H_1G* pro tua aequanimitate H_2 16 ad abstinentiam] abstinentiae H_2 inr.]+te ti (ti *exp.*) B 17 et (*pr.*) *om.* BH scandalizet te] scandalizante BSR_1C(+te *m2*) scandalizantes MN scandalizantur G* scandalizatus G corr. et *om.* BHG 18 potes tu] potestatum G* culpabile] *om.* B culpali E(li *eras.*),G* culpabilis S culpale R* 20 necessitate] asperitate HG 21 is] *om.* B his MNR* itaque Sd non (*alt.*) *om.* H_1 spernet G* 22 manducat]+et (*eras.*) A

inter se scandala: illi istos quasi carnales iudicabant, et isti illos tamquam stultos inridebant et superstitiosos putabant. *Nam deus adsumpsit illum.* Ita illum [deus] uocauit sicut te. 4 *Tu quis es qui iudicas alienum seruum?* Cuius auctoritatis es ut iudices eum quem non iudicat lex? unde Iacobus ait: 5 'qui iudicat fratrem iudicat legem,' scilicet sapientiorem se iudicans lege. ceterum ipse Paulus contra mandatum facientes iudicauit, et aliis iudicandi tribuit facultatem. *Suo domino stat aut cadit.* Siue uiuit siue moritur; quia et ille propter deum abstinet, et iste secundum deum non abstinet. *Stabit* 10 *autem: potens est enim deus statu*[*e*]*re illum.* Deus, qui tres pueros leguminibus pastos meliores apparere fecit quam illos qui de mensa regis edebant, potest et istos facere diutius in corpore stare. 5 *Nam alius iudicat alterno quoque die, alius* [*autem*] *iudicat omnem diem,* [*ut*] *unus quisque in suo sensu* 15 *abundet.* Iudaei in escis diem inter diem iudicare non poterant. ergo de ieiunio et abstinentia dicit, quae non sunt sub certo modo legi[s] redacta: unus quisque tantum faciat quantum potest, [et] quantum mercedis habere uoluerit. unde sequitur ut unus quisque id faciat in tali causa dum taxat quod 20 melius iudicarit. 6 *Qui sapit diem, domino sapit.* Domino sapit

5 *Iac. iv 11 7 cf. 1 Cor. v 38 cf. 1 Cor. vi 2 11 cf. Dan. i 13–16

1 scandalum G aemulationem Cas illi] ille G* istos] illos BHGVSd isti] illi BHVCasSd ille (*corr.* illi) G 2 superstitiosus RM* 3 nam deus] deus enim AHGVCasSd (=vg) ⤻illum ads. AHGVCasSd (=vg) illum (*alt.*)] illos H_1 deus (*alt.*) *om.* A ⤻deus illum B uocauit] iudicauit R+in unitatem fidei Sd sicut] et H_1G^* ut et H_2 ut G corr., quomodo et Cas sicut et Sd *fort. recte* 4 qui] quis in (s *eras.*) G iudices AV (=vg) cuius]+tu H_1 5 iudicis MN* quem] in quo V ⤻lex non iud. HG unde]+et HGV 6 iudicat *om.* E_2C corr.,G legem *om.* HG 7 iudicans VCas^{cod} iudicat *rell.* legi AH(—legem C)GVSd^{codd} ceterum]+et V 10 dominum H_2 abstenit MN* iste] ille BHGVCasSd dominum Cas non abstinet] manducat BHGVCas 11 ⤻enim est C enim] autem EG* statue A* stature B 12 pastus MN* ⤻fecit app. Cas fecit] fecit* G illis G* 13 ⤻diutius facere G 14 alterno quoque die] diem (+plus H_2Cas^{cod}*) inter (uel Sd^{codd}) diem AHGVCasSd (=vg) alius (*alt.*)] et alius Sd 15 autem *om.* AHGVCasSd (=vg) ut *add.* B 16 in escis] mescis B nesciunt N *om.* Cas ⤻non pot. iud. Cas poterunt B 18 legi BSd^{codd} lege V unus] *praem.* ut HGVSd^{cod} faciet G* quantum *om.* G* 19 et *om.* BH_1(—R)G* mercedem BH(—C)G*V inde H_2 20 ut *om.* HG*V id] quid (qui MN) HG 21 iudicarit] iudicaret A*S quod (quod *in ras.* G) iudicaret EG diudicaret (*corr.* diudicauerit) R quod (quidem C) iudicarit (—et C*) H_2 iudicauerit Sd domino (*alt.*)] dominus M*N sapit]+diem VCas

qui propter deum ieiunat, [et] non propter homines. *Et qui manducat, domino manducat: gratias autem agit deo.* Quia propter deum manducat, ut praedicandi euangelium possit habere uirtutem, per quod conuersi gratias referant deo, non suae gulae studens, sed aliorum saluti. *Et qui non manducat, domino non manducat, et gratias agit deo.* Quia [et] per exemplum illius multi saluantur et gratias referunt deo: qui enim uoce agit gratias, solus agit: qui autem etiam opere, in multis agit. 7 *Nemo enim nostrum sibi uiuit, et nemo sibi moritur:* 8 *siue enim uiuimus, domino uiuimus: siue morimur, domino morimur. siue* [*ergo*] *uiuimus, siue morimur, domini sumus.* Nemo fidelium sibi uiuit et nemo sibi moritur, quia Christus 'pro omnibus mortuus est, ut et qui uiuunt iam non sibi uiuant, sed illi.' cauendum [ergo] ne nos e contrario aut nobis uiuamus manducando, aut propter homines moriamur ieiunando. 9 *In hoc enim* [*uixit*] *Christus et mortuus est et resurrexit, ut et uiuentium et mortuorum dominetur.* Aduentus Christi et uiuos inueni[e]t et mortuos suscitabit. nihil ergo refert utrum te resuscitet an [uiuum] inueniat, tantum ut coram eo iustus appareas. 10 *Tu autem quid iudicas fratrem tuum* [*in non manducando*]*?* Qua auctoritate quasi uoracem damnas? *Aut tu qua re spernis fratrem tuum* [*in manducando*]*?* [Quasi] infirmum despicis aut superuacue ieiunantem? *Nam*

1 cf. Matth. vi 18 3 cf. 1 Cor. ix 18 etc. 13 *2 Cor. v 15

1 ⌣iei. prop. d. Cas et *om.* BV non *om.* A* **2** et *om.* V autem]enim AHGVCas (=vg) **3** quia] qui HG deum] dominum EG domino SRG* praedicando V **4** per] propter BHG referant] agant B **5** domino BH_2 studentes B salute H_1G* **6** ⌣non domino G* quia *om.* Cas et *om.* AH_2VCasSd **7** referant MNV agant Cas **8** ⌣gr. ag. Cas etiam *om.* Cas **9** in multis agit] multos agere facit Cas uiuit]+et nemo sibi uiuit B **11** domino—morimur (*alt.*) *om.* A (*add. m2 sup. mg.*) ergo] ego A *om.* B enim VD **12** nemo]+enim H_2 et nemo] aut V **13** est *om.* G* ⌣et ut (ut *s.l.*) G **14** sed]+et Sd ergo] *om.* BHV est autem Sd ⌣e (et G*) cont. ne nos HG **15** hominem BM **16** enim] ergo EG uixit *om.* AHGCas (=vg) uixit christus] christus et uixit V et (*pr.*) *om.* SRCas^{ed} **17** reuixit H(—RC)G ⌣mortuorum et uiuorum AHGCas^{cod} (=vg) uiuorum et mortuorum VCas^{ed} **18** inuenit B inueniat H_2 suscitauit BR*M* **19** differt H(—defert SM)G uiuum *eras.* A inueniet G* ut] *bis* A *om.* G*Cas^{cod} **20** quid] qui ERG* **21** in non manducando *om.* AHGVCas (=vg) quia EM*N auctoritatem G* **22** tu *om.* Cas^{cod} sprer E spernas SR spernes M in manducando *om.* AHGVCas (=vg) **23** quasi *om.* B de(-i-)spiciens HG ⌣omnes enim AHGVCas (=vg)

omnes stabimus ante tribunal dei. Tunc conscientias nostras dominus iudicabit quid quali uoto et studio fecerimus. 11 *Scriptum est enim: Uiuo ego, dicit dominus, quoniam mihi flectetur omne genu, et confitebitur omnis lingua deo.* Hoc testimonio probat quia omnes soli domino reddamus nostrorum actuum rationem. 12 *Itaque unus quisque nostrum pro se rationem reddat* [*deo*]. De his de quibus lex tacet. ceterum, si uidens peccantem non arguerit, reddet etiam pro eo domino rationem. 13 *Non ergo amplius* [*inuicem*] *iudicemus.* Sufficit quod nunc usque fecistis. *Sed hoc iudicate magis, ne ponatis offensionem fratri uel scandalum.* Hinc subtiliter ingreditur [ad] abstinentiam commendandam, et dicit illos abstinere debere, quamuis firmi sint, ne exemplo illorum infirmi scandalum patiantur. 14 *Scio et confido in domino Iesu quia nihil commune* [*cibum*] *per* [*se*] *ipsum.* Non hoc ideo dico quo putem aliquit esse [commune: per Christum enim scio omnia esse mundata.] commune enim dicitur quitquit quasi immundum uidetur in esca Iudaeorum. *Nisi ei qui existimat quid commune esse* [, *illi commune est*]. Illi per conscientiam fit commune, qui athuc ritu Iudaico aliquit post Christi fidem in talibus causis arbitratur immundum. 15 *Nam si*

17 cf. Act. x 28 etc.

2 quid] + et HG et studio *om.* HG 3 scriptum est enim] sicut scriptum est H_1G 4 flectet (flectit R* flectetur C) HGV (= vg) ⤿omnis (omni G*) lingua conf. AHGCas (= vg) domino H_2 5 testimonium BSMN deo reddent Cas nostrorum actuum *om.* Cas 6 actorum rationi est B nostrum] nomen G* pro se *om.* Cas^{cod} 7 reddet AHGVCas (= vg) reddit M deo *add.* AHGVCas (= vg) de (*alt.*) *om.* HG tacit M*N* 8 uiderit H_2 peccantes B non] et non H_2 reddet] reddit E + ergo H_2 ⤿deo pro eo HG 9 inuicem *om.* A 10 nunc] + huc Cas fecisti ESG* ignorantes fecistis Cas 11 offendiculum AHGVCas(= vg) 12 ad *om.* B commend.] commendendam G *om.* Cas ⤿deb. abst. V 13 sunt SMG exemplum H_1G* 15 cibum *om.* AHGVCas (= vg) se *om.* AHGVCas (= vg) ipsum] + nihil $V\frac{1}{2}$ quo] quod HGV ut Cas 16 ⤿aliq. put. Cas aliquit] quid *ex* quod H_2 commune—mundata *om. homoeoearct.* B ⤿comm. esse HG enim scio *om.* VCas 17 esse] sunt VCas mandata G dicit V erat Cas 18 uidetur in esca] in escam non excipitur VCas existimat] hęc estimat G* 19 quid (*corr.* aliquid) G illi commune est *om.* B est *om.* G* ille G* per] pro H_2 conscientia H(—R),G(a *in ras.*) 20 qui athuc] quia hoc A corr. qui] quia R(*ex* quid),MN 21 nam si] si enim AHGVCas (= vg)

propter escam frater tuus contristatur. Non dixit 'propter ieiunium,' sed ne illum[, qui aut infirmatur aut abstinet,] tuo exemplo prouoces aut conpellas. *Iam non secundum caritatem ambulas.* Quia inuitus manducat quod illi non expedit, et iam non diligis proximum sicut te, si non illius utilitatem cogitas quasi tuam. *Noli esca tua illum perdere, pro quo Christus mortuus est.* Non dixit 'abstinentia [tua],' sicut quidam uolunt. 16 *Non ergo blasphemetur nostrum bonum.* Libertas [nostra], quam habemus in domino, ut omnia nobis munda sint. non ea ita debemus uti ut uideamur propter gulam et epulas ambulare. Siue: Blasphematur, si propter talia contendamus. 17 *Non est enim regnum dei esca et potus.* Non per escam iustificamur. sed et hoc notandum quod non dix[er]it 'ieiunium et sobrietas non est regnum dei,' sed esca et potus. *Sed iustitia et pax et gaudium in spiritu sancto.* Quae per abstinentiam facilius custodi[un]tur: ubi enim iustitia, sicut se proximum diligendo, ibi et pax, [et] ubi pax, ibi et gaudium spiritale, quia ex dissensione semper tristitia et molestiae generantur. 18 *Qui enim in hoc seruit Christo, placet deo et probatus est hominibus.* De tali homine nemo potest dubi[ta]re quod sanctus sit. 19 *Itaque* [*ergo*] *quae pacis sunt sectemur.* Ut non inuicem [nos] de huius modi iudicemus. *Et quae aedificationis sunt* [*in*] *inuicem custodiamus.* Aedificatio

5 cf. Rom. xiii 9 etc. 9 cf. Rom. xiv 20 17 cf. Rom. xiii 9 etc.

1 escam] cibum AHGVCas (=vg) contr.]+tuum Cas^{cod}+sed illum Sd 2 sed ne illum *om.* Sd qui—abstinet ASd *om.* BHGVCas qui] quia Sd^{cod} 3 tuo] aut tuo BHGVCas 4 caritatem ambulas] carnem ambulat Sd^{cod} illi] ei B 5 proximum]+tuum H_2 si *bis* B 6 util. cog.] ruinam consideras Cas quasi] sicut HG esca tua] cibo tuo AHGVCasSd (=vg) 7 dicit BH_2 abstinentiam B tua *om.* B 8 ⤻bon. nost. AHGV CasSd (=vg) 9 libertatem HG nostra *om.* AHGVSd dominum H_1G 10 ⤻ita eo G ea]eo BH(*eras.* M,C*m*2)G uti *om.* M*N 11 ambulasse Sd blasphemetur G 12 contemptamus B enim *om.* HGVCas^{cod} (=vg) 13 per]propter Sd uiuificamus B sed—quod]simul et V et Cas hoc *om.* R (VCas) 14 dixit BVCas ieiu|iunium B 15 quae]quod B 16 per *om.* A* custoditur BHGVSd enim] uero BHGVSd 17 sicut] tamquam Cas diligendi BV diligendum HGCas^{ed} et (*alt.*) *om.* B ubi]+et N+est V 18 spiritalem G* diss(-c-)ensionem ER*G* tristitiae V 19 molestia HGSd generatur E generantur(n *alt. eras.*) G 20 homibus V de tali homine *om.* Cas tale SR*G* 21 dubire B ergo *om.* AHGVCasSd (=vg) 22 non] *om.* MN ne C nos *om.* BVCasSd de huius modi *om.* VCas 23 aedificationes SM* aedificatio Sd^{cod} in *om.* BHGCas^{ed} custodiamus *om.* VCas aedif.] *praem.* sed E

est abstinentia: ceterum esca, etiam si neminem perdat, nullum aedificat. 20 *Noli propter escam destruere opus dei.* Hominem scilicet a deo creatum. *Omnia quidem munda* [*sunt*]. Repetit quod superius dixerat, ne creaturam damnare uideatur. *Sed malum est homini qui per offensionem manducat.* Ipsum mundum illi fit malum, si per illum alter offendat. 21 *Bonum est non manducare carnem et non bibere uinum.* Exponit quid sit per quod offendere dicebat infirmum. *Neque in quo frater* [*tuus*] *offendit aut scandalizatur.* Neque in quocumque cibo uel potu in quo alter offendit. *Aut infirmatur.* Infirmatur a pudicitia: 'uinum' enim 'et mulieres apostatare faciunt [etiam] sapientes.' 22 *Tu fidem*[*, quam*] *habes penes temet ipsum, habe coram deo.* Si in hoc te fidelem putas, sic manduca ut nemo tuo infirmetur exemplo. *Beatus qui non iudicat semet ipsum in* [*eo*] *quo probat.* Qui non suam firmitatem probando se considerat, sed alterius infirmi salutem. 23 *Qui autem discernit, si manducauerit, damnatus est.* [Siquis de alio discernat et dicat: 'iste si manducauerit, plane damnatus est,' hoc non habet fides, et ideo subsecutus est:] *Quia non ex fide:* [Non est enim ex fide, si tu alium idcirco condemnas quia te ieiunante ille manducat. Aliter:] Qui se ita diiudicat: id ipsum [enim] est discretio et iudicium, [quia et iudicium] discernendo fit et discretio iudicando. [*Omne autem*] *quia non* [*est*]

11 *Eccli. xix 2

1 ceterum] nam Cas 3 ∽creat. a deo Sd sunt *add.* AHGVCas (=vg) 4 quod — dixerat *om.* Cas creatura G* dum querere B 5 offendiculum AHGVCas (=vg) manducat ipsum mundum *om.* MN 6 ∽malum fit illi V illis H(—S,C corr.)G malum] in malum H_2 7 ∽non est B* non (*alt.*) *om.* G* ∽bibere non B 8 sit] est Cas 9 tuus *add.* AHGVCas (=vg) offendet N* offenditur Cas^{ed} neque—offendit *om.* E quocumque (quo G*)] + frater tuus HG cibo uel potu *om.* G* cibum MC* 10 poto SR*N* potum MC* in quo alter] *om.* HG alter VCas offendet N a] an A 11 pudicitia] pudentia B fide Cas enim *om.* Cas 12 etiam] *om.* BS uiros Cas quam *om.* BHGVCas (=vg) met *om.* ERCas^{ed} 13 habe] + et Cas^{cod} putes EG manducas G corr. 14 met *om.* G 15 eo *add.* AHGVCasSd (=vg) quod HGVCas (=vg) qui] quia BHG infirmitatem E firmitate H_2 16 se *om.* HG infirmi salutem ASd salutem (salute H_1 saluti H_2) infirmi BHGV 17 siquis—subsecutus est *om.* AVCasSd discernit N 18 damnandus H_2 (-um N) est *om.* G* 19 fides] fidem G* 20 non est—aliter *om.* AVCasSd 21 aliter(i *eras.*) G 22 ∽est enim Sd enim *om.* B et iudicium (*pr.*)—discretio *om.* RH_2G* quia et iudicium *om.* B 23 iudicandi R corr.,M corr.,C omne autem *add.* AHGVCas (=vg) quia] quod AHGVCas (=vg) est *add.* AHGVCas (=vg)

ex fide, peccatum est. Non ex fide quae per caritatem operatur. quitquit ergo alium destruit, ex fide non est et idcirco peccatum est. 1 *Debemus autem nos firmiores imbecillitates infirmorum sustinere.* Si uere firmi estis, sic facite ut [et] ego, qui 'factus sum [infirmis] infirmus, ut infirmos lucri facerem.' *Et non nobis placere.* 2 *unus quisque* [*uestrum*] *proximo suo placeat.* Non a nobis ipsis, sed a proximis conlaudemur, sicut et alibi suum nobis proponit exemplum, dicens: 'sicut [et] ego omnibus per omnia placeo, non quaerens quod mihi utile est, sed quod multis, ut salui fiant.' nemo enim aedificare alterum potest, cui per bonam uitam [non] ante placuerit, sed et sibi-placentes sunt, qui propria commoda quaerentes suam faciunt uoluntatem. *Ad bonam aedificationem.* Ostendit modum placendi et causam, ne ad uanam gloriam placeamus. simul et cum dicit bonam aedificationem, esse ostendit et malam, [sic]ut est illut: '[a]edificabitur ad manducandum [idolothyta].' 3 *Etenim Christus non sibi placuit.* Imitator et discipulus Christi non quaerit suum commodum: ille enim ob aliorum salutem etiam mortuus est, et [inproperia] amarissima supportauit dicentium: 'ua, qui destruit templum,' et cetera. [*Sed*] *sicut scriptum est: improperia improperantium tibi ceciderunt super me.* Quaecumque non solum Christo, sed

5 1 Cor. ix 22 7 cf. *Prou. xxvii 2 8 *1 Cor. x 33
16 1 Cor. viii 10 20 Marc. xv 29

1 carit.]+non V 2 ergo] *om.* G enim Sd 3 est *om.* A* nos** G 4 ut] quomodo Cas et *om.* AHGVCas 5 qui *om.* Cas infirmis infirmus] infirmis (*corr.* infirmus)B,(*add.* corr. infirmus)R infirmus ES infirmibus (infirmis M corr. N corr. C) infirmus H_2V infirmos] infirmos(*corr.* -us) G lucrifacerem M lucrificarem C 6 uestrum *add.* AH_2VCas (=vg) 7 collaudemus B conlaudaemur(a *alt. exp.*) G sicuti C 8 et (*pr.*) *om.* H_2 et (*alt.*) *om.* BH(—E)VCas 10 salui fiant] saluentur Cas ∽pot. enim (∽enim pot. RC) aed. alt. HG 11 non *om.* B 12 qui] ***qui (*m2 in ras.*) A 13 suum B sua G* ad] in HGCas^{cod} (=vg) bonum ad Cas^{ed} (=vg) 14 uanam] unam G* placeamus *om.* SR* 15 et *om.* HG bonum B ∽ost. et (his H_2 *om.* G) malam (malum E*H_2) esse HG 16 malum B sic *om.* ASd est] *om.* HG et V ∽ad (*om.* B*) mand. edif. B idolothyta] *om.* B idolat[h]ita MNG 17 imitatur H(—R corr., C)G* discipulos G* 18 illi G* ob]ab S ad H_2 19 inproperia] *om.* B inpropria ESG* obprobria Cas 20 suppotauit B* subportabit E uah ECCasSd uua S uuah RN uuha (*corr.* uuhah) G destruis BCas de(-i-)struebat H_2(C *corr.*) destruebas Sd templum]+dei SGSd cetera]+in psalmo LXVIII H_1G*+quae sequuntur V 21 sed *om.* BES improperia *om.* A* 22 quicumque H_2

etiam sanctis exprobrantur dei causa, deo improperari dicuntur, ut est illut: 'ubi est deus tuus?' 4 *Quaecumque enim scripta sunt, ad nostram doctrinam scripta sunt.* Nihil ergo scriptum est sine causa; nam et merita et temptationes iustorum ad nostram proficiunt aedificationem, quia deo manifestissimi erant. *Ut per patientiam et consolationem spem scripturarum habeamus* [*consolationis*]. Per scripturarum solacia spem futuram patientissime expectamus, sicut scriptum est: 'pax multa diligentibus legem tuam, et non est illis scandalum': hoc est, qui consolatione legis utuntur, moueri ulla temptatione non possunt. [ergo] ut per exempla patientiae [et] consolationis eorum quae scripta sunt speremus consolationem et in praesentibus temptationibus, et sicut [E]l[e]azarus [in futuro]. magna enim causa solacii est, si quae nos patimur dominum nostrum et sanctos eius sciamus ante tolerasse. 5 *Deus autem patientiae et solacii.* [Hoc loco deum patientiae spiritum sanctum significat, qui donat nobis secundum Christum unianimes glorificare deum et patrem domini nostri Iesu Christi.] Patientia[e ei]us, qu[a]e [ad] conuersionem: solacii, iam conuersis. Siue: Patientiae et solacii, non irae neque discidii, ut ipsos tangat

2 Ps. xli 4 8 Ps. cxviii 165 13 cf. Luc. xvi 25
18 cf. 2 Cor. i 3 etc., *Rom. xv 6

1 exprobabantur B exprobratur V improperantur Cas causa(a *alt. exp.*) G deo] dei C corr. inproperia HG obpropria R 2 enim] autem HG 3 ergo] enim A*BHG ∽sine causa scr. est Cas 4 et (*pr.*)] + paene peccatorum et V et (*alt.*)] uel BH(—R)GV temptationis G 5 nostra G* profitient B proficiant R manifestissime G 6 ∽script. spem AHGVCas (= vg) 7 consolationis *add.* AV sol.] consolationem VCas consolationem et sol. Sd 8 patientissimi SR cum patientia Cas 9 illis] in illis Sd 10 coms. A consolationem H_1G mouere H_1G* nulla VSd 11 non *om.* Sd ergo *om.* BHGVSd et *om.* B consolationes H_1 12 speramus MN consolatione MN et] etiam HG in *om.* HG* 13 temptationibus *om.* Sd lazarus AFVSd in futuro] *om.* B in futurum R magna—solacii] consolatio (+ est Cas) patientiae nostrae VCas magna enim] magni etenim Sd 14 solacii] soluta G patiamur H_1 patiemur G* patimur propter N nostrum] *om.* VCas + iesum christum H + iesum G *in ras.* 15 sanctis ER* eius *om.* VCas ante tolerasse A esse perpessos B(*in ras.* E, esse peruersos M* esse ueros N)H (esse perpessus G*)GVCasSd 16 hoc—christi *om.* AVCasSd patientiae] + et H_2G* 17 glorificari MN 18 christi] + item HG patientia AH(-am S)G eius quae] usque BV 19 ad *om.* BHGV conuersationem (conuersatione H_2 conuersione H_1G conuersionem V) et BHGV iam—irae] nostri H_2 conuersus B 20 patientia G solatium G ira G ut ipsos] huic (hic N corr., hinc *corr.* hic G) HG tangit (tangi M) illos HG

[qui talia exercebant]. *Det uobis id ipsum* [*sapere*] *in alterutrum secundum ipsum Iesum.* Ut unus quisque sic quaerat salutem alterius quasi suam, sicut Christus sua morte omnes a morte saluauit. 6 *Ut unanimes* [*in*] *ore uno honorificetis deum et patrem domini nostri Iesu Christi.* Tunc deus uere honorificatur [a nobis, si uno] animo et concordi uoce laudetur: 'si' enim 'duobus conuenerit super terram, ex omni re, quacumque petierint, fiet eis.' 7 *Propter quod suscipite inuicem.* Propter honorem dei inuicem 'onera uestra portate et [sic] [ad]implebitis legem Christi,' qui nos suscepit in se, cum essemus impii: quanto[ergo] magis nos inuicem similes nos[tri] sustinere debemus! *Sicut et Christus suscepit nos in gloriam dei.* Siue in gloriam diuinam, siue propter honorem dei. 8 *Dico enim Iesum Christum ministrum fuisse circumcisionis propter ueritatem dei.* [Hic ostendit quoniam secundum carnem Christus iuxta promissionem patrum ex ipsa natus sit et praecepta legis impleuerit.] Iterum utrumque populum ad unitatem hortatur. 'consentio,' [inquit,] 'uobis, o Iudaei, quia Christus uobis promissus ad uos uenerit primum, et gentes propter misericordiam dei uocatae sint, tamen unum estis corpus effecti.' [minister autem dicitur:] 'quia non uenerat ministrari, sed ministrare, et dare animam suam redemptionem pro multis.' *Ad confirmandas promissiones patrum.*

7 *Matth. xviii 19 9 *Gal. vi 2 21 cf. Matth. xx 28

1 qui talia exercebant *om.* BHG*VCasSd exercebant] exacerbant G corr. sapere *om.* B in alterutrum *om.* ESG* 2 ipsum iesum] iesum christum AHGVCasSd (=vg) ut] *praem.* orat et monet V sic *om.* Sd 3 ∽alt. sal. Sd omnes] alios V 4 ∽salu. a morte BHGVSd unianimis EM in ore uno] uno ore AHGCas (=vg) *om.* V honorificemus V 5 ∽uere deus HG uere (*solum*) H_2 6 a nobis *om.* BHGVCas si uno *om.* B concorde SR *G* concordia M*N* laudatur BHGVCas 7 quamcumque A*H_2V quaecumque BH_1 8 illis HG quot A 9 honere G* et *om.* HG sic *om.* B 10 ad *om.* BH_2 qui] quia H_1G qua H_2 11 quantum H_2(—C) ergo *om.* BCas inuicem]+ut HGVSd similis G* nostri] nos BHGV 12 ∽deb. sust. H_2 et *om.* G nos] uos AHGVCas (=vg) gloriam] honorem AH (honore G*)GVCas (=vg) 13 gloriam] gloria H_2 diuinitatis HG 14 ∽chr. ies. AH_1GVCas (=vg) iesum *om.* H_2 15 hic—impleuerit *om.* ACasSd hinc E 16 promissiones HGV ipsa] ipsis HG+massa V 17 et (*corr.* ut) G impleret H_1G iterum]+hic H+hinc G 18 inquit *om.* BHGVSd uos H_2(—C) o iudaei *om.* VCas o]quo G* 21 ∽corpus estis HG minister autem dicitur] *add.* A item HG quia non A non enim *rell.* 22 uenit Sd redemptione MN*

Quia illis promissus fuerat Christus, sicut [et] ipse dicit: 'non [enim] ueni nisi ad oues perditas domus Istrahel.' 9 *Gentes autem super misericordiam honorare deum.* 'Cui' enim 'plus dimittitur, plus diligit.' *Sicut scriptum est: Propter hoc confitebor tibi in gentibus, et cantabo nomini tuo.* Tollit Iudaeis adrogantiam, cum [de] gentium salute docet esse praedictum, quamquam ipsis non fuerit nuntiatum. Christus [ergo] in gentibus confitetur eos misericordiam consecutos, quia et ipsi sunt in corpore eius. 10 *Et iterum dicit: Laetamini gentes cum plebe eius.* [Qui cum ipsis estis ad salutem adduc[t]i.] 11 *Et iterum dicit* [*Dauid*]*: Laudate dominum omnes gentes, et magnificate eum omnes populi.* [Quia cum Iudaeis ad salutem estis adducti.] 12 *Et iterum Isaias dicit: Erit radix Iesse.* Iesse pater fuit Dauid, ex cuius semine, id est Maria, natus est Christus. *Et qui exsurget regere gentes, in eo gentes sperabunt.* Ne de proselytis adsererent [dictum], sed [et] illut huic loco simile est: 'non deficiet princeps ex Iuda, nec dux de femoribus eius'[, et reliqua]. unde probatur [Iudaeis] uere uenisse iam Christum, in quo omnes gentes sperare manifestum est. 13 *Deus autem spei.* In quo [omnes] speramus. *Repleat uos omni gaudio et pace in credendo.* Omne gaudium

1 *Matth. xv 24 3 *Luc. vii 47 8 cf. 1 Tim. i 13 9 cf. Col. i 24 etc. 14 cf. Rom. i 3 17 *Gen. xlix 10 19 cf. Rom. xv 11 etc.

1 illis] aliis H_2 promissus fuerat] promiserat H_1G^* erat H_2G corr. et *om.* AHGCas 2 enim *om.* AHGVCas oues] uos B ∽dom. is. perd. H_2 perditas] quae perierunt Cas gente A* 3 misericordia ECCas demittitur A* 4 diligere debet Zm propterea Cas^{ed}Zm 5 gentibus]+ domine RCas^{ed} ∽nomini (nomine E in nomine SMNG in nomini R) tuo cant. AHGVCasZm (=vg) tollite B tulit H(—M)GSd 6 cum A dum *rell.* de *om.* BHGCas salutem BHGCas praedictam BH(—E)G corr.,Cas 7 quamuis BHGVCasZm fuerat H_2 ergo] *om.* BHGVCasZm autem Sd tamen Zm^{cod} 8 consecutus H_1 9 ipse A* ∽in eius sunt corpore Cas eius]+ per baptismum Sd 10 qui—adducti *om.* A quia BH(—E)VCas ipsi MN* ∽ad sal. estis Cas adduci B educti G uocati Cas 11 dicit *om.* HGCas dauid *om.* BHGVCas ∽omn. gent. dom. H_1GVCas (=vg) 12 quia—adducti *add.* A *hic* (*uide u.* 10) *om. rell. cf. u.* 10 13 rursus AVCas (=vg) rursum HG ait AHGVCas (=vg) 14 ex] de BHG cus G* 15 exsurgit EM*N*V ∽gentes in eo EG eo (*corr. m*2 eum) A eum BRCVCas 16 ne] non H_1,C corr.,G corr. nec N*m*2,C* asserent B* assererit SR* asserit H_2G dictum *om.* BH_1G^* et *om.* B 17 simili EG* similis R*MN* aptum Cas neque H_2 18 femore B et reliqua] *add.* A et cetera V iudaeis *add.* A 19 ∽iam uen. HG iam *om.* V christus MC 20 omnes *om.* B 21 pacem MN* omne gaudium *om.* HG*

fidelium in spe esse debet futura, et ibi omne gaudium ubi pax est: nullum uero in dissensione gaudium, sed uniuersa maestitia. *Ut abundetis in spe, in uirtute spiritus sancti.* Abundantia spei in [spiritus] uirtutibus consistit et signis. 14 *Certus autem sum, [fratres mei,] et ego ipse de uobis[, fratres].* Bonus doctor laudando prouocat ad profectum, ut erubescerent tales non esse quales ab apostolo esse credebantur. *Quoniam pleni estis dilectione.* Prouidet ne tamquam contentiosos dure increpasse uideatur, uel dissidentes aut stultos. *Repleti omni scientia.* Hoc est, et Noui et Ueteris Testamenti. *Ita ut possitis alterutrum monere.* [Simulque] ostendit Christianos semper se alterutrum monere debere. 15 *Audacius autem scripsi uobis, fratres, ex parte.* Immo ideo magis scribendi fiduciam habui, quia noui uos ut prudentes cito accipere rationem, sicut scriptum est: 'argue sapientem et amabit te.' *Tamquam rememorans uobis.* Recordans uos esse prudentes. Siue: Non [ut] ignaros doceo, sed commemoro ut scientes. *Propter gratiam quae data est mihi a deo.* Non propter munera terrena uel laudem, sed ut impleam officium quod accepi. 16 *Ut sim seruiens Christo Iesu in gentibus.* Seruiens in euangelio; hoc est, reuocans ei seruos quondam

15 *Prou. ix 8

1 esse—omne *om.* V ∽debet esse BHGSdZm omni gaudio MN* ubi] et B **2** in dissensione] ubi dissensio Cas **3** in (*alt.*)] et HG (=vg) sancti *om.* Cas^{cod} **4** spei] spe H (in spe E spei C) in spe G spiritus] *om.* BZm spiritu HG **5** ∽sum autem (enim R) AHGVCasSd (=vg) fratres mei *om.* BSd ego *om.* SdD fratres *add.* BSd **6** erubescant BHGVCasSd **7** tales]+se Cas ab apostolo] a populo B *om.* Cas esse *om.* HG credebantur] putantur BHGVCas putabantur Sd **8** quoniam]+et ipsi HGVCas (=vg) ∽dil. estis Sd^{cod} prouidit EMN *om.* Cas ne tamquam] nec (*corr.* ne G) umquam H_1G contentiosus EH_2*G* **9** dura EG* *om.* Cas arguisse Cas uel] et Cas desidentes H_2 aut] et Cas stultus EMN* **10** repl.] *praem.* et SdD ∽ueteris et noui CasSd **11** possetis H(—C)G* simulque *add.* BV simul Cas **12** alterutro B *fort. recte* **13** immo *om.* Sd ideo] id est eo B *om.* G* **14** ∽uos noui H_2 noui] scio Cas **15** sicut scriptum est *om.* Cas **16** te]+et cetera V rememorans uobis] in memoriam uos (uos *om.* ERG) reducens AHGVCas (=vg) rememorans Sd **17** siue *om.* C non *om.* SMN ut *om.* BEG ignarus E ignoros MN*V gnarius G* memoro H_2 ∽ut sci. comm. Sd **18** a deo *om.* C **19** dona Cas commoda Sd ∽off. (+meum Cas) impl. VCas **20** quam ER*G* seruiens] minister H (*om.* N)GCas (=vg) ∽iesu christo A christi iesu HGCas (=vg) **21** in *om.* H(—C)G eis B quondam AB,G corr.,V quosdam *rell.*

fugitiuos. *Sanctificans euangelium dei.* Meo exemplo sanctum esse demonstrans quod cum tanto timore perficio. quidam enim ut humanum contemnunt quod praedicant ut diuinum, et ita fit ut res sancta uideatur esse non sancta, cum non perficitur sancte. [unde dicitur: 'sanctificate ieiunium'; id est, sanctum] facite, siue [de]monstrate. *Ut fiat oblatio gentium [accepta,] sanctificata in spiritu sancto.* Ut exemplo [et sermone] meo gentes efficiantur hostia deo accepta, non igni sanctificata uel suscepta, sed spiritu sancto, sicut scriptum est quia 'sedit super' apostolos 'quasi ignis et uisae sunt eis uariae linguae.' 17 *Habeo igitur gloriam in Christo Iesu ad deum.* 'Qui gloriatur, in domino glorietur.' [Aliter:] Gloriam habeo ad deum, licet aput homines infamer et maculer. 18 *Non enim audeo aliquit loqui eorum quae per me non efficit Christus in oboedientiam gentium.* Non ausus sum dicere aliquit me in his [dumtaxat] rebus propria uirtute fecisse, et non omnia per me esse deum operatum. *Uerbo et factis* 19 *in uirtute [eius] signorum et prodigiorum, in uirtute spiritus sancti.* Hoc est: doctrina et signis; non enim [hic] de operibus, sed de uirtutibus loquebatur. *Ita ut [compleretur] ab Hierusalem usque [in] Illyricum et in circuitu euangelium Christi.* Repletur euangelium cum etiam gentes credunt. 20 *Sic*

5 Ioel i 14 8 cf. Phil. iv 18; 1 Petr. ii 5 10 *Act. ii 3 12 1 Cor. i 31

1 dei *om.* Sd meo] moneo H_2 2 esse *om.* Cas ostendens Cas perficio] ministro Cas 3 enim *om.* G* humana Cas ut (*alt.*)] et V 4 cum] si Cas perficiatur MC proficiatur N fiat Cas 5 sancte *om.* C unde—sanctum *om.* B id] hoc Sd 6 demonstrate BR 7 accepta *om.* BH_2 ut]+ fiat Cm2 (*eras.*) et sermone *add.* A 8 meo]+fiant Cm2 cogentes V efficiantur *om.* H_2 a deo R igne H_2 9 sed] a G 10 apostolus G* quasi] sicut CasSd^{cod} et—linguae *om.* Cas diuisi (*corr.* m2 diuisae) G diuisae V illis Sd 11 in *om.* G* christi G* iesu *om.* Sd 12 quia A* aliter *om.* BHGVSd ⤻et ad deum gloriam habeo V gloriam]+igitur Sd 13 ad] apud BHG aput] ab A* infamer et maculer] infamiam V 14 effecit R*M*N* 15 ausus sum] audeo VCas+me Cas ⤻aliq. dic. HG 16 aliquit *om.* Cas me] mei G* *hic om.* Cas in his dumtaxat rebus *om.* Cas dumtaxat *om.* A et] ut B 17 ⤻deum esse H_2 christum esse Cas in uirtute—prodigiorum *om.* V 18 eius *om.* AHGVCas (=vg) ⤻sa. sp. H_2 19 hic] *om.* B hoc Cas ⤻de op. hic HG 20 sed] et V compleretur *om.* AHGVCas (=vg) hier.]+per circuitum AHGCas (=vg)+in circuitu V 21 in] *om.* B ad H_1GCas^{cd} (=vg) et in circuitu] repleuerim AH(-int M)GVCas (=vg) euangelio Cas^{cod}* 22 replet Cas quando Cas si G*

autem hoc praedicaui euangelium, non ubi nominatus est Christus, ne super alienum fundamentum aedific[ar]em. Non omnis qui super alienum fundamentum aedificat, male facit, sed si aedificet aurum et cetera. hic et pseudo-apostolos tangit, qui semper ad eos qui iam crediderant ibant, et numquam ad gentes, quia non poterant operari uirtutes, et ostendit perfecte se laborasse, qui et fundamentum posuit et aedificium superstruxit. 21 *Sed sicut scriptum est.* Ostendit suum laborem [ante] praedictum. *Quia quibus non est [ad]nuntiatum de eo uidebunt, et qui non audierunt intellegent.* Uidetur Christus in apostolis per uirtutes quas in eius nomine faciebant. 22 *Propter quod impediebar plurimum uenire ad uos.* Exposuit illut quod in capite dixerat: 'et prohibitus sum usque adhuc.' 23 *Nunc uero ulterius locum non habens in his regionibus.* Ubi iam omnes firmi sunt, causam se negat habere ponendi fundamentum. *Cupio autem uenire ad uos.* Notandum esse cupiditatem etiam bonam, sicut: 'cupio dissolui et esse cum Christo,' et: 'concupiuit anima mea desiderare iustificationes tuas.' [*Ex*] *multis iam praecedentibus annis.* Qualis necessitas fuerit ostendit, quae illum multis detinu[er]it annis. 24 [*Sed*] *cum proficisci coepero in Hispaniam.* Utrum

4 cf. 1 Cor. iii 12 6 cf. Gal. iii 5 7 cf. 1 Cor. iii 10 11 cf. Act. iv 7 etc. 13 Rom. i 13 16 cf. 1 Cor. iii 10 17 *Phil. i 23 18 Ps. cxviii 20

2 aedificem BV aedificarem AHGCas (=vg) 3 omnes N*C* ⤻fund. al. B facit] aedificat Cas 4 aedificet] aedificat H_2 cetera]+aliter V et *om.* HGCas -olus H_1M*G* 5 taxat Cas crediderunt B 6 ⤻uirt. operari (operare SR*MN*G*) HG operari] operarium A* 8 aedif. superstr.] superaedificauit Cas sed] *pr.* in esaia H_1G* sed—est *om.* V monstrat Cas 9 laborem]+iam HG ante *om.* B praed.] esse praed. B fuisse praed. HG quia *om.* Cas (=vg) 10 nuntiatum BV adnuntiatum AHGCas (=vg) aud.]+de eo Cas^{ed} 11 uidetur] ostenditur HG per] et per E quae AHG 12 fiebant HG quod]+et HGCas (=vg) 13 exponit Cas cap.]+epistolae Cas et] sed BH(sed prohibitus sum *ut lemma scripsit* E)GVCas 14 usque adhuc *om.* Cas 15 toti BHGV *fort. recte* sint ES 16 cupiditatem autem (*om.* autem SR) habens AHGVCas (=vg) ueniendi AHGCas (=vg) 17 est R corr. etiam] autem habens MN sicut—tuas *om.* Cas 18 et esse cum christo *om.* V desiderare] cupere V 19 ex *om.* B 20 quales E*R*M illam V detinuit AV detinuerit B detineret E detinerat SG* detenerat R* dete(-i-)nuerat H_2,G corr. 21 sed *om.* AVCas (=vg) cum—coepero *om.* A* ⤻in (in *om.* G) hisp. prof. coep. A corr.,HGVCas (= vg) hispaniam] spaniam H_1 es paniam M espianiam(e *corr.* i *m2*) N utrum] A*m2 in ras.* uerum B+uero Sd

in Hispania[m] fuerit incertum habetur. *Spero* [*quod*] *circuiens uenire ad uos, et a uobis praemitti illuc, cum primum ex parte fructus fuero.* [*scio quia ueniens ad uos, in complementum benedictionis Christi ueniam.*] Quia ita uos exhibetis ut nec aput uos locum aut necessitatem habeam diutius remorandi, ideo [et] ex parte illis frui se dicit, quia non credere indigebant, sed tantum modo confirmari. Siue: Ideo ex parte quia nulla magnitudo temporis satiat caritatem. *Nunc igitur proficiscar in Hierusalem.* [Hoc mihi restat. *Ministrare sanctis.* Sancti erant in Hierusalem,] qui omnibus suis distractis et ante apostolorum pedes depositis, orationi lectioni ac doctrinae uacabant. quales autem fuerint ex hoc cognoscitur, ut ipse apostolus per se illis pergeret ministrare, et quibus oblationem suam esse obtat acceptam, id est, ut eam dignentur accipere, ostendens hoc non tam accipientibus prodesse quam dantibus. hoc contra illos facit qui gloriam perfectionis inpugnant. *Probauerunt enim Macedones et Achaii collationem aliquam facere.* Probauerunt hoc sibi utile fore, si collationem aliquam sumptuum facerent [in] sanctis. *In pauperes* [*sanctorum*], *qui sunt* [*in*] *Hierusalem* [*sanctis*]. Quia propter sanctorum

4 cf. Rom. vi 13 11 cf. Act. iv 34–5 12 cf. 1 Tim. iv 13 16 cf. Act. xx 35

1 hispaniam BNSd spania H_1 fuerit] uenerit Sd incertum] interdum A* spero—circuiens *om.* V quod *om.* B 2 praeteriens AHGCasSd (=vg) uenire ad] uideam AHGVCas (=vg) praemitti] deducar AHGCas (=vg) cum] si uobis AHGCas (=vg) 3 fruitus BHGVCas (=vg) fuero]+uos V scio—ueniam BD *om.* AHGVCasSd *uide infra u.* 29 4 ita] .sic Cas exhibitis MN* 5 aput uos] in uobis Cas aut necessitatem *om.* VCas 6 immorandi Cas et *om.* ANCas ex parte—ideo *om.* G frui se] fruisse BSMN fuisse ESd ⤻cred. non Sd 7 confirmare H_1 8 quia *om.* Cas ⤻temp. magn. Cas satiat sa(sa *alt. exp.*) B faciat SR* 9 in *om.* HGV hoc—hierusalem *om.* B hoc]+solum VCas restat]+ deinceps (*om.* VCas) ut ueniam HGVCas 11 suis *om.* VCas detractis G* contemptis Cas ⤻ped. apost. Cas pedibus V iactatis Cas 12 oratione G* ⤻lect. orat. Cas ac doctrinae] doctrinaeque B(quae ES)HGV et doctrinae Cas 13 autem] enim B ergo Cas fuerunt H_2 erant Cas ⤻apost. ipse Cas per se *om.* Cas 14 ⤻perg. ill. R subl. A* ⤻optat esse BMN(Cas) 15 acceptum G* id est ut] si Cas dignanter R 16 ⤻prod. (prodeesse M) acc. HG 18 mac[+h A]edonia AHGVCas (=vg) machedoniam G* achaii *scripsi* achan B achaia AHGVCas (=vg) achaici D 19 probau.]+enim macedones et achiui V esse Cas 20 sumt. A* facerint MN* in *add.* B sanctorum *om.* B (*cf. infra*) 21 in *om.* BHG sanctis *om.* AHGVCas (=vg) quia] qui V sanctorum aedif.] sanctif. G

aedificationem esse pauperes uoluerunt. Siue: Simpliciter pauperes sanctos intellegendum. 27 [*Placuit enim illis:*] *debitores enim sunt eorum.* Exemplo eorum prouocat Romanos a[d] simile opus, ostendens hoc illis non inmerito placuisse. [*Quo*]*n*[*i*]*am si spiritalium eorum participes facti sunt gentiles, debent et* [*illi*] *in carnalibus ministrare eis.* Quia et doctores ex ipsis habebant, et 'socii facti fuerant radicis et pinguedinis oliuae,' ideoque unus quisque in quo abundat debet alteri impertire. 28 *Hoc igitur cum consummauero et adsignauero eis fructum hunc, proficiscar per uos in Hispaniam.* 29 *scio enim quod ueniens ad uos, in abundantiam benedictionis Christi ueniam.* Si uos bene exhibueritis, abundabit nobis bona doctrina in uos, quia quantum proficit discipulus, tantum ad dicendum prouocatur et doctor, sicut alibi ait: 'os nostrum patet ad uos, o Corinthii.' Siue: Abundantius benedicetur in aduentu meo Christus in uobis. 30 *Obsecro autem uos, fratres, per dominum* [*nostrum*] *Iesum Christum, et per caritatem spiritus* [*ac sollicitudinem*], [*ut*] *impertiamini mihi in orationibus uestris ad dominum.* Rogat ut pro eo tota in stanter oret ecclesia, quia nouit multum ualere preces in commune multorum. Iacobo enim occiso, Petrus fratrum [precibus] de carcere liberatur, qui non tam illi quam sibi

7 cf. Rom. xi 17 8 cf. 2 Cor. viii 14 12 cf. Rom. vi 13
14 2 Cor. vi 11 20 cf. Iac. v 16 21 cf. Act. xii 2–10

1 aedif.] + sanctorum V 2 intellege H_1G intellegi H_2 placuit enim illis *om.* BV enim *om.* G eis BHGCas (= vg) deb. enim] et deb. HGCas (= vg) 3 sunt] *om.* ES sunnt (*sic*) V eorum (*alt.*)] illorum V 4 ad] a B ∽non illis Cas 5 quoniam] nam AH_1GCas (= vg) nam et H_2 si *om.* G* spiritalem G* participes *om.* Cas^{cod} 6 illi *om.* AHGVCas (= vg) eis] illis Cas^{ed} et (*alt.*) *om.* A*HG 7 facti *om.* Sd 8 ideoque *om.* V hab. A* *al.* debit MN 9 impartiri B inpertiri V *fort. recte* 10 factum tunc B spaniam H(—C) scio *etc. cf. u.* 24 enim] autem AHGCas (= vg) 11 quoniam $AHGVCas^{cod}$ (= vg) abundantia H(—R*)VCas (= vg) benedictiones G* 12 si] nisi MC* abundauit A*HGV 13 uos] nobis V 14 ∽prou. ad dic. (doc. H_2) HG discendum BG* 15 corinthi H(—EC) abundanter benedicitur BHGV 16 aduentum V autem] igitur AHGVCas (= vg) 17 nostrum *om.* B 18 sp.] + sancti Cas^{ed} ac sollicitudinem *om.* AHGCas (= vg) ac] ut VD ut *om.* BV impertiamini mihi] adiuuetis (+ pro G) me AHGCas (= vg) ∽ad dom. in orat. (memorat S) H_1G 19 uestris] pro me AH_2VCas (= vg) *om.* H_1G deum AH_2VCas^{ed} (= vg) 20 oraet(a *exp.*) B ecclesię G* qui MN 21 communi G* fratrem B* 22 precibus *om.* B liberatus BSR qui] quia R tam *om.* H_2

beneficium praestiterunt, [scilicet] ut eius possent doctrina firmari. spiritalis [sane] caritas facit ut pro inuicem exoremus. 31 *Ut liberer ab infidelibus qui sunt in Iudaea.* Siue: Ut omnes credant. Siue: Fidelibus ministrans in manus infidelium non incu[r]ram, ne ad uos uenire non possim. [*Et*] *remuneratio mea quae* [*in*] *Hierusalem est, acceptabilis fiat sanctis* [*suis*], 32 *ut cum gaudio ueniam ad uos per uoluntatem Christi Iesu, et refrigerem uobiscum.* Tunc in gaudio ueniam, si oblatio mea ab eis fuerit accepta, et securus uerbum dei abundantius loquar: tristitia enim animi multum impedit ad doctrinam. 33 *Deus autem pacis sit cum omnibus uobis.* [*Amen.*] Deus pacis non nisi in pacificis habitat. pulchre autem in pace finiuit, duobus populis ad pacis concordiam reuocatis. 1 *Commendo autem uobis Foeben sororem uestram.* Hoc, iam quasi finito textu epistulae, ut solet, commendationis uel salutationis gratia subter adnexuit. *Quae est in ministerio ecclesiae quae est Cencris.* Sicut etiam nunc [quae sunt] in orientalibus locis diaconissae mulieres in suo sexu ministrare uidentur. In baptismo. Siue: In ministerio uerbi, quia priuatim docuisse feminas inuenimus, sicut Priscillam, cuius uir Aquila uoca-

9 cf. Phil. i 14 19 cf. Act. vi 4 20 cf. Act. xviii 26

1 scilicet] *om.* A sancti B scilicet—firmari *om.* R possint H(—S,C corr.)GV ⤿confirmari doctr. V 2 firmare G* sane] *om.* BV enim HG ⤿caritas spiritus V(Cas) pro inuicem] proinde EG 4 siue] + ne G*m2 s.l.* non *om.* G 5 in curam BS incidam Cas ne] et Cas et *om.* A remuneratio—suis] obsequii mei (obsequiii [*sic*] mei *ex* obsequium ei A) oblatio (oblatione G*) accepta fiat (fiet EG*) in (in *om.* A) hierosolima sanctis AH_1GVCas (=vg) ministerium meum quod (+in N) hierusolima defertur acceptabile sanctis fiat H_2 7 ⤿ueniam ad uos in gaudio (gaudium H_1G*) AHGVCas (=vg) christi iesu] dei AHGCas (=vg) 8 refrigerer AHGVCas (=vg) in] cum Cas ⤿ab eis oblatio mea VCas 9 eis] eo B his H_2 ⤿acc. fu. HG 10 animi] animae H_2 *om.* R* impetit V 11 sit *om.* Cas^{ed} nobis B amen *om.* B ⤿non nisi in pacif. deus pacis (pacis *om.* Cas^{cod}) VCas deus] + autem G 12 hab.]est ES *om.* G* inhabitat VCas in pace *om.* EG* 13 finiunt BS ad pacis] in HGCas ad pacem et V 14 enim uobis (uobis enim M) H_2 phebem BH_2 phoebem H_1G foebem V so***rorem A nostram HGVCasSd (=vg) meam G hoc *om.* H_1G 15 textum V ut] et MN*G* uel salutationis *om.* HG 16 gratiam ERN adnexiuit G* 17 cheneris A* ceneris B cenchris HVCasSd (=vg) chenchris G etiam nunc quae sunt] modo sunt V quae sunt *add.* B ⤿loc. or. V 18 diaconis*sae(*pr.* s *in ras.*) A mulieres—baptismo *om.* V ministrate B 19 quia—priscillam] nam et feminae tunc in suo sexu docebant (+non in aecclesia sed in domo V) ut (sicut Cas) legimus de priscilla VCas 20 feminis G priscilla Sd

batur. 2 *Ut suscipiatis eam in domino digne satis, ut adsistatis ei in quibuscumque desiderauerit uestri: etenim ipsa quoque mihi et aliis adstitit.* Ut adiuuetis eam siue sumptu siue solacio, quia et ipsa quam diu habuit plures adiuuit. 3 *Salutate Priscillam et Aquilam, adiutores meos in Christo Iesu.* Qui confirmasse Apollon dicuntur in fide, quos [et] ideo adiutores appellat, quia in opere doctrinarum, ubi ipse laborabat, et isti iuuerunt. 4 *Qui pro anima mea suas ceruices subposuerunt, quibus non ego solus gratias ago, sed et cunctae ecclesiae gentium.* Probando meam doctrinam se periculis obiecerunt, propter quod illis omnes ecclesiae gratias agunt, quia per illos ego seruatus sum. 5 *Et domesticam eorum ecclesiam.* Ostendit congregationem fidelium ecclesiam nominari. *Salutate Epenetum dilectum mihi, qui est primitiuus Asiae in Christo.* Primitiuus [erat] ecclesiae Asianae. istos omnes quos salutat intellegimus ex [n]om[i]nibus fuisse peregrinos, [per] quorum exemplum atque doctrinam non absurde aestimamus credidisse Romanos. 6 *Salutate Mariam, quae multum laborauit in uobis;* 7 *salutate Andronicum et Iuniam cognatos et*

6 cf. Act. xvi 5 etc., xviii 26

1 ∽eam susc. AHGVCas (=vg) dignae G sanctis A*BH$_1$GVCas (=vg) ut] et AHGVCas (=vg) 2 quocumque AHGCas (=vg) desid. uestri V] desid. nostri B negotio uestri indiguerit AHGCas (=vg) ipso G* 3 ∽adstitit (*praem.* ad A: adsistit H[—C]G) multis et mihi ipsi AHGVCas (=vg) ut] et VCas siue] uel V sumptibus BSd sumptuum (suptuum G) opibus HG siue] uel quolibet alio V siue aliquo Cas 4 solatione (*praem.* con C) H$_2$ plurimos (plurimum N) H$_2$Cas adiuuauit H(—F)G* 5 priscam HG*Cas (=vg) 6 conformasse H$_2$ uel conformes esse G corr. appollo BN* apostolo H$_1$G apollo H$_2$V ∽leguntur ap. V(Cas) in fide] et alios docuisse V(Cas) et *om.* B 7 opere doctrinarum ubi] quo VCas 8 isti] ipsi B illi V ∽ceru. suas Cas^{cod} suam ceruicem Cas^{ed} 9 ∽solus (solum HG) ego AHGVCas (=vg) 10 periculo HG 11 subiecerunt BHG propter—agunt *om.* V 12 quia] quibus VCas illos] illis M*N* ego *om.* Cas^{cod} seruatum B domestica memorum(m *tert. eras.*) A ∽eccl. eorum G 13 nominare R*M*N*F 14 salutare B ephenetum A*m*2,SR*,N corr., C,G corr.,Cas^{ed} ependitem B ephenium E ephenitum MN*G* epemen V efenetum Cas^{cod} 15 christo]+iesu H$_1$Cas^{ed} primitiuus erat] primitiuos BH(—us E)G primitiuus filius V asianę(n *et* ę *ras.*) A asiae G estos G* illos VCas 16 intellegimus—peregrinos *om.* VCas intellegamus G corr. nominibus] omnibus BH$_2$ per *om.* BH$_2$(—M) 17 quorum—romanos] quos romani crediderant: grega sunt enim nomina, non latina V(Cas) exemplo C ac Sd doctrina C estimatus B 19 andronicam G* iuliam A*m*2,HG*Cas iulium G corr. cognatus MN*

concaptiuos meos, qui sunt nobiles in apostolis, qui [*et*] *ante me fuerunt in Christo* [*Iesu*]; 8 *salutate Ampliatum, dilectum mihi in domino;* 9 *salutate Urbanum, adiutorem meum in domino, et Stachyn dilectum meum;* 10 *salutate Apellen, probum in Christo; salutate eos qui sunt ex* [*domo*] *Aristobuli;* 11 *salutate* [*H*]*erodionem, meum cognatum; salutate eos qui sunt ex Narcissi* [*presbiteri*], *qui sunt in domino;* 12 *salutate Tryphenam et Tryphosam, quae* [*mecum multum*] *labora*[*ueru*]*nt in domino; salutate Persidam carissimam, quae multum laborauit in domino;* 13 *salutate Rufum, dilectum in domino.* Hi ex Iudaeis erant et, quia cum Paulo simul fuerant tribulati nec territi, ideo nobiles hoc merito habebantur, qui ad profectum Romanorum inter ceteros fuerant destinati, quique priores Paulo credidisse ipsius testimonio referuntur. *Et matrem eius et meam.* Aetate, [et] non partu. 14 *Salutate Asyncritum, Phlegonta, Hermem, Patrobam,* [*Herman,*] *et qui sunt cum eis fratres;* 15 *salutate Philologum et Iuliam, Neream et sororem eius Olympiadem, et qui cum eis omnes sanctos.* Suo exemplo

1 concaptiuuam in eos B concaptiuus meus MN* in] inter MN apostolos NC quia G et *om.* B 2 iesu *om.* AH(—S)GCas (=vg) ampleatum G* dilectissimum AHGVCas (=vg) 3 nostrum AGCas (=vg) mihi R in domino *om.* M domino] christo AHGVCas^{cod} (=vg) christo iesu Cas^{ed} 4 stachin BERCVCas^{cod} stacin M,N corr. stacten N* stacihin G meum *om.* MN apellen SVCas^{cod} (?) (=vg) appellen AHG apellem BCas$^{ed.cod}$ (?) appelen M 5 sal. (*pr.*)—cognatum *om.* Cas^{cod} salutatem G ex] de Cas^{ed} domo] *om.* AHGCas^{cod} (=vg) *tr. post* arist. CCas^{ed} aristoboli BSRCG (=vg) arestobili E* arestopoli MN aristobolim V 6 herodionem BEGCas (=vg) aerudicionem M erudionem N ∽cogn. meum AHGVCas (=vg) eos qui sunt *bis* B narcisci B narcissi* G 7 presb. *om.* AHGVCas (=vg) sunt]+ presbyteri G domino] christo N salute A* trifernam B triph. HGCas^{ed} trif. VCas^{cod} tripherium G* (*corr.* triphenum *et postea* triphenam) 8 trifosam BVCas^{cod} triph. HGCas^{ed} quae] qui G mecum multum *om.* AHGCas (=vg) mecum *om.* V laborant AHGCas (=vg) 9 perfidam B persidem Cas^{ed} qui G* 10 electum AHGVCas (=vg)+meum HG hii AESG 11 ∽simul cum paulo HG 12 qui] quia B 14 testimonium EG 15 aetatem G* et *add.* B asyncretum A*m*2 asmeritum B asencretum E* asincritum E corr.,H_2,G corr.,V asincretum G*Cas^{cod} 16 flegontam BH_2Cas^{cod} pleg(c E)onta[m] H_1 flegonta GV hermen B corr.,HG hermam R ermen V petrobam B herman] *om.* B hermam C corr. *praem.* et H_2 et] si V ∽cum eis sunt AHGCas (=vg) eius G 17 filogum B philocum ES philogum RM filologum Cas^{cod} phedologum Cas^{ed} iulium Cas^{cod} nereum HGVCas (=vg) 18 olymp.] *praem.* et A*HGCas (=vg) olimp. BH_1Cas^{cod} olibā M oly(-i C)mpam NC olymphiadem G qui] omnes qui AHGVCas (=vg) omnes] sunt AHGVCas (=vg) sanctis H_1G* exemplom G*

nos docet quales amicos debeamus nostris litteris salutare, non diuites saeculi [scilicet] facultatibus, uel dignitatibus honoratos, sed gratia ac fide locupletes. 16 *Salutate inuicem in osculo sancto: salutant uos* [*omnes*] *ecclesiae Christi.* Non ficto uel subdolo [osculo], quali Iudas tradidit saluatorem. ideo enim in ecclesia pax primum adnuntiatur, ut ostendat se cum omnibus pacificum esse, qui corpori communicaturus est Christi. 17 *Rogo autem uos, fratres, diligenter obseruate eos qui dissensiones et offendicula, praeter doctrinam quam uos didicistis, faciunt, et declinate ab illis.* 18 *huius modi enim Christo* [*domino nostro*] *non seruiunt, sed suo uentri.* De illis dicit qui ex circumcisione illo tempore uenerant, ieiunia et abstinentiam destruentes, neomenias et sabbata et ceteras ferias uentris gratia praedicabant, dissentientes ab apostolica doctrina et fratribus offendicula praeparantes. *Et per dulces sermones* [*et benedictiones*] *seducunt corda innocentium.* Per blandimenta et adulationes compto sermone compositas. 19 *Uestra enim oboedientia in omnes peruulgata est.* Si illis oboedistis quibus non debuistis, quanto magis nobis oboedire debetis! nam et illi propter ea ad uos uenerunt, quia sciebant uos per oboedientiam simplicem cito posse seduci. *Gaudeo igitur in uobis, et uolo uos sapientes esse in bonum, sinceres*

5 cf. Luc. xxii 48 7 cf. 1 Cor. x 16

1 amicos] sanctos H_2 debemus SH_2 2 saeculi *om.* V scilicet *add.* AV facultatibus—locupletes] sed fideles et sanctos VCas 3 honoratos —locupletes *om.* G* 4 omnes *om.* B 5 ficte ER*G*Cas^{ed} osculo *add.* A quale H_1G* 6 in] de Cas ∽prima pax V primo pax Cas primum] primo BH_1Cas 7 ∽esse pacif. HG corpora B corpore H_2(—C) 8 diligenter obseruate] ut obseruetis AHGVCas (=vg) 9 dissensionis MN* 10 dedicistis H(—RC) huiusce H_2 11 domino nostro *om.* B 12 illo temp. uen.] erant quique (que *om.* Cas) VCas ieiuniam MN ieiunium CCas^{ed} 13 abstinentias B abstinentia ESG* neome(i A)nias] in eo menias B neomeniam Cas^{cod} neomenia Cas^{ed} *praem.* et HGSd et (*pr.*)] sed A* ceteras *om.* VCas 14 causa Cas docebant Cas 15 offendiculum B dulcis E*S 16 et benedictiones *om.* B 17 idolationes B compto] cuncta M*N* composito (?) G* ac compto V compositas] + assertiones V 18 oboedientiam G* omnes] omnem locum AVCas (=vg) omni loco HG prouulga (*sic*) A prouulgata V diuulgata (de- ES) HGCas (=vg) 19 nobis] nos H_1G* oboedire—illi *om.* Cas 20 propter ea] ideo V quia sciebant (sciebat V*)] scientes Cas 21 per oboed. simpl.] per nimiam oboed. V *om.* Cas simplici MN* 22 et] sed AHGVCas (=vg). sapientes esse *bis* V bono AH_2,G corr.,Cas (=vg) sinceres autem] et simplices AHGVCas (=vg)

autem in malum: 20 *deus autem pacis conteret satanan sub pedibus uestris uelociter.* [*gratia domini nostri Iesu Christi uobiscum.*] [Idcirco uobiscum gaudeo,] quia bona est oboedientia, sed si rationabilis sit, et ideo uolo uos esse sapientes in bono, ut malum nescientes sub pedibus innocentiae deponatis inimicum. ita enim 'dedit' nobis dominus 'potestatem calcandi super scorpiones atque serpentes et omnem uirtutem inimici': id est, ne nobis praeualeat, et [ut] omnibus super eum membris liberi[s] ac soluti[s] ambulare possimus. [21 *Salutant uos Timotheus, adiutor meus, et Lucas et Iason et Sosipater, cognati mei, et ecclesia uniuersa Christi.* 22 *saluto uos ego Tertius, qui scripsi epistulam, in domino.* 23 *salutat uos Gaius, hospes meus, et uniuersa ecclesia.*] *Salutat uos Erastus arcarius ciuitatis*[, *et Quartus superdispensator*]. Hic arcarium ex-arcario dicit, sicut gentes credentes ex-gentibus saepe nominauit, [secundum] consuetudinem [legis], quae Abigeam uxorem Nabal adhuc appellat, cum iam illo mortuo in Dauid matrimonium transmigrasset. 24 *Gratia domini nostri Iesu Christi cum omnibus uobis.* [*amen.*] Haec est suscriptio manus eius in omnibus epistolis, ut in ea etiam commemor[ar]et beneficia Christi. 25 *Ei autem qui potens est uos confirmare.* Signis atque doctrinis. *Iuxta euangelium meum et praedica-*

6 *Luc. x 19 16 cf. *1 Regn. xxx 5 20 cf. 2 Thess. iii 17

1 malo AHGCas (=vg) conterat HGV sathanam B satan M satanam NCas^{ed} sathanan V *om.* Cas^{cod} 2 pedes uestros V uestris *om.* A* gratia—uobiscum *om.* BV iesu christi *om.* H_1G 3 idcirco—gaudeo *add.* A (cum *om.* A*) 4 rationalis NC* ∽sap. esse BHG bonum H_1G* 5 ut] et AHG* malo H_2(—C) sub] ut A innocentię A 6 uobis H_2Sd 7 atque] et Sd et] in B 8 ut *add.* A 9 liberi ac soluti B possumus BS possemus R*N* salutant—ecclesia *om.* A salutat HGVCas (=vg) 10 lucius HGVCas (=vg) et sosi *om.* G* 11 et—christi *om.* HGVCas (=vg) saluto HGVCas (=vg) salutat B 12 tereiius B gayus B 13 hospis E*V uniuersae ecclesiae EGCas (=vg) uniu.] + eius C aristus A arcarius] dispensator Cas 14 et quartus superdispensator *om.* A superdisp.] frater HGVCas (=vg) 15 uocauit BHGV (*cf. uol.* I, *p.* 106) 16 secundum *om.* B legis *om.* B abigail BCGCas abigahil H(-el E) 17 nabal] + carmeli Cas adhuc *om.* V appellauit V illo—transmigrasset] uxor esset dauid Cas 18 matrimonio G transisset HG gratia—amen *om.* Cas (=vg) iesu christi *om.* H_1G 19 amen *om.* AVD subictio (*corr.* subiectio) B superscriptio R scriptio H_2 20 manu SR* omni aepistula V *ut A in ea] mea B commemoraret AVSd] commemoret BH_2 commoneret ESG commoret R* commemorat N* 21 ei] si B potens] potest A*H_1GCas^{cod} est *om.* H_1GCas^{cod} confirmari H_1 22 doctrina V uirtutibus Cas

tionem Iesu Christi. Ut sic uiuatis quo modo ego Christi exemplo et auctoritate pra[e]dicaui. *Iuxta reuelationem mysterii temporibus aeternis taciti,* 26 *quod nunc patefactum est per scripturas prophetarum.* Mysterium de uocatione uniuersarum gentium in lege [diu] fuerat occultatum, quod nunc per Pauli euidente[r] patefactum est euangelium in Christo per testimonia prophetarum, qui, quamuis de gentibus multa ante dixissent, tamen quo modo unum gentes et Iudaei in Christo fierent, nemo tam aperte cognouerat. aestimare enim poterant quosdam ad fidem quasi proselitos admittendos. *Secundum praeceptum aeterni dei ad oboeditionem fidei in omnes gentes cognitum* 27 *soli sapienti deo, per Iesum Christum cui* [*est*] *honor* [*et gloria*] *in saecula saeculorum. amen.* Praecepit deus ut omnes gentes oboediant et deum agnoscant, quod futurum quandoque solus ante sciebat, qui solus naturaliter sapiens [est], sicut naturaliter bonus, [cum tamen et homo dicatur bonus,] sed nos institutione boni uel sapientes esse possumus, ille natura, cui per Iesum Christum gloria [et] honor in saecula saecul[or]um. amen.

AD ROMANOS EXPLICIT

4 cf. Eph. iii 9

1 sic—praedicaui] iuxta meam adnuntiationem et christi uiuatis V(Cas) ego] ergo BF* *om.* S exemplum H_2 **2** et] ex HG auct.] + gentibus H + in gentibus G prad. A iuxta] secundum AHGVCas (= vg) **3** tacete MN* pactefactum B **4** misterii G* de uocatione] deuotione S deuocionem M de uocandis V uniu.] diuersarum G ⤻ gentibus uniuersis V **5** diu *om.* B per + praedicationem christi et V(Cas) paulum H(—S) **6** euidenter] euidente B euangelium V pace factum(c *alt. exp.*) B euangelium in christo *om.* V **7** qui] quia H_1M *om.* V quamuis] + enim hoc V de—dixissent] ante prophetae praedixerint V ⤻ ante multa H_1G **8** unum—fierent] et in christo unum (+ gentes G corr.) fierent (fuerint H_2G) et iudaei HG gentes et iudaei] ex iudeis B **9** fuerant B futurum esset V Cas tam aperte *om.* V ⤻ poterant enim credere VCas **10** prosilitus E*M proselitis G* admittendus H_1G* **11** obiectionem B obedientiam Cas^{ed} cunctis gentibus AHGCas (= vg) **12** cognito AHG (= vg) cogniti N corr., FCas solo AH(—R corr., N corr., C)V (= vg) per] + dominum Cas est *om.* AH_1GVCas (= vg) **13** honor et *om.* G et gloria *om.* AHVCas^{cod} (= vg) saecula] saela A* **14** ⤻ oboed. gent. H_2 cognoscant C quod] quo H_1C*G* quos C corr. futuros C corr. **15** solus] salus MN *om.* R + haec deus V(Cas) antea V qui] siue V **16** est *om.* BHGV sicut naturaliter] quomodo solus V cum—bonus *om.* B dicitur H_2 **17** sed nos] nos enim V nos] non MN possemus MN **18** cui] cum A* *om.* V iesum christum] ipsum V ⤻ honor et gloria V et *om.* B **19** saeculorum] saeculum A **20** EXPLICIT [A]EPISTOLA AD ROMANOS BC EXPLICIT EPISTVLA (+ beati Cas) PAVLI APOSTOLI AD ROMANOS H_1Cas EXPLICIT M EXPLICIT AD ROMANOS NV

[INCIPIT ARGVMENTVM PRIMAE EPISTOLAE AD CORINTHIOS

Corinthii sunt Achaii. similiter ab apostolis audierunt uerbum ueritatis et subuersi multifarie a falsis apostolis, quidam a philosophiae uerbosa eloquentia, alii a secta legis Iudaicae inducti. hos reuocat apostolus ad ueram euangelicam sapientiam scribens eis ab Epheso.

EXPLICIT ARGVMENTVM]

om. AH_1 argumentum primae] PROLOGVS H_2 primae epistolae *om.* G ⁀ep. ad cor. primae R corr. argumentum V in epistulam ad corinthios Cas 1 corinthi V achaie (*corr.* achaiei) M,R corr. achai*i N achaici CCas^{ed} achei VCas^{cod} similiter] et hii (hi CVCas) similiter H_2VCas apostolos R corr. 2 subuersi] + sunt CCas^{ed} multifariam G corr. a—philosophiae *om.* MN a] ad Cas^{cod} 3 uerbo sęloquentia N uerbosam eloquentiam GCas^{cod} alia G* a secta] secte MN* secta GCas^{ed} ad sectam Cas^{cod} 4 inducti] *praem.* fuerunt C + sunt R corr. Cas^{ed} *praem.* erant Cas^{cod} apostolos C ueram] + et N*m*2,C,R corr.,GVCas^{cod} epheso] + per timotheum discipulum suum C explicit argumentum BCas EXP̄ VĒR DCCCXI MN explicit prologus C explicit argumentum ad corinthios(-us G*) G

INCIPIT AD CORINTHIOS

1 *Paulus.* Quod nomen praeponit in epistulis, auctoritatis esse noscendum [est.]. *Uocatus apostolus Iesu Christi.* In uia ut esset apostolus Christi Iesu. *Per uoluntatem dei.* Uoluntate dei uocatur quisque uocatur ad fidem, [sed] sua sponte, et suo arbitrio credit[ur], sicut ait in Actibus [Apostolorum]: 'non fui incredulus caelesti uisioni.' *Et Sost[h]enes, 2 ecclesiae dei frater, quae est Corinthi.* Frater, inquit, non apostolus. hunc autem idcirco secum scribentem inducit, quia ex ipsis doctor erat, et pro his ualde sollicitus. *Sanctificatis in Christo Iesu.* Per baptismum sanctis effectis. *Uocatis sanctis.* Ostendit qui sint ecclesia [dei], sancti scilicet et inmaculati, quia ecclesia neque maculam habet neque rugam, et ideo his scripsit qui integram athuc seruabant, non qui perdiderant sanctitatem. nam istos honorat litteris, illos auctoritate condemnat. *Cum omnibus qui inuocant nomen domini nostri Iesu Christi.* Proprie sacerdotum est inuocare deum, quibus dici-

3 Act. ix 3 etc. **6** *Act. xxvi 19 **11** cf. Eph. i 4 etc. **12** cf. Eph. v 27

INCIPIT EPISTOLA PRIMA AD CORINTHIOS B *om. superscr.* EGV* INCIPIT EPISTOLA AD CORINTHYOS prima S INCIPIT EPISTOLA (+ beati Cas) PAVLI APOSTOLI AD CORINTHIOS (+1 Cas) RCas INCIP EXP(lanatio C) EP AD CORINT H_2 **1** quod—est] auctoritas est in nomine V nomen] + suum Sd praeponat H(—E praeponatur) in *om.* Sd auctoritates B* **2** est *om.* BHG* ⤻christi iesu AESGCas^{cod}(= vg) in uia—iesu *om.* E **3** uia] + uocatus VCas ut G corr. *in ras.* ⤻iesu christi HV *om.* Cas uoluntate] uoluntatem A*SMN*F*G* **4** uocatur (*pr.*)] uocatus CVCas quisque—sua] credidi mea V(Cas) ⤻ad fid. (+ dei M) uoc. H uocatur (*alt.*) *om.* E sed *om.* B **5** et—actibus] sicut ait V creditur B apostolorum *add.* ARCG **6** cęlestę MN uisoni A* uisione H(—SC)G* sostenes B,R corr.,N corr., CVSd^{cod} *fort.recte* sustines E,G corr.,D sustenens S sustinens MN*R*G* ⤻fr. eccl. dei AHGVCas (= vg) **7** quae est corinthi *tr. ante* uocatis (10) B corinthii B **8** hunc—sollicitus] ideo autem et ipsum ponit quia ex ipsis erat et scientissimus habebatur V(Cas) secundum BG* ex] et G corr.,Sd **9** erat] est H_1 **10** effectus G* **11** quae Cas sint] sunt H_1 sit G*Cas + in H *ecclesia A ecclesiae G dei *om.* BG **12** ecclesia] illa V neque m.h.] non h.m. V macula H(—RC) habere H(—C) et—condemnat *om.* V *qui alia omnia praesertim ex* Cas *offert* his] hic H_1G **13** scribit BHG perdiderunt H(—RC) **14** sc̄i*tatem(ci *in ras.*) G auctoritate* G commendat H_1 **15** hominibus(h *eras.*) A **16** proprii H(—SC) propriis S inuocere A* dominum H(Sd)

tur: 'sic benedicetis filios Istrahel, inuocantes nomen meum super illos'; et psalmista dicit: 'et Samuhel inter eos qui inuocant nomen eius,' quem sacerdotem fuisse illa res probat, quia et sacerdoti successit et hostias offerebat, de quo etiam secundum historiam dictum est: 'suscitabo mihi sacerdotem fidelem,' qui, quamuis [non sit] ex genere Aaron, tamen de tribu Leui esse in Paralip[p]omenon legitur, quia ipse hunc constituit qui et illum: ita enim Aaron elegit ut alios post ea elegendi non amiserit potestatem. *In omni loco ipsorum et nostro.* Quia sacerdotes et suo et apostolorum loco funguntur, propter quod etiam 'ecclesiarum apostoli' nominantur. 3 *Gratia uobis et pax a deo patre nostro et domino Iesu Christo.* Pax gratiam seruat, quam quidam habere nolebant. 4 *Gratias ago deo meo semper pro uobis in gratia dei, quae data est mihi in Christo Iesu.* Primum solito [more] laudando prouocat ad profectum, et dicit se quidem gaudere de eorum scientia, sed scire illos debere quia uera sapientia 'non inflatur' neque dissentit. 5 *Qu[on]ia[m] in omnibus locupletati estis in ipso.* In omnibus uirtutibus [per sapientiam], quae amicos dei et prophetas constituit. *In omni uerbo et in omni scientia.* Id est, tam Noui quam Ueteris Testamenti. 6 *Sicut testimonium Christi confirmatum est in uobis.* Testimonium quo ait: 'omnis scriba doctus in regno caelorum similis est

1 Num. vi 23,*27 2 Ps. xcviii 6 5 1 Regn. ii 35 7 cf. 1 Paral. vi 1–28 11 *2 Cor. viii 23 17 1 Cor. xiii 4 20 cf. Iac. ii 23; Sap. ix 2 23 Matth. xiii 52

1 benedicite ES benedicitis MN*G* filiis EMN*G filius G 2 super illos *om.* VCas psalmista] dauid VCas dicit] ait VCas samuel A* 3 eius] meum ESG* dei V domini Cas illa res *om.* Sd 4 et (*pr.*)] heli Sd et (*alt.*)] + qui Cas de quo etiam] et de ipso V et de quo Cas et de eo Sd 5 secundum—est] dominus ait Sd 6 fidei B qui *om.* V licet Sd non sit] *om.* BG* (non *add.* G corr.) non Sd tamen—legitur *om.* V (*sed uide u.* 9) 7 -pp- A leg.] fuisse describitur Sd hanc E*S 8 qui *om.* H_2 alius MN 9 potest.] + sane de tribu leui fuisse in paralypomenon legitur V 10 qua MN* sacerd. et suo] et sacerdotum V 12 domino] + nostro V 13 quidem B 14 in* G 15 mihi] uobis AHGVCas (= vg) solito] ut (*om.* MN) solet et H_2 ut solet CasSdZm more *add.* A 16 si G* eorum] illorum SR 17 illos] eos SR scientia Sd 18 inflat C* quia AHVCas (= vg) locupletati] diuites facti AHVCasZm (= vg) 19 ipso] illo AHVCas (= vg) per sapientiam *om.* BG 20 ∽ proph. et amic. dei (*om.* dei V) VCasZm uerba G* 21 ∽ tam uet. test. quam noui CasZm 23 quo* A doctos G* in regno caelorum *om.* CasZm

homini patri familias, qui profert de thesauro suo noua et uetera.' 7 *Ita ut nihil uobis desit, in [n]ulla gratia.* Unde ait Salomon: 'uenerunt mihi omnia bona pariter cum illa,' id est, cum sapientia. *Expectantes reuelationem domini nostri Iesu Christi.* Ille uere expectat aduentum Christi, qui in omnibus praeparatus est: reuelatio autem dicitur domini aduentus, quia modo a nobis absconditus est. 8 *Qui et confirmauit uos usque ad finem sine crimine, in die aduentus domini nostri Iesu Christi.* Per doctrinam, sicut ait Dauid: 'confirma me in uerbis tuis,' et iterum: 'pax multa diligentibus legem tuam, et non est illis scandalum.' 9 *Fidelis deus per quem uocati estis in societate[m] filii eius domini nostri Iesu Christi.* Fidelis deus qui confirmauit, quia uos in societate[m] filii sui uocauit, quam societatem Iohannes exponit dicens: 'quoniam deus lux [est], et tenebrae in eo non sunt ullae: si dixerimus quia societatem habemus [cum eo, et] in tenebris ambulamus, mentimur,' et Paulus ait: 'si commortui sumus, et conuiuemus; si sustinemus, et conregnabimus.' hic locus contra Arrianos facit, qui in hoc minorem esse filium uolunt, quo per ipsum omnia facta referuntur, cum hoc et[iam] in patrem cadat, per quem in societate[m] filii eius credentes uocati dicuntur. [Hucusque cum laude praefatio.]

3 Sap. vii 11 5 cf. Eph. vi 13 10 Ps. cxviii 28; Ps. cxviii 165 15 *1 Ioh. i 5, 6 17 *2 Tim. ii 11, 12 20 cf. Ioh. i 3

1 patris G 2 nil G nobis *om.* Cas^{ed} ulla BH,G corr.,VCas (=vg) ⤿sal. ait Sd 3 bona *om.* CasSd^{cod}Zm pariter] simul CasZm *om.* Sd ea Cas 4 cum *om.* H_1 expectantibus BHCasSdZm (=vg) nostri *om.* A* 5 uero BHGSd^{cod} 6 reu. aut.] ideo aut. reu. Sd ⤿adu. dom. Sd 7 ⤿absc. est a nobis Sd a *om.* H abscondita B* qui et *om.* V confirmabit BCCasSd^{coded} (=vg) 8 ad] in CSdZm^{codd} 9 per doctrinam] confirmauit doctrina V *om.* Cas dauid] propheta CasZm 10 iterum] illud Cas 11 nomen tuum Cas et—scandalum] domine (*om.* C) et reliqua H_2 illis] *praem.* in G 12 societate BH(—RC) ⤿iesu christi domini nostri AHVCas (=vg) *om.* G 13 confirmabit AV quia *om.* H_1 soc.] societate BH_2G 14 iohannis AH(—RC) 15 lux] + est BHGVCas non s. ullae] nullae s. Cas 16 cum eo *om.* BHG et *om.* B 17 ambulemus G maneamus V ait *om.* Cas commorimur VCas cum mortui R*MN 18 conuiuimus H_1 cum uiuimus MN* conregnauimus H(—C)V 19 arrianus A*MN* ⤿fil. esse H_2 20 uoluit B quod RC 21 et B cadit H_2 societate BG 22 uocati dicuntur] uocat (uocantur C corr.) H hucusque—praefatio *om.* AG

10 *Obsecro autem uos, fratres.* Hinc iam causam contra dissensionem adgreditur. *Per nomen domini nostri Iesu Christi.* In quo nomine saluati estis et signa fieri conspexistis. *Ut id ipsum dicatis omnes.* Ut unum sentiatis atque dicatis. *Et non sint in uobis scismata.* Scismata semper ex contentione nascuntur. *Sitis autem perfecti in eodem sensu et in eadem sententia.* Si unum sentiatis et proferatis, tunc uere poteritis esse perfecti. 11 *Indicatum est enim mihi de uobis, fratres* [*mei*], *ab his qui sunt C*[*h*]*loes, quod contentiones inter uos sint.* Quaeritur quo modo apostolus crediderit aliquit de absentibus, cum scriptum sit: 'non credes auditui uano,' et iterum: 'quae uiderint oculi tui loquere,' et cetera. sed hanc gratiam habebat ut nosset absens quid in singulis ecclesiis ageretur, sicut dicit ad Colossensis: 'Et si corpore absens sum, sed spiritu praesens, gaudens et uidens ordinem uestrum,' et reliqua. quia ergo sciebat Corinthios ita agere ut audiebat, non credidit sine causa, quasi de absentibus, quorum conuersatione[m] in spiritu [per]probabat. 12 *Dico autem hoc, quoniam singuli ex uobis dicunt: Ego quidem sum Pauli, ego autem Apollo, ego uero Cephae.* Sub nomine apostolorum pseudo-apostolos tangit, qui eos per sapientiam circumuenerant mundi, [ut]

3 cf. Act. iv 12, xiv 3 etc. 11 cf. *Eccli. xiii 16; *Prou. xxv 7 14 *Col. ii 5

1 hinc] hic EC causam *om.* Sd dissessionem G* discensionem H_1V 3 nomine] omnes BG fieri] fidei BG id] et MN 5 scismata (*alt.*)] *om.* A* (*add. s.l.* cismata) 7 sententia] scientia BEH$_2$G (=vg) sentiatis] *praem.* et Cas uere] uero B *om.* Cas potestis H 8 significatum HVCasSd (=vg) mei *om.* A 9 cloes BV* clo aes E chlohes MN quia AHVCas (=vg) sunt AHG*VCas (=vg) 10 credit Sd aliquit] aliquod MN *om.* CasSd abstinentibus (*corr. m*2) V 11 ne Sd credis M*N redes G* credas Cas^{ed}Sd auditu V 12 uident H_2 hanc] ab hanc G* ad hoc G corr. gratiam] + ipse Sd 13 ut—ageretur] ut sciret quid absentes agerent CasSd absens] habens G *om.*V in] a V ut Sd 14 ait VCas colosenses BH(colosensis SR* cholosensis M colossenses C)VSd^{cod} colossenses GCas si *om.* A* sum] *tr. post* praesens V *om.* CasSd sed *om.* Cas ∽spiritu tamen Sd 15 et reliqua] et cetera H *om.* V 16 audiebat] debat G* debebant G corr. 17 quasi—perprobabat *om.* V conuersatione B 18 probabat B,G corr.(?) probat H_1 prouidebat MN peruidebat *ex* praeuidebat C ∽hoc autem dico AHVCas (=vg) quoniam—dicunt] quod unus quisque uestrum dicit AHVCas (=vg) 19 sunt B 20 sub—tangit] in apostolorum persona (personis Sd) hoc de pseudoapostolis dicebat CasSd apostolos] apostolorum B apostolis EM*N* apostolus R* 21 eos—mundi] ∽ per sap. mundi circumuenerant(-iebant Sd) eos CasSd circumuenerunt H_2 ut] *om.* B quia Cas

unus quisque eius se diceret esse cuius doctrinam elegisset, quia d[i]uersa docebant. si ergo ne[c] de ueris apostolis hoc dici permittit, quanto magis de falsis non licebit! *Ego autem Christi.* [Pauci dicebant quod omnes debuerant profiteri.] 13 *Diuisus est Christus?* Diui[di]tur corpus cum membra dissentiunt. *Numquit Paulus cruci fixus est pro uobis, aut in nomine Pauli baptizati estis?* Potest ita dici his qui, relicto Christi exemplo, sanctos Ueteris Testamenti in solis diuitiis cupiunt imitari. numquit Abraham cruci fixus est pro uobis, aut in nomine Iob baptizati estis? et illut domini [est], ubi docemur non quaerere quid alii discipulo iubeatur, dicentis Petro: 'quid ad te? tu me sequere.' 14 *Gratias ago deo quod neminem uestrum baptizaui nisi Crispum et Gaium,* 15 *ne quis dicat quod in nomine meo baptizaui:* 16 *baptizaui autem et Stephanae domum; ceterum nescio si quem* [*alium*] [*uestrum*] *baptizaui.* Quod ita contigit ut [illos] paucos uestrum baptizarem, [ne quis me putaret in meo nomine baptizasse 'nisi Crispum et Gaium,'] qui se non dicunt in meo nomine baptizatos[, et 'Stephanae domum,' id est, totam domum]. 17 *Non enim misit me Christus baptizare, sed euangelizare.* Non usurpauit minora facere, qui poterat [officia] implere maiora;

12 Ioh. xxi 22

1 ⤿se dic. esse huius Sd se diceret] dicente se B se dicerit EM*N* diceret G se dicebat Cas elegisset] diligebat CasSd 2 quia—docebant] cum diuersas haberent doctrinas (⤿doctr. hab. Sd) CasSd qui aduersa B,E (*ex* -so) ne B uiris apostolicis H_2 uiris G* ⤿dici hoc V 3 dic G* permittet G* licet V non licebit *om.* VCas 4 pauci—profiteri *om.* BHGV ⤿dicere debuissent CasSd 5 diuitur A 6 nobis B 7 ita] ista H_1 *om.* VCas dici] + de Cas^{cod} illis VCas qui *bis* B 8 ueteris testamenti] ueteres V ueteris] ueteri G 9 nobis B 10 aut—estis *om.* VCas aut] an G illut] uelut H_1 uerbum H_2 est *add.* B 11 alio H(—C)GV alteri Cas iubebatur A iubemur B praecipiat Cas dicentis] dicente HG ait enim Cas + domino M corr. C corr. 12 deo] + meo H_1Cas^{ed}Sd 13 cripum G* 14 baptizaui (*pr.*)] baptizati sitis AH_2 baptizati estis H_1FCas (=vg) *om.* G 15 stephani E stephano MN* alium *om.* BGV uestrum *om.* AHCas (=vg) 16 baptizauerim AHGCas (=vg) quod (quo Cas^{cod}) sic euenit CasSd illos *om.* AVCasSd paucos] neminem CasSd ⤿uest. paucissimos V uestrum *om.* H 17 ne—gaium *om.* BHG 18 nisi—domum (*pr.*) *om.* V ⤿nomine meo B 19 et—domum (*alt.*) *om.* BHGSd 21 minora—maiora] indebitae, sed habenti quod maius est, id quod minus est subiacebat V potuit Sd officia *om.* ASd

sicut hodie episcopus et suum, si uoluerit, et diaconi poterit implere ministerium. *Non in sapientia uerbi.* In qua uos gloriamini. *Ut non euacuetur crux Christi.* Euacuant enim uim crucis, qui aures declamation[is delectation]e permulcent. 18 *Uerbum enim crucis pereuntibus quidem stul[ti]tia est.* Praedicatio crucis non intellegentibus uirtutem dei stultitia uidetur dei filium dicere cruci fixum: fideles autem [spiritu] intellegunt dei [esse] uirtutem, qua mors uicta est et diabolus superatus est. *His autem qui salui fiunt,* [*id est nobis,*] *uirtus dei est.* Fides enim eorum eos saluos facit. 19 *Scriptum est enim:* *Perdam sapientiam sapientium.* Hoc in aduentu saluatoris adserit adimpletum: id est, ad nihilum redigam. *Et intellectum prudentium reprobabo.* Eligendo piscatores, artem retoricam et philosophicam reprobauit. quaeritur plane unde sit haec sapientia quam reprobat deus: scriptum est enim quod omnis sapientia a domino deo sit, id est, de bona natura ducit exordium. hoc enim habet sensus humanus, ut quocumque eum tetenderis, consequatur et paulatim meditando proficiat. inde est quod multi inlitterati poemata componunt tam exquisita, quae uiri eruditissimi admirentur. hunc ergo sensum, quem deus ad se ex creaturis cognoscendum et suam uolun-

16 Eccli. i 1

1 hodie] hodi G* uerbi gratia V + et E et suum *om.* V suam G si] se G* et—minist.] officium diaconatus implere V potest A 2 in (*alt.*)—gloriamini *om.* H *qui prorsus differt* uos] uox G 3 ut non] ne Sd ut] et A* euacuauit B euacuantes H_2 enim] illi Cas 4 ∽ crucis uim V uim] uni B uim uim G* qui] quia HG aures] [h]oris (hores SR* choris M) H + hominum Sd declamatione BV delectatione Sd 5 stultia A 7 spiritu *om.* BHGVCas 8 esse *om.* B qua] quia (qui S) H + et V uita (uista C*) H_2 occisa V et] ut MN zabulus B 9 est *om.* V iis Cas^{ed} id est nobis *om.* BGV ∽ dei uirtus H_2 10 eos] quos H fecit H_2V 11 ∽ sapientium sapientiam C hoc—adimpletum *om.* V aduentum H_1 12 impletum RCas intell. prud.] prudentia (*corr.* prudentiu prudentiam) A* prudentiam prudentium HVCas (= vg) 13 eligendam H_2 peccatoribus H_2 ret.] + sectatio sapientię N 14 philosophiam V *fort. recte* reprobabit N corr.,C aliter *ante* quaer. V plane] plenae G* *om.* V haec] hic S,M corr.,N* hoc M* hęc N corr. 15 quam—sapientia *om.* G* reprobat] reprobauit G enim *om.* V 16 deo *om.* C sit] est V ducunt H_2 18 meditandum M*N* proficiant G 19 inde] id G unde M*V 20 am(d G)mirantur BG 21 ad] a G ad se ex creaturis] ad se exsecraturis E exsecraturis S ex se exsecratur his RN exsecratur hic M execratur his (*corr. m*2 creaturis ad se) C

tatem inquirendam dederat, illi ad inquirenda superflua et curiosa uerterunt. similiter et [de] diuitiis ac fortitudine et de omnibus quibus male utimur possumus aestimare. 20 *Ubi sapiens? ubi scriba?* Id est, doctor. *Ubi conquisitor huius saeculi?* Qui adquirit sapientiam saecularem, uel [qui] cum aliis de rebus obscuris inquirit. *Nonne stultam fecit deus sapientiam huius mundi?* 21 *nam quia in dei sapientia[m] non cognouit [hic] mundus per sapientiam deum.* Factura mundi dei sapientia est fabricata, in qua per sapientiam naturalem, quae ad hoc data et creata fuerat, debuit cognosci ipse qui fecerat, sed quoniam non agnouerunt homines, alia illis medicina succurritur. *Placuit deo per stultitiam praedicationis saluos facere credentes.* Non quo uere stultitia sit praedicatio crucis, sed quia aput illos ita haberetur. 22 *Quoniam Iudaei signa petunt.* Iudaei ex consuetudine prophetarum signa petunt, quae etiam uidentes credere noluerunt. *Et Greci sapientiam quaerunt.* Artis dialecticae et humanae sapientiae rationem. 23 *Nos autem praedicamus Christum cruci fixum.* Multum suam doctrinam ab illorum sensu discrepare demonstrat. *Iudaeis quidem scandalum.* Scandalizantur si audiant Christum a se cruci fixum. Siue: Scandalum illis est audire Christum mori potuisse, quem illi quasi immortalem expectant. inde est quod dicebant: 'nos audiuimus ex lege quia Christus manet in aeternum,' non intellegentes

16 cf. Ioh. xii 37 etc. 23 Ioh. xii 34

1 de(i- C)dicerat H_2 inquirendam BH_1 qu[a]erenda[m] H_2 superfluam et curiosam H_1 2 uerterunt] ueteris sit MN de *om.* BSG 3 malitimur G* existimare H 4 id est doctor *om.* V consequitur SM consequitor N* inquisitor Cas^{ed} (=vg) 5 adquiret H_1 qui *om.* B qui cum] quicumque H qui eum G* 6 inquiret E inquirat H_2 7 in *om.* H_2 sapientiam BH(—R)G 8 hic *om.* AHVCas (=vg) deum] domini B deo ES 9 ⤳fabr. est V 10 ad hoc] a domino H_2 ad haec G* et creata *om.* V ⤳ipse cognosci Cas cognoscere C* 11 ipsi N* ipsum C* quę E*R cognouerunt MNSd 12 ⤳succ. med. Sd succurretur SR succurreretur H_2 stultitia G 13 saluus MG quod H_2Sd´ uere] uis B uero SM 14 quod Sd^{codd} quoniam] quomodo Cas^{ed} + et H_1Cas (=vg) 15 petiuit B ⤳sign. pet. ex cons. proph. V consuetudinem E*S 16 quae] quia H(—C) quas G 17 dial.] + filosoforum N et] + omnis V ⤳rat. hum. sap. Cas 18 rationem *om.* Sd 20 iudęhis G* scandalizentur B 21 audient BG audiunt HSd^{ed}V(Cas) *fort. recte* 22 ⤳est illis H_2 ille G 23 spectant Sd nos] non S*M*

quia primum illum 'pati oportebat et sic in suam gloriam introire.' *Gentibus autem stultitiam.* [Secundum mundanam sapientiam stultitia uide[re]tur deum credere cruci fixum.] 24 *Ipsis uero* [*uocatis*] *Iudaeis atque Graecis Christum dei uirtutem et dei sapientiam.* Ipsi Iudaei et gentes, cum credi- derint, intellegunt uirtutem dei esse, quae deuicta morte hominem reuocauit ad uitam, et sapientiam, quae nos a dominatione diaboli liberauit, quod ante per incredulitatem intellegere non ualebant. 25 *Quia quod stultum est dei sapientius est hominibus.* Quod stultum putatur dei, omnem humanam sapientiam antecedit, quia sapientia sua liberari non poterant qui per crucis mysterium sunt saluati. *Et quod infirmum est dei fortius est hominibus.* Mortem, quam nec gigantes euadere potuerunt, cruci fixi infirmitas superauit. 26 *Uidete enim uocationem* [*uestram*], *fratres.* Exemplum accepit ex his qui crediderant, ut ostendat quia non prodest gloriatio carn[al]is ad fidem, sed magis obest, dum superbia sapientiae et nobilitatis inflati homines, dei se sapientiae subicere noluerunt. *Quia non multi sapientes secundum carnem, non multi fortes, non multi nobiles.* Hoc contra illos a[g]it oblique, qui se legis peritos et fortiores apostolis et nobiliores ex sacerdotali stirpe descendere iactitabant. 27 *Sed quae stulta sunt mundi elegit deus, ut confundat sapientes, et infirma mundi elegit deus, ut confundat fortia,* 28 *et ignobilia* [*huius*] *mundi et contem*[*p*]*tibilia elegit deus.* Quia, dum in semet ipsis non confidunt,

1 *Luc. xxiv 26 5 cf. *Esai. vii 9 13 cf. Gen. vi 4, 7

1 primo BGV *fort. recte* ⤳pati illum R ⤳intrare [in] gl. su. Sd 2 introiret G secundum—crucifixum *om.* BG 3 uideretur AM 4 ipsi G* uero] autem AH_1VCas (=vg) uocatis *om.* BG 5 sapientam G cum cred.] concred. B crederint G 6 mortem G* 7 humanem G* (*corr.* humana) renouauit N a dominationem H(—NC) adminationem G* 8 zabuli B 9 ualebunt G 10 omnem] hominem E*M 11 liberare H_1 potuerunt H 12 mysterio G quod *om.* ES 13 euadere]+non M*C* 14 supperauit G enim] ergo R 15 uestram *om.* B ex] ab V 16 crediderint B crediderunt G potest (*corr. m2*) V carnis B 18 hominis SMN* se] *eras.* E esse R* sapiencia M*N* subiacere H_1 19 quod Sd^{cod} fortes] potentes AHVCas (=vg) 20 agit] ait BH_2Sd^{edcod} dicebat Cas 21 peritus E*M*N* 22 iactabant H 23 eligit A infirmum BG* mundi] dei G 24 huius *om.* AHCas (=vg) contentibilia B contemptabilia MN contemptilia G

celerius crediderunt. semper enim sapientium et diuitum et fortium gloria increpatur, sicut ait propheta: 'non glorietur sapiens in sua sapientia, neque fortis in fortitudine sua, neque diues in diuitiis suis', sed [et] ipse dominus quod per prophetam dixerat, in se [ad] nostrum compleui[t] exemplum. nascendo enim de matre paupere diuitias reprobauit: dum autem litteras non discit, refutat sapientiam saecularem: cum uero traditus non resistit, sed patienter sustinet crucem, in humana fortitudine [nos] prohibet gloriari. humil[i]ent se ergo deo huius modi, si uolunt et ipsi cum ceteris liberari. [*Et*] *ea quae non sunt, ut* [*ea*] *quae sunt, destrueret.* Quae non sunt sapientia fortia nobilia [elegit], ut [ea] quae sunt talia dissiparet. 29 *Ut non glorietur omnis caro in conspectu dei.* Omnis caro, non spiritus, quia carnalis est ista gloriatio. 30 *Ex ipso autem uos estis in Christo Iesu.* Si ergo ex ipso estis, nolite ea quae ille reprobat admirari. *Qui factus est nobis sapientia a deo et iustitia et sanctificatio.* Nobis factus est, sibi semper fuit, ut scilicet nos faceret sapientes et iustos et sanctos. *Et redemptio.* [Redemptio] nostrae salutis. 31 *Ut quem ad modum scriptum est: Qui gloriatur, in domino glorietur.* Non in semet ipso aut in superius conprehensis. 1 *Et ego ueniens ad uos, fratres, ueni.* Quia ostenderat non illos [debere] humanam sapientiam [et eloquentiam] admirari, suo quoque hoc exemplo confirmat, eo quod ipse non per humanam sapientiam praedicasset. *Non cum eminentia sermonis aut*

2 *Hierem. ix 23 7 cf. 1 Cor. i 20 etc. 8 cf. Hebr. xii 2

1 celerum G semper] super B debetum G* debitum G corr. **3** ∽sap. sua **H** fortes A* **4** diuites MN et *om.* BH_2 **5** in se] ipse H_1 ad *om.* BG compleui B impleuit Cas ascendo G **6** pauperem SR*C* pauperi MN* **7** didicit H_2 sapientia MN* **8** non resistit *om.* H_2 sed *om.* C sustenit MN* humanam fortitudinem H_1 **9** nos *om.* BHGV prohibit MN* humilent B ∽ergo se BHGV **10** ipse MN* eligi Cas et *om.* BG ea *om.* HVCas^{cod} (=vg) **11** ea *add.* AHVCasSd (=vg) **12** elegit *add.* A ea *add.* A **13** dei] eius AHVCas (=vg) **14** spiritu G quia] quae ES qua R*MN **15** ex] et V* **16** probat ES ∽sap. nob. AHGCas (=vg) **17** a deo *om.* G **18** scilicet *om.* Sd iustus M*N **19** redemptio (*alt.*) *om.* A*B **21** ipsis A conprehendi B,G corr., conprehensi G* ueniens] cum uenissem AHCas (=vg) **22** uenio V debere *om.* B **23** et eloquentiam *add.* A quo- *om.* H_2 **25** cum eminentia] per sub[+b A]limitatem AHCas (=vg) per suptilitatem V sermonum VSd

sapientiae praedicans uobis mysterium [*dei*]. Nolui pomposum eloquentiae iactare sermonem in praedicatione diuina. 2 *Neque enim iudicaui scire me aliquit intra uos nisi Christum Iesum.* Id est, non sum gloriatus in aliquo nisi in Christo. *Et hunc cruci fixum.* Quod stultum aput homines esse uidetur. 3 *Et ego in infirmitate* [*et timore*] *et tremore multo fui aput uos.* Neque enim alio modo deum conuenerat praedicari, non [in] iactantia neque gloria carnali. 4 *Et sermo meus et praedicatio mea.* ['Non in sapientia hominum, sed in uirtute dei.'] quia dialectici erant Corinthii, noluit aput illos disputatione uti, ne hoc quoque illis noua aliqua philosophia uideretur, sed magis illis uirtutes et miracula demonstrauit. *Non in persuasibilibus* [*humanae*] *sapientiae uerbis, sed in ostensione spiritus et uirtutis* [*dei*]. Quia ars rhetorica habet colores persuasorios in una quaque materia. 5 *Ut fides uestra non sit in sapientia hominum, sed in uirtute dei* [*sit*]. Sapientia hominis temporalis ad breue prodest, uirtus autem dei, ut aeterna, dat sine fine profectum. 6 *Sapientiam* [*autem*] *loquimur apud perfectos.* Ne putetis et nos sapientiam non habere, habemus diuinam, sed uos eam tunc capere minime poteratis, quia iam credentibus aperitur. *Sapientiam autem non huius saeculi neque principum huius saeculi.* Siue regum, siue

2 cf. 1 Cor. ii 4 7 cf. 1 Cor. ii 1 9 1 Cor. ii 5 17 cf. 1 Tim. iv 8 20 cf. 1 Cor. iii 2

1 adnuns A* adnuntians AHVCas (=vg) mysterium] testimonium AHVCas (=vg) dei AGVSd *om.* B christi HCas (=vg) pomposum ASd pompaticum BH(conpaticum E ponere paticum S)GV 2 ∽serm. iact. Sd neque] non AHVCas (=vg) 3 ∽me scire BH_1G (=vg) inter AHGVCas (=vg) nos B ∽ies. chr. H(—S)Cas 4 gloriatu*s V 5 ∽ap. hom. stultum Cas esse *om.* Cas 6 in *om.* G et timore *om.* B 7 conuenerunt H conuenit C praedicare H_1G* in *om.* A*BH_1 9 non—dei *add.* A 10 illos] illo A* eos H_2 12 monstrauit Sd persuasilibus G persuasione SdD 13 humanae *om.* AH_1GVCas^{ed} (=vg) uerbis *om.* SdD ostentione A* ostentatione A corr. 14 spiritu G* uirtutes(s *exp.*) G dei *om.* AHVCas (=vg) historica B 15 persuasorias MN materię B 16 sit *om.* AHVCas (=vg) 17 ad] ac B+tempus H_2 ut *eras.* ER 18 aeternae G perfectum B sapientia ESN sapienci M autem *om.* BGCas 19 apud] inter AHVCasSd (=vg) putemus H_2 putemur C*F et *om.* Sd non *om.* H_2 20 habemus] *praem.* quia nos Sd uos] nos BM*N eam *tr. ante* capere H minime] non CasSd potestis Sd 21 quia—aperitur *om.* H_2 iam—aperitur] adhuc lacte nutrimini, et in fide parui (paruuli Sd) comprobamini CasSd autem] uero AHVCas (=vg) 22 principium G

philosophorum qui in hoc saeculo primatum sapientiae uidentur tenere. *Qui destruuntur.* [Qui] cum sapientia sua per nostrum euangelium destruuntur. 7 *Sed loquimur dei sapientiam in mysterio* [*dei*]. In euangelio, quod continet natiuitatem Christi, passionem, et cetera. *Quae abscondita est.* [Ab incredulis.] *Quam praedestinauit deus ante saecula.* Siue in praes[ci]entia, siue in lege, ante tempora: 'multi' enim 'prophetae cupierunt uidere et non uiderunt.' *In gloriam nostram.* Qui credimus [Christo]. 8 *Quam nemo principum huius saeculi cognouit.* Pilatus, Caiphas, et ceteri, quorum etiam ignorantia damnatur, quia non debuerant ignorare. *Si enim cognouissent, numquam dominum maiestatis cruci fixissent.* Hoc loco ad defensionem peruersi dogmatis duae haereses abutuntur, Apollinaris scilicet et Arrii, una, ut perfectam adsumpti hominis naturam destruat, alia, ut dei uerbum adserat esse passibile[m], neque illa intellegens maiestatis dominum etiam adsumptum hominem dictum, neque ista sciens non deitatis, sed humanitatis passibilem esse naturam. 9 *Sed sicut scriptum est: Quod oculus non uidit, nec auris audiuit, nec in cor hominis ascendit, quae praeparauit deus diligentibus se.* Memoratorum scilicet principum mens haec uidere non potuit, quia credere noluerunt. quidam sane dicunt: oculus non uidit uirginem peperisse, nec auris audiuit: 'tunc iusti sicut sol fulgebunt:

4 cf. Matth. i 18 7 Matth. xiii 17 (cf. Luc. x 24) 11 sed cf. Act. iii 14–17 15 cf. Apoc. xix 13 18 cf. Act. xxvi 23 23 *Matth. xiii 43

1 sapientiae *om.* Sd 2 ⤳ten. uid. BHGVSd qui (*alt.*) *om.* B sapientię A* 3 ⤳destr. euang. H_2 4 ministerio H(—R) mittario G* dei *add.* BG 5 pass.] et *praem.* G corr. ab incredulis *om.* BHG + et insipientibus Sd 7 praesentia BSH_2(—F) praesentiam G lege] re Cas multi enim] multitudinem G 9 credimus] credidimus H(—E) + in H_2 christo] *om.* A christum R*V 10 corum G* 11 damnaretur H_2 debuerunt H_2 ignorari H_1 12 gloriae RH_2Cas(= vg) 13 heresis H_1 14 apollinarii B -inari G -onaris H(—C) arrii] ariani B arrii una] arrianam G unam H(—C) ut] *om.* H (*add.* MC) et G*V perfectum MN 15 homines G* ⤳dest. nat. C destruit G* aliam RM*N 16 passibilem AH illa] erat B illam H_1 intellegentes H_1 17 adsumptum hominem] secundum assumpti hominis formam V dicam H(—E dicant) dici M corr. C corr. 18 human.] + in illo V sed] s***** (ed *s.l. add.*) G 19 oculis G* aures H(—EC)G nec *om.* G corde Cas^{cod} 20 diligentibus se BFG] his (iis Cas^{ed}) qui diligunt illum AHVCas (= vg) memoratorum—dicunt *om.* V 22 oculos H_1M* uidet M*N* 23 aures SR*M*V audiuit] + illud Sd ⤳fulg. sicut sol BSd fulgescunt S

qui habet,' inquit, 'aures audiendi, audiat,' nec in cor hominis ascendit homines coheredes Christi futuros. 10 *Nobis autem reuelauit deus per spiritum suum.* Nobis, qui per fidem meruimus spiritum dei accipere, qui eius nobis uoluntatem ostendit. *Spiritus enim omnia scrutatur, etiam altitudinem dei.* Etiam quae in secreto dei consilio conquiescunt. 11 *Quis enim hominum scit quae hominis sunt, [quoniam in ipso sunt,] nisi spiritus qui in ipso est?* Quae cogitationes uersentur in homine. *Sic et quae in deo sunt [nemo] cognouit, nisi spiritus dei.* 12 *nos autem non spiritum huius mundi accepimus, sed spiritum qui ex deo est.* Quicumque mundana sapit, non spiritum dei uidetur habere, sed mundi. *Ut sciamus quae a deo donata sunt nobis.* Ut sciamus quanta nobis a deo collata sint per Christi aduentum. 13 *Quae et loquimur, [non in doctis] humanae sapientiae uerbis, sed doctis spiritu.* Quae etiam uobis adnuntiamus, non a philosophis, uel [a] grammaticis, sed a dei spiritu eruditi. *Spiritalibus spiritalia comparantes.* Illis ea dicentes, qui possunt audire: non enim possunt nisi a sibi cognatis et similibus conprehendi. 14 *Animalis autem homo non percipit ea quae sunt spiritus dei.* Qui spiritum dei non habet, animalis est, qui[a] animalium ritu uersatur, qui putat nihil esse post mortem, et ideo, ut animal, uentri se libidinique committit, ut aeterna morte periturus.

2 cf. Rom. viii 17 4 cf. Ioh. xiv 17; Act. i 8

1 habent H_2 audiant H_2 nec] et BHGV 2 asc.] non asc. BHGV hominis C coheredis C quo (*corr. m*2 quoque) heredes G christo H futuros] in futuro B futuri C 3 deus *om.* H(—R) per (*pr.*)] propter B spiritum] + scm G per (*alt.*) *om.* H_1 5 scrutat V altitudinem] profunda AHVCas (= vg) altitudines G 6 quae in] qui in B quam ER quem (*corr.* qu[a]e) H_2 conquiscunt G* ∽scit hom. AHVCas (= vg) 7 ∽sint hominis AEVCas^{ed} (= vg) sunt hominis HCas^{cod} + quoniam (que G) in ipso sunt BG 8 spiritus] + hominis HCas (= vg) uersantur MNSd uersaentur G 9 sic] ita AHVCas (= vg) in deo] dei AHVCas (= vg) ∽sunt in deo G nemo *om.* B 10 huius *om.* ES (= vg) 11 spiritu G* quicumque] + ergo V 12 spiritu H_1G 13 ut] et ut H(—SM) conciliata B 14 sunt H non in doctis *om.* B in *om.* G 15 sed] et G doctis spiritu] in doctrina spiritus AHVCas (= vg) 16 a *add.* B 17 spiritu* G 18 non enim possunt *om.* H_2 19 nisi *om.* V cognitis H 20 autem] enim Sd^{codd} 21 quia RCasSd qui ABHGV ritu anim. uiuit Cas 22 qui] + se Cas^{cod} ut animal *om.* H_2 23 se] *om.* E sed S libidine H(—C) quae H_1G* perituros G*

Stultitia enim illi[s] est, et non potest scire, qu[on]ia[m] spiritaliter diiudicatur. Stultitia [enim] illi uidetur primo deus natus et passus a mortuis [re]surrexisse, secundo contemnere propria bona, alteram praebere maxillam, et cetera his similia Christi mandata. 15 *Spiritalis autem [di]iudicat omnia: ipse autem a nemine [di]iudicatur.* Iudicat uana esse in quibus carnales homines delectantur, et ipse ita [se] agit ut a nemine iudicetur. Siue: Omnia spiritalis discernit et intellegit, et sensus illius ab homine non intellegitur animali. 16 *Quis enim cognouit sensum domini, qui instruat eum?* Sensum domini, qui est in uiris spiritalibus, sine spiritu dei nemo cognouit. *Nos autem sensum domini habemus.* Qui spiritum sanctum accepimus. 1 *Et ego, fratres, non potui uobis loqui quasi spiritalibus, sed quasi carnalibus.* Modo timens ne putent hoc solum habere sensum domini, quod ipsi ut paruoli audierant, "non," inquit, "in me sensus domini defecit, sed uobis uirtus defuit audiendi." *Quasi paruolis in Christo.* Non [in] aetate [carnali], sed in Christo. 2 *Lac uobis potum dedi, non escam: nondum enim poteratis. sed nec adhuc potestis.* Hoc et beatus [Petrus] ait: 'deponentes igitur

3 cf. 1 Cor. xiii 5 etc. 4 cf. Matth. v 39 = Luc. vi 29 12 cf. Act. i 8 20 *1 Petr. ii 1, 2

1 ⤳est enim illi AH(—R)VCasSd^{cod} (= vg) enim est illi RSd illis BG intellegere AHVCas (= vg) quia AHVCas (= vg) 2 examinatur AHVCas (= vg) enim *add.* A *falso* primum Cas deus natus (natus deus Cas^{ed}) et (*om.* Cas) passus (natum deum passum Cas^{cod}) a mortuis (*om.* Cas) surrexisse (resurrexisse VCas) AVCas quando audit natum dominum et passum et resurrexisse Sd quod ille qui (*om.* C) et passus et mortuus et resurrexit, totius creaturae nunc dominus praedicetur BHG 3 secundum M*NG propria bona] quae tua sunt CasSd 4 bona] + uoluntate MN alteri E ⤳mand. chr. R 5 ⤳omnia diiud. (uidit *cod.*) Sd iudicat AHV (= vg) ipse autem] et ipse HCas (= vg) 6 iudicatur AHVCas (= vg) in *om.* H carnalis G* 7 ipsi E*S se *om.* A agitur A* ait S a (*corr. m2* ab) G 9 animali] carnali Sd 10 domini] + nisi spiritus domini H_3. instruit Cas^{cod} 11 dei] domini B 12 autem] enim V domini] christi HCas (= vg) 13 accipimus G*Cas^{ed} uobi G* ⤳loqui uobis V 14 timens] tantimens H_2 15 hoc] hunc H_2 quo H ipse G* 16 audierunt H_2V in] i G* dei deficit Cas 17 sed] + in Cas audiendi] + *nonnulla erasa* G quasi] tamquam AHVCas (= vg) paruulus B* 18 in *om.* BHGSd ⤳carn. aet. Cas carnali] *om.* B carnis paruolis V christo] fide christi Cas 19 scam G ne H_1V adhuc] nunc quidem AHVCas (= vg) 20 hoc—petrus] petrus quoque V petrus *om.* B dicit Cas deponens G*

omnem malitiam et simulationem, tamquam modo geniti infantes rationa[bi]le et sine dolo lac concupiscite, ut in eo crescatis in salute[m].' Si ergo adhuc illi paruuli sunt qui omnem malitiam abiecerunt, [et] quia nondum sunt in uirtute perfecti, quid de illis censendum est quibus omnis malitia dominatur? *Athuc enim estis carnales.* 3 *nam cum si[n]t inter uos aemulationes et contentiones et dissensiones, nonne carnales estis?* Ecce de quibus uitiis carnales iudicantur, quae non proprie per carnem fiunt, sed de carnali sensu [talia] descendunt! *Et secundum hominem ambulatis?* Qui nihil amplius habet quam ceteri homines, secundum hominem dicitur ambulare[, id est, qui solum diligit diligentem et cetera]; sed in hoc loco ob defensionem hominum singulorum homines [qui] appellantur. 4 *Cum enim dicat quis: 'Ego [quidem] sum Pauli,' alius autem: '[Et] ego Apollo,' nonne homines estis?* Uult nos plus esse quam homines. *Quid igitur est Apollo?* 5 *quid [est] uero Paulus? ministri eius cui cre[di]distis.* Si nos nihil sumus, quos ministros ipse constituit, quanto magis illi qui in carnalibus gloriantur! *Et uni cuique, sicut dominus dedit.* 6 *ego plantaui, Apollo [in]rigauit, [sed] deus incrementum dedit.* Hoc ipsum non ex nobis, sed dei donum est, ut per manus meas signa fierent, quae uos excitarent ad fidem, et

18 cf. 1 Cor. xii 28; Tit. i 5 21 cf. Eph. ii 8; cf. Act. v 12

1 malitia G* generati H_2 2 inflantes A* rationale AV rationabiles ERC rationelis(*corr.* -es) G ut—salutem *om.* VCas ut *om.* A* 3 salute B igitur Cas adhuc *om.* VCas 4 malititiam V deposuerint Cas et *add.* B 5 illis censendum est] nobis censemus VCas in quibus Cas omnis] + forte V 6 carnalis G nam cum] cum enim AHVCas (= vg) sit AHVCas (= vg) 7 aemulationes—dissensiones] zelus et contentio AHCas (= vg) zelus et contentio et discensiones V emulationis G contentionis G carnalis E*S 8 de quibus] qualibus V carnei arguuntur V 9 proprie] nisi *s.l.* V sed] + enim ista quoque V sensu desc.] sunt sensu V talia *om.* AV 10 ambulans B maius Cas 12 id—cetera *om.* BHGV diligentem se tantum diligit Cas sed in] si N 13 ob] propter Cas defensione V ∽ sing. hom. BHGV hominis M*N* 14 qui *add.* BG ∽ quis dicit AHVCas (= vg) quidem *add.* AHVCas (= vg) 15 et *om.* AHGVCas (= vg) appollo A* estis *om.* G* 16 uult nos plus esse *in ras.* G nos] eos Sd amplius V ∽ est ergo Sd 17 quid] qui G* est *om.* AHGVCas (= vg) ministri(r *in ras.*) G credistis B 18 contriuit G* 19 in *om.* H carnaliter R carnali V* deus ESMV 20 rigauit BH(—E*)GVCas (= vg) sed *om.* B 21 nobis] uobis H(—C) + est H per manus meas *om.* Cas 22 significarent H significaret E significarentur R corr.,F signa fierint G signa facerem Cas ad] a G

Apollo sua uos doctrina firmaret; quia, sicut planta sine aqua, sic fides sine doctrina marcescit. si ergo et plantatio et fons dei est, quid nobis adscribitis, quasi aliquit nostra uirtute fecerimus? 7 *Itaque neque qui plantat est aliquit, neque qui* [*in*]*rigat, sed qui dat incrementum deus.* 8 *qui autem plantat et qui* [*in*]*rigat unum sunt: unus quisque autem suam mercedem accipiet secundum suum laborem.* Nisi enim deus incrementum dederit, sine causa laboramus. nos mercennarii sumus in alieno agro, alienis utimur ferramentis: nihil habemus propriam nisi mercedem nostri laboris. ['propriam mercedem accipiet secundum suum laborem.' Contra Iouinianum, qui unam omnium in regno dei putat esse mercedem.] 9 *Dei* [*enim*] *sumus adiutores: dei* [*agri*] *cultura est*[*is*], *dei aedificatio est*[*is*]. Non in potentia, sed in uerbo adiuuamus [uirtutem] coli dei agrum [et extrui templum [dei]. dei agri cultura. Non nostra.] 10 *Secundum gratiam dei, quae data est mihi.* Non secundum meam uirtutem. [Siue:] Ponendi fundamenti gratiam accepi, ut ibi praedicarem ubi Christus non fuerat nominatus. *Ut sapiens architectus fundamentum posui.* Non potest imperitus architectus ponere fundamentum. *Alter superaedificat.* Alius doctor instruit supra fidem quam ego fundaui. *Unus quisque autem uideat quo modo superaedificet.* Sollicitus quam fortia et recta parietum latera consurgant.

7 cf. Ps. cxxvi 1 8–10 cf. Matth. xx 1–16 14 cf. 1 Cor. iv 20

1 ⤻uos sua BG ⤻doctr. uos Cas plantata H_2 (*praem.* arbor C) 2 fidi G marcessit BV arescit Cas si] sic B* planta Cas ⤻dei est et fons Cas et (*alt.*) *bis* G 3 abscribitis B 4 feceremus M*N* ficerimus G ita $Sd^{cod\ ed}$ neque (*pr.*)] ne G* 5 rigat BHGVCas (=vg) ⤻incr. dat AHVCas (=vg) ⤻pl. aut. AHVCas (=vg) 6 rigat BHGVCas (=vg) autem] enim H suam] propriam AHVCas (=vg) 7 nisi enim] quia nisi V dominus $Sd^{cod\ ed}$ 8 laborant V in—ferram.] alienis ferram. in alieno horto laboramus V 9 alieno] aliquo B alino G* utimur] operamur Cas habemus] laboramus BG 10 nisi]+solam V propriam—mercedem (12) *om.* BHGSd propriam—laborem *om.* VCas 12 in regno dei *om.* Cas dicit Cas 13 enim *om.* A agri *om.* BG est BG 14 est BG uirtutem *add.* B 15 et—nostra *om.* B construi H_2 dei (*alt.*) *om.* AHGV dei (*tert.*)—nostra *om.* HG dei agri cultura *om. hic* V 16 dei *om.* V 17 siue] *om.* A sibi RH_2 si G* subponendi H_2 fundamentum BHG 19 nuntiatus H 20 ⤻fund. pon. BGCas alius AHVCas (=vg)+autem HVCas (=vg) 21 alius—fidem *om.* H_2 doctus H_1 instruit—fundaui] super meum aedificat fundamentum V instituit BHG super H_1 quam] quod H_2 23 sollicitus quam] ut VCas sollicita H(—R sollicitat) qua H_1 quia H_2 ⤻lat. par. V consurgunt G exurgant V

11 *Fundamentum autem aliut nemo potest ponere praeter id quod positum est, quod est Christus* [*Iesus*]. Non est alius Christus quem possit uobis aliquis praedicare, praeter Iesum cui fide firmissima credidistis; hoc solum agitur, ne per doctorum neglegentiam obnoxii esse incipiatis gehennae. 12 *Si quis autem superaedifica*[*ueri*]*t supra fundamentum istud.* Huius artis est qui supra aedificat, licet minor in opere sit, cuius ille est qui posuit fundamentum. non ergo unus quisque homo super fidem suam aedificat, sed quilibet doctor, quia nec parietes per se aliquando possunt erigi, nisi fuerint ab operatore constructi. *Aurum* [*et*] *argentum, lapides praetiosos, ligna, faenum, stipulam.* In ecclesia tria genera sunt bonorum: est bonum, [et] melius et optimum. quod autem primo aurum posuit, ut sermo melius texeretur. Siue: Ad fortitudinem, non ad speciem comparauit. quia argentum fortius est auro, ideo meliori ponitur loco. tria sunt e contrario genera malorum: [est] malum, peius, [et] pessimum, quae lignis faeno et stipulae comparantur. 13 *Qui fecerit hoc opus manifestus erit: dies enim domini manifestabit, qu*[*on*]*ia*[*m*] *in igne reuelabitur, et unius cuiusque quale opus sit ignis probabit.* Aurum et argentum non solum non arde[bu]nt, sed per ignem splendi-

1 autem] enim AHVCasSd (=vg) alium G 2 positum(situ *in ras.*) G est (*pr.*) *om.* G* qui AH_1V Cas (=vg) iesus *om.* BG 3 christus] iesus HG aliquid G 4 nec G 5 neglegentia E*S esse incipiamus A* ∽ incipiatis esse BHGV 6 superaedificat AHVCas (=vg) super H_1Cas hoc BHGVCas^{ed} (=vg) *om.* Cas^{cod} 7 ars H_1 super- BHGV in op. sit] sit in op. H *om.* V 8 est *om.* V 9 homo *om.* R quia—constructi] super omnis aecclesiae fundamentum V 10 parietis E*SN* nisi si fierint G 11 et *om.* AHVCasSd (=vg) praetiosus G* 12 fenem G* stipula H(—C) 13 est] id est V hoc est Sd et (*pr.*) *om.* BVCasSd^{cod} et (*alt.*) *om.* VCas quod] ideo V primo] primum H + omnium V 14 siue] sed Sd ad] a G 15 argento R corr.,C fortior H(—EC) est *om.* Sd aurum R corr.,CG 16 melioris BGV *fort. recte* meliores H meliore E corr. mulieres S loco] *om.* H_2 loci G corr. tria(r *in ras.*) G e] et SR* *om.* GV contraria BG etiam V gera G malorum] his aduersa V his contraria Cas 17 est *om.* BHGVSd et *om.* AVCasSd ligno H_2 fenum H(—C)G et *om.* HGSd 18 stipulaest A* stipulis H_2 si ipula G stipula Sd^{cod} conparentur G qui fecerit hoc] unius cuiusque autem A unius cuiusque HCas(=vg) manifestum AECCas (=vg) manifestus(m *in ras.*) G 19 domini] dei d (dei d *eras.*) iudicii A *om.* R*Cas^{ed} (=vg) declarauit A*E*RV declarabit A corr.,SH_2Cas (=vg) quia AHVCas (=vg) gne G* 20 ∽ opus quale (qualis SRMN) AHVCasSd (=vg) probauit SR*MVSd^{cod} aurum] + enim V 21 ardebunt ASd ardent BHGV per ignem splendidiora] etiam maiori splendore V gnem A*

diora radiabunt: ligna uero et cetera cremabuntur. Siue: Examinationem iudicii igni uoluit comparare, iuxta consuetudinem scripturarum. 14 *Si cuius[que] opus manserit quod superaedificau[er]it, mercedem accipiet:* 15 *si cuius opus arserit, iacturam patietur.* Si quis neglegenter aut uerbo docuerit aut exemplo, perdet laborem suum, quia opus aridum infirmumque perfecit. *Ipse autem saluus erit.* In propria iustitia. *Sic tamen quasi per ignem.* Quod si ille non nisi per ignem saluus erit, qui iustus ex proprio est, quia neglegenter aedificauit [discipulos, quid de illis fiet, qui nec sermone aedificant] et insuper scandalizant exemplo? [et quod dixit 'quasi,' habet ueritatem, sicut ibi: 'quasi unigeniti a patre.'] 16 *Nescitis quia templum dei estis?* Nescitis cuius sitis templum? *Et spiritus dei habitat in uobis?* Siue in singulis, siue in uniuersa ecclesia. 17 *Si quis [autem] templum dei uiolauerit, disperdet eum deus: templum enim dei sanctum est, quod estis uos.* Siue: Suum corpus peccando. Siue: Ecclesiam ad prauam doctrinam seducendo, uel certe exemplo proprio destruendo. solent hunc locum Nouatiani opponere ad paenitentiam [excludendam]; quibus respondendum est: ut quid illis hoc ipsum scribitur, si iam spem ueniae non habebant? 18 *Nemo se seducat.* Propria uel aliena adulatione deceptus. *Si quis*

3 cf. Ps. xvi 3 etc. 12 Ioh. i 14 17 cf. 1 Cor. vi 19

1 radiebunt G siue] sed Sd 2 examinatione H(—RN) iudiai (*corr.* iudicio) G conparari H_2 secundum V consuetudine G 3 cuius AHVCas (=vg) opus *om.* R* arserit BG 4 superaedificauit AH(—M)VCas (=vg) 5 detrimentum AHVCas (=vg) patiaetur G ∽doc. aut ex. aut uerbo Cas aut] ait ES 6 perdit H_2Cas perdat G 7 -que] quae G perficit BH_2(—F) facit Cas propria] sua VCas 8 quod *om.* VCas si ille] sille G* 9 qui] quis MN ex proprio *om.* V quia] qui non H_2 quare V 10 discipulos—aedificant *om.* B discipulos *om.* V nec* G sermonem G 11 insuper *om.* V scandalizauit B destruunt Cas et quod —patre *om.* BHG et quod dixit] aliter V 13 ∽templ. sitis Cas 14 omni Cas 15 eccl.] + christi V autem *om.* BG disperdit V 16 illum AHGVCas (=vg) 17 ∽corpus suum Sd ecclesiae populum Cas ad prauam] per malam Sd ∽seduc. doctr. V 18 seducendum SR* sed ducendo G uel—destruendo *bis* G (*alt. eras.*) uel] aut Cas certe] caetera B propriae G 19 ∽nou. hunc locum B hunc locum] hoc VCas nauauatiani G op[p]rimere BG proponere V(Cas) excludendam *om.* B 20 est *om.* Cas ut quid (quod B*)] ad quid H_1 aliquid H_2 ipsud H(—R corr., N corr. C: istud S) 21 si iam] suam H_1 sua H_2 si V spe H_2 ueniam H_2 habebunt H se uos B,R corr.,G *om.* SV 22 aliena] alterius V adol. A*

uidetur sapiens esse inter uos in hoc saeculo, stultus fiat, ut sit sapiens. Hic proprie mundi increpat sapientes, quibus humana prudentia non permittebat sentire diuina. Aliter: Si quis [se] ad reddendam uicem iniuriae, si eadem fecerit, putet esse sapientem, stultus fiat: in hoc enim saeculo stultus est qui euangelica uoluerit implere praecepta: qui enim percutienti alteram praebet maxillam, uoluntate stultus est, non natura. 19 *Sapientia enim huius mundi stultitia est aput deum.* Nihil stultius quam ut uelit se, qui non potest, uindicare, et [qui] deo suam non reseruat iniuriam, et ita de contumelia uindictam aput deum perdi[di]t et de patientia mercedem. *Scriptum est enim: Adprehendam sapientes in astutia eorum.* Ad effugiendam manum dei nulla suffragatur astutia. 20 *Et iterum: Dominus nouit cogitationes sapientium quam uan[a]e sunt.* Nihil utilitatis conferunt ad salutem. 21 *Itaque nemo glorietur in homine.* In falsis scilicet apostolis [et] humana tantum sapientibus, cum neque in nobis quidem, sed in eo cuius et ipsi sumus, sit gloriandum. *Omnia enim uestra sunt,* 22 [*siue Paulus*] *siue Apollo siue Cephas.* Nos uestri [ministri] sumus, uos autem [plebs solius] Christi. *Siue mundus siue uita siue mors, siue praesentia siue futura: omnia* [*enim*] *uestra sunt,* 23 *uos autem Christi.* Omnia creata sunt propter sanctos

6 cf. Matth. v 39 10 cf. Rom. xii 19

1 ∽int. uos sapiens esse ARVCas (=vg) 3 prudentia] sapientia BH_1GV se *om.* B 4 re[d]dendum H_2 uice E*S uicem—putet] putat uicem V putet] potest BG putat H_2 + se H (*exp. et eras.* C) 5 sapientem] sapiens B in—est] stultum enim uidetur in hoc saeculo V enim *om.* RH_2 qui *om.* V 6 uoluerit *om.* V qui—non (7)] simul et stultus fiat inquid uoluntate propria non sit V 7 praebit G est] fit Cas 8 sapientiam G* nihil] nisi G 9 uellet H_1MCas^{ed}, uellit N*G qui] quę S que quod N ∽uind. qui non pot. Cas qui *om.* BHGVCas 10 suo H reseruare H_2 reseruet V et—mercedem] qui promittit se tamquam propriam iniuriam uindicare V 11 perdidit B perdet HG de patientia] patientiae H_2 12 comprehendam AHVCas (=vg) reprehendam Sd estutiam G 13 effugiendum $R*H_2$ domini H_2 proficit Cas suffragabitur illorum Sd stutia G 14 ∽nouit dominus H_2 sapientium] hominum H_2Cas quoniam $AHGVCas^{cod}$ (=vg) quomodo Cas^{ed} uane $ABECas^{cod}$ uana G 16 homine BGSd hominibus AHVCas (=vg) falsi G et *om.* BHGV humanum ER humanam SM* 17 ∽sap. tant. V nec BHGV uobis MN 18 sit] sic M(?),N+in eo G enim *om.* Cas^{ed} 19 siue paulus *om.* B appollo BN* nos] *om.* H non G uestrum G ministri *om.* BHG 20 uos] nos B plebs solius *om.* BHG hic mundus V 21 enim *om.* BG 22 ∽prop. sa. cr. su. Cas

qui, cum nihil habeant, possident cuncta. si autem uolumus <, possumus > haec ad libertatem referre arbitrii, ut quod uelint elegant, siue mortem siue uitam. *Christus autem dei.* Sic est Christus dei, sicut alibi 'deus' dicitur 'Christi,' et hoc si de diuinitate uelis intellegi. ceterum hic de adsumpti hominis forma tractatur, secundum quam et dicitur unctus. 1 *Ita nos existimet homo.* [Omnis homo.] *Ut ministros Christi et dispensatores mysteriorum dei.* Non ut aequales Christo. 2 *Hic iam quaeritur inter dispensatores, ut fidelis quis inueniatur?* Interrogantis uox est: id est: iam [hic] uos putatis [posse] conscientias iudicare? 3 *Mihi autem pro minimo est, ut a uobis iudice[tu]r aut ab humano die.* Humanum iudicium nullius duco momenti, in quo saepe ueritas et iustitia frustratur: 'diem' enim 'hominis non concupiui' Hieremias ait. *Sed neque me ipsum iudico.* Ego, qui conscientiam meam optime noui, nihil esse me iudico. 4 *Nihil enim mihi conscius sum.* Unde super omnes homines debeam gloriari. si hoc Paulus dicit, quid a nobis dici debeat cogitandum est. *Sed non in hoc iustificatus sum: qui autem iudicat me dominus est.* In quo me quidam laudant, quia ita quisque aliena laude non iustificatur, ut [nec] maculatur infamia. uni cuique enim aput deum quod est, non quod dicitur, inputatur. 5 *Itaque*

1 cf. 2 Cor. vi 10 4 2 Cor. i 3 5 cf. Phil. ii 7 6 cf. Act. iv 27 etc. 14 *Hierem. xvii 16

1 quia SR habent Sd^{codd} possideant BG 2 possumus *hic addidi* referre arb.] arb. possumus applicare V referri MN* arbitrii *om.* Cas ut] et H uelint eligant] uel (*corr.* uelint? A, *om.* SR) intellegant(-at E) AH uelint] uolunt V 3 elegant] intellegant BG + id est V ∽siue uitam (uita G) siue mortem BGV + et cetera V sic] si ita H_1 4 et—intellegi] si ad diuinitatem aptes (aptas *cod.*) Cas 5 uellis H(—C)G intellegite A* intellege G 6 tractat V(Cas) et *om.* A* et dic.] edic. G* dicitur] deus B ita] sic AHVCas (= vg) 7 omnis homo *om.* BHGCas 8 ministeriorum H(—R)VCas non ut] nouit MN aequalis V* 9 fideles G* 10 id est] *om.* G hoc est Cas hic *om.* B posse *add.* AV 11 iud.] iudicari B *fort. recte* + humanas Zm a *om.* G* 12 iudicer AHGVCas (= vg) 13 duco momenti] documenti B duco] dico E corr.,SM,N corr. tiuco G* in—frustratur *om.* V 14 homines G* desideraui SdZm ∽ait hier. V 16 nou G* 17 omnes *om.* R* homines *om.* Sd debeant H(—E) 18 a] ex G corr. 19 ∽me iud. V deiudicat(*corr.* di-) G *fort. recte* iudicet Cas^{ed} me *om.* R in] non in H *om.* V 20 alienam SR* 21 nec] *om.* B ne H(—C) in haec G* in hoc G maculetur H_1C*V enim] autem BGSd 22 apud deum *om.* V quod (*pr.*)] qood G* quod (*alt.*)] quid ES quo G*

nolite ante tempus [*quid*] *iudicare, donec ueniat dominus, qui inluminabit occulta tenebrarum et manifestabit consilia cordium.* 'Homo enim uidet in facie, deus in corde.' *Et tunc laus erit uni cuique a deo.* Ille uere laudabilis est qui dei testimonio laudatur, aput quem omnia occulta et inuis[ibili]a sunt cognita. 6 *Haec autem, fratres, transfiguraui in me et Apollo propter uos, ut in nobis discatis ne supra quam scriptum est unus pro uno infletur aduersus alterum.* Ut a nobis humilitatis sumatis exemplum, ne supra disciplinam scripturae audeat unus quisque aduersus alterum pro alio inflari doctore, malo contentionis euersus. 7 *Quis enim te discernit?* Hinc ad ipsos inflatos per eloquentiam uerba conuertit: quis te discernit cuius momenti sis? *Quid, ait, habes quod non accepisti?* Quid enim boni ex temet ipso habes quod a nullo didiceris uel dei dono [minime] consecutus sis? *Quod si accepisti, quid gloriaris quasi non acceperis?* Quasi in proprio gloriaris. 8 *Iam saturati estis,* [*iam*] *diuites facti estis!* Hoc increpatiuo modo legendum uel pronuntiandum est. *Sine nobis regnatis.* In nullo nostri indigentes. *Et utinam regn*[*ar*]*etis, ut et nos*

3 *1 Regn. xvi 7

1 ∽iud. ante temp. H(—RF) quid *om.* BHVCas donec] quoad usque ARMNVCas (=vg) quo usque ESC qui]+et HVCas (=vg) 2 inluminauit H(—C)G*V oc[c]ulta BGSd abscondita AHCas (=vg) absconsa V manifestauit MN*G* **consilia A 3 enim *om.* H uidit MN*G faciem H deus]+autem HCas 4 uero H(—Cm2)G qui—laudatur] quoniam (quem Zm) deus laudauerit VZm quem deus laudabilem facit Cas 5 aput quem] qui VZm inuisa BHGVZm sunt cogn.] cognoscit VZm 6 transfiguram G* apostolo S 7 ut in nobis discatis *om.* Cas^{cod} quam]quod H_2 ∽unus aduersus alterum infletur pro alio AHVCas (=vg) 8 ∽sum. hum. H_2 9 exemplo G* nec H_1 disciplina E(?),M 10 alteram G* inflare doctorem G malo] alio B male H alie G contentiones H_2 11 euerso H hinc]hic ne B hic V* ad]aduersus H_2 ipsus M,N corr.,G* ipsius G corr. 12 ∽per eloq. inflatos(-us G) BG quis—sis *om.* V te discern *in ras.* G 13 meriti G corr. *mg.* ait *falso* (?) B autem *rell.* (=vg) abes G* 14 enim boni *om.* V ex temet] estimet MN a temet C ipsos N habens G quid B dediceris H_1N^* 15 dono minime] domini mei G donum H_2V minime *om.* B es V quod si] si autem BHGCas (=vg) 16 inproperio BG gloriaris] tete iactans Sd 17 Iam—estis (*alt.*) *om.* G iam (*alt.*) *om.* B increpatiuo]inprecatione H_2 increpatione F *in ras.* 18 uel pron. est] est uel pron. affectu V(Cas) sine nobis] siue uobis B 19 ullo C nostro H_1G non H_2 nostri **V indigentis G* utinam—regnaremus (*p.* 148, *u.* 1) *om.* G regnaretis A corr.,BCasSd$^{ed\ cod}$ (=vg)

uobiscum regn[ar]emus! [Utinam non essetis falsa gloriatione decepti! forsitan simul regnaremus.] 9 *Puto enim nos deus apostolos nouissimos ostendit quasi morti destinatos.* Nos omnium ultimos ad gentes tamquam ad mortem direxit. *Qu[on]ia[m] spectaculum facti sumus* [*huic*] *mundo et angelis et hominibus.* Omnes nostras publice spectant iniurias, siue ueri angeli et homines, siue sancti homines et peccatores. 10 *Nos stulti propter Christum, uos autem prudentes in Christo: nos infirmi, uos autem fortes: uos nobiles, nos autem ignobiles.* Nos tamquam stulti propter Christum omnia sustinemus; uos autem ita uultis esse Christiani, ut [et] prudentiam saeculi teneatis: nos infirmi, quia uicem reddere nolumus; uos autem reddendo fortes esse uos gloriamini: nos nihil[h]abentes, uoluntaria paupertate deiecti; uos uobis etiam nobilitatem terreni generis uindicatis. 11 *Usque in hanc horam et esurimus et sitimus et nudi sumus et colafizamur.* Ab initio praedicationis nostrae usque in praesens tempus. *Et instabiles sumus.* Non stamus in sedibus certis, ubique euangelii necessitate iactamur. 12 *Et laboramus operantes manibus nostris.* Sic tamen operabantur ut doctrinae officium magis implerent.

10 cf. 1 Cor. xiii 7 11 cf. 1 Cor. i 20

1 regnaremus A corr.,BCasSd (=vg) utinam—regnaremus] *om.* B utinam uero regnaretis ut et nos uobiscum regnare possimus, et non essetis falsa gloriatione decepti V esse- *in ras.* G falsi H(—C) **2** regnassemus H_1Sd regnasemus G enim]+quod Cas^{ed} ⤻deus nos AH_1C(V)CasSd (=vg) nos (*exp.*) deus nos G ⤻deus nou. apost. nos V **3** apostolus G* nouissimus G* quasi BGSd tamquam AHVCas (=vg) **4** ⤻nouissimos omn. V ultimus E*SMG* ad] in V dixerit BS distin[c]xit H_2 destinauit F **5** quoniam BHGSd quia ARVCas (=vg) expectaculum MNV expectaculo Cas^{cod} huic *om.* ACas (=vg) **6** publice *om.*VCasSd expectant H_2VCas siue ueri] hoc est V **7** ueri] uere H_1 homines] demones F siue—peccatores] uel de sanctis et peccatoribus accipiendum est V **9** fortes]+in christo Cas (*expositio?*) uos (*alt.*)] nos G* innobiles B **10** ⤻omn. sust. prop. chr. Cas **11** ita]sic Cas+ut G et *om.* BHGVCasSd **12** teneamus B* minime rennuatis V non amittatis Cas^{ed} non patiamini Cas^{cod} nos]+tamquam V qui H_2V credere B* nolumus] non possimus VCas autem]+ita ut uultis G* **13** ⤻uos esse BHGV nos—deiecti *om.* V abentes A **14** uos uobis etiam] nec non et V terreni generis] terrenam Sd+uobis V **15** in] ad R han G* oram R **16** colaphis caedimur AHVCas (=vg) praedicatis G* **17** presentem MN* instabilis V* **18** in sedibus]inre(-i- N)dimus MN inridemur N corr. sedibus—iactamur] aliquo loco V uangelii G* iectamur M*N* **20** operabatur VCas impleret G*V

[*Maledicimur et benedicimus*]. 13 *Blasphemamur et obsecramus.* Rogamus deum pro his qui nos blasphemant. *Persecutionem patimur et sustinemus. tamquam purgamentum huius mundi facti sumus.* Sicut scriptum est: 'iustus inmundus est aput malos.' *Omnium peripsema usque athuc.* Omnium humillimi, atque subiecti. 14 *Non ut confundam uos haec scribo, sed ut filios meos carissimos moneo.* Poterant confundi de sua gloria, si eos non releuaret: non enim ruborem illorum cupiebat, sed profectum. 15 *Si enim decem milia pedagogorum habeatis in Christo, sed non multos patres.* Omnes qui [ab alio] iam natis ministrant, patres dici non possunt. *Nam in Christo Iesu per euangelium ego uos genui.* In nouam uitam, me primum praedicante, reformatos uos esse meministis. 16 *Obsecro ergo uos, imitatores mei estote.* Bonorum filiorum est in omnibus bonos imitari parentes. 17 *Ideo misi ad uos Timotheum, qui est filius meus carissimus et fidelis in domino.* Quanto fidelior ceteris, tanto carior cunctis. *Qui uos commonefaciet uias meas quae sunt in Christo* [*Iesu*]. Qui uos et meis litteris et suo commoneret exemplo: aliut enim sine alio ita prodesse non poterat. *Sicut ubique in omni ecclesia doceo.* Quo modo semper [et] ubique meum exemplum cum doctrina con-

4 *Prou. xxix 27

1 maledicimur et benedicimus] *om.* A + persecutionem patimur et sustinemus BHGVCas (=vg), *quae uerba tr. post* blasphemant A *ut in textu dedimus* maledicemur MN* benedicemus MN obseruamus B 2 rogamus(-ur B) —blasphemant] deum pro nos blasphemantibus obsecramus V deo H_1 domino (*corr.*-um) G no G* 3 purgamenta AHGVCas (=vg) 4 iustus] + autem V 5 per infima B peripsima A corr.,ERVCasSd^{codd} (=vg) humillimi atque] humiliat que A* 6 abiecti CasSd 7 confundi(i *in ras.*) G 8 illos Cas non] nos B* reuelaret H(—RC)Sd consolaretur Cas enim—cupiebat] ait confusionem uestram desidero V(Cas) roborem SRM*G* cupiebant A*H_2 9 perfectum M*N perfectionem Sd ∽nam si AHVCas (=vg) in] i$\overset{n}{*}$ G 10 ab alio *om.* AVCas iam] gam G* genitis BH_1G geniti H_2 11 ministrat H_1 dici] esse VCas 12 uitam] natiuitatem V me *om.* G* primo V 13 praedicantem SH_2 reformato suos G* reformatus MN* uos] nos B rogo AHVCas (=vg) 14 bonorum] + enim V in omnibus *om.* Sd 15 bonos] bonis ES bonus M probos V *om.*Cas imitare H(—EC)(+3 *litt. eras.*) G parentis H_1 16 rarissimus G* fidelior] + est E 17 cunctis] uniuersis VCas commonefaciat AHV*Cas (=vg) commonere faciat V*m*2 18 iesu *om.*AHVCas (=vg) 19 doceret Cas(Sd) ita prodesse] esse perfectum Cas(Sd) 20 ecclesiae G* 21 semper—concordat] et doctrina et conuersatione ubique aequalis incedo V(Cas) et *om.* B

cordat. 18 *Tamquam non uenturus essem ad uos.* Hinc incipit causam fornicationis arguere. *Sic inflati sunt quidam.* 19 *ueniam autem cito* [*ad uos*], *si dominus uoluerit.* Tam diu aliquis de scientia falsa se iactat, usque quo uer[a]e scientiae praedicator adueniat. *Et cognoscam non sermonem eorum qui inflati sunt, sed uirtutem.* Examinabo non eloquentiae pompam, sed conuersationis effectum, ubi uirtus fidei et uit[a]e probatur. 20 *Nec enim in sermone est regnum dei, sed in uirtute.* Hic ostendit[ur] nihil prodesse doctrinam absque iustitiae operibus ei qui non faciat quae facienda persuadet. 21 *Quid uultis? in uirga ueniam ad uos, an in caritate et spiritu mansuetudinis?* Benignus magister discipulorum correctionem in eorum potestate dimittit, ut, si paenitere uellent, clementissimus consolator adesset, si autem nollent, durus ultor adsisteret peccatorum. ['in uirga' enim,] quali uirga Petrus [ad] Ananiam et Sapphiram, et ipse Paulus ad magum. 1 *Omnino auditur inter uos fornicatio.* Ostendit qua re superiora minatus sit. *Et talis fornicatio qualis nec inter gentes, ita ut uxorem patris* [*ali*]*quis habeat.* In ecclesia, cui uos praeesse uidemini. 2 *Et uos inflati estis, et non magis luctum habuistis.*

16 cf. Act. v 5, 10; cf. Act. xiii 11

1 essem BGSd sim AHVCas (= vg) hinc—arguere *litt. unc. aut rubr.* H_2 huno G* 3 cito *om.* H_2 ad uos *om.* BGV si] se G* 4 *iactat G uera A* uere BM 6 inflati(a *in ras.*) G exam.] examinat*(t *ex* b) G corr. *om.* V nonn G corr. 7 ponpam B conuersionis B* bonae conuersationis V effectum] exemplum V ubi] quae V et uitae (uite A)] esse BH_1V *om.* H_2 esse (se *s.l.*) G 8 nec] non AHVCasSd (= vg) 9 ∽ ost. hic V ostendit BV ∽ absq. iust. op. scientiam et doct. V absque] *om.* C sine Sd 10 iust.] + et C ei—persuadet] nouum scilicet testamentum V(Cas) facit CSd quod faciendum Sd persuadit G* docet Sd 11 uirgam G* an] aut H(—R) et spiritu] spiritus G* 12 magister] + qui VCas + est qui Sd correptionem BGVCas^{cod}*Sd 13 in *om.* H(—N) potestati E corr. R corr. M corr. C corr. ∽ posuit potestatem V posuit uoluntate CasSd demittit AE*SM* emendare uoluissent V uellint A*H(—C) uelint A corr. E corr. R corr. M corr. N corr. 14 ∽ paenitentium cons. mansuetus V si] sim H_2 autem *om.* V nolent SM*N nollet G* noluissent V 15 in uirga enim *add.* A uirga (*alt.*)] + enim A* 16 ad (*pr.*) *om.* BH_2 sapph.] + usus est VCas(Sd) magum] magnum R*N* + uenit C 17 quia G* sup.] + ostendit MN 18 sit] est V fonicatio G* 19 patris] + sui R quis BEG aliquis AHVCas^{cod} (= vg) *om.* SCas^{ed} qui G* ∽ hab. aliq. H_2 in] aliquis in G praeestis Cas 20 uideamini M*N non] + uos MN luct. hab.] luxistis Sd^{ed}

Uana scientia inflamini, et curam de his qui pereunt non habe[bi]tis, ut aut corrigant aut ab ecclesia separentur, cum bonos pastores semper [magis] legamus populi deflesse peccata, ut Hieremiam, qui ait: 'quis dabit capiti meo aquam, et oculis meis fontem lacrimarum?' ut ostenderet sibi non affectum doloris, sed lacrimas defecisse. *Ut tollatur de medio uestrum qui hoc opus fecit.* Siue: Homo qui peccauit tollatur. Siue: Satanus eiciatur, dum non habet per quem operetur. 3 *Ego quidem, ut absens corpore, praesens autem spiritu, iam iudicaui ut praesens eum qui sic operatus est.* Praesentem se esse dicit in spiritu, ne ex solo auditu [absentem] damnare putaretur, secundum illut Helisaei dicentis ad Giezi: 'nonne spiritus meus tecum erat in uia?' 4 *In nomine domini nostri Iesu Christi, congregatis uobis et meo spiritu cum uirtute domini* [*nostri*] *Iesu* [*Christi*]. Qui pro me erit praesens. Siue: In litterarum mearum auctoritate, per quam domini quoque uirtus adsistet. 5 [*Eum qui talis est*] *tradere* [*huius modi*] *Satanae in interitum carnis.* Ut arripiendi illum corporaliter habeat potestatem, ut, cum uiderit se nec carnis hic nec in futuro spiritus requiem habiturum, de facto paeniteat et saluetur. Siue: Si[c] quisque pro meritis suis de ecclesia pellitur, Satanae traditur potestati, ut, dum caro eius per paenitentiam adflicta quendam interi-

1 cf. 1 Cor. viii 1 4 Hierem. ix 1 12 *4 Regn. v 26 19 cf. Apoc. iv 8 etc.

1 uanam scientiam SR* inflammamini B inflamemini MN 2 habebitis B habeatis MN corrigantur B,R corr.CCas Sd separantur G 3 bonus pastor es G* ⤳leg. mag. V magis *om.* B populi *om.* V deflere H_2 4 ut] et H_2 hieremia H_1 ieremias C qui *om.* H_2 capite RN*G* 5 non *om.* MN 6 defesisse A* ut] et B ut* G tolleretur H_1C tolleret H_2 8 habeat Cas^{cod} per quem] quid BG qui G* operatur B operari Cas 9 quidam G ut *om.* HVCas (=vg) 10 eum] quom(=cum) B sic] scit MN* dicitur M*N* 11 in *om.* G absentem *om.* BGCas damnasse BHGV iudicare Cas 12 illisaei G* a G* *iezi A giezy B iiegi(i *pr. eras.*) S geezi R geizi M ziezi V gezi Sd^{cod} 13 erit G 14 nostri *om.* AHVCas (=vg) 15 christi *om.* AHVCas(=vg) pro *om.* V in *om.* V 16 quem G*Sd^{cod} ⤳quoque domini H_2 adsistit BHGV non deerit Cas assistere iudicetur Sd 17 eum qui talis est GV] quom quia talis est B *om.* AHCasSd (=vg) tradera G* huius modi *om.* BGV in *om.* N*C* 18 arripiendi] adiripiendi R* ad eripiendum MN ad diripiendum R corr.,C 19 ut] quod BH_1G quo H_2(*corr.* qui),V cum] dum BHVCas^{ed} um G* uideret MN nec (*alt.*)] ne G spiritum H_1 20 et] ut B sic] si B 21 ecclesiam MN pellitur] pellere H_1 + itemque H_2 tradetur H_1 22 eius *bis* G* per *om.* MN adflictam M*N

tum patitur, spiritus conseruetur. habet enim consuetudinem scriptura ut hominem in parte totum intellegat. Siue: Ita, quia et hic scripturae mos est ut in carne carnalis actus interire, in spiritu uero spiritalis conuersatio salua fieri demonstretur. *Ut spiritus saluus sit in die domini* [*ñostri*] *Iesu* [*Christi*]. Quoniam in spiritu[m] Satanas accipere non potest potestatem, [ut] domini iudicio reseruetur. 6 *Non bona gloriatio* [*uestra*]*: nescitis quia modicum fermentum totam massam corrumpit?* Ignoratis quia malo exemplo possunt plurimi interire? sed et per unius delictum in omnem populum Iudaeorum iram dei legimus aduenisse. 7 *Expurgate uetus fermentum, ut sitis noua consparsio sicut estis azimi.* Nihil in uobis conuersationis pristinae relinquatis, quod sinceritate[m] possit naturae corrumpere. *Et enim pascha nostrum immolatus est Christus.* 8 *itaque epulemur, non in fermento uetere, neque in fermento malitiae et nequitiae, sed in azimis sinceritatis et ueritatis.* Non figura, sed ueritas. et Iudaei quidem septem diebus azyma comedebant, nos uero semper, si simpliciter et pure uersemur, quia in septem diebus mundus est factus, qui semper in suo ordine reuoluuntur, et cottidie nobis agnus occiditur et pascha cottidie celebramus, si fermentum malitiae et nequitiae non habe[a]mus. quid est enim aliut nisi corruptio naturae fermentum, quod et ipsum prius a naturali dulcedine recedens adulterino acore corruptum est? 9 *Scripsi uobis in epistola ne commisceamini fornicariis*, 10 *non utique fornicariis*

10 cf. Rom. v 15 11 cf. Ios. xxii 20 13 cf. Eph. iv 22
17 cf. Exod. xii 15 etc. 19 cf. Gen. ii 1–3

1 patiatur G spiritus] *om.* A* *praem.* ut H consuetudine A corr. consuetudinis H_1 2 ita quia] itaque H_2 3 mos est] moyses B mors es G* carnales E,M corr. 4 in *om.* SH_2G uerum B 5 diem MN nostri *om.* AH(—C)GCas (=vg) 6 christi *om.* AH_1Cas (=vg) spiritu BHV spiritus G 7 ut *om.* AV non]+est Cas^{ed} gloria (*eras.*) gloriatio G gloria Sd^{coded} 8 uestra *om.* BG 11 exp.]+igitur H_2D 12 nobis A* 13 sinceritate AESMN 15 e(ae A)pulemur] laetemur G ueteri A corr. neque] nec B ne G* 16 fermento]+ueteri nec B* 17 non]+iam V 18 si] sed B *om.* H_2GV ⤳ pure et sinceriter Zm 19 pura (*corr.* purae) G uersemus H(—C) conuersemur GV* uersamur Zm in]et Cas 20 qui—reuoluuntur *om.* Cas reuoluitur SR uoluuntur G* uoluitur G 22 habemus BH_1GV(Cas) 23 a] aut B naturalit A* 24 adulteri G* acore] aerore B onore(ono *m2 in ras.*) E ore SR hacrore MN acriore C *om.* G (*spatio uacuo relicto*) 25 ne] non H_2

huius mundi, aut auaris, aut rapacibus, aut idolis seruientibus. Hoc ipsum in hac epistula ita scripsi, non ut a gentibus, sed [ut] ab his qui peccant in ecclesia separemini: sin autem, mori debueratis, quos idcirco praecipue uiuere interim deus uoluit, ut uestra cohabitatione et doctrina proficiant infideles. 5 *Alioquin debueratis de hoc mundo exire.* Siue ita: sin autem, melius uobis fuerat de hac luce migrasse quam indigere per commonitionem a gentium consortio separari. 11 *Nunc autem scripsi uobis non commisceri.* Sed hoc est magis quod uobis scripsi, ne talibus coniungamini. *Si quis frater nominatur* 10 [*est*] *fornicator aut auarus aut idolis seruiens aut maledicus aut ebriosus aut rapax.* Non ex sola opinione uitandus est, sed si quis frater solo nomine appellatur, cum fornicator detegatur aut fur, ab hoc separari iubemur, sicut scriptum est: 'qui se iungit fornicariis, nequam est: putredo et uermes 15 hereditabunt eum.' *Cum eius modi nec cibum* [*quidem*] *sumere.* Ne[c] communem quidem cibum cum talibus participandum esse concessit. 12 *Quid enim mihi de his qui foris sunt iudicare?* Hoc est, de infidelibus. *Nonne de his qui intus sunt uos iudicatis?* 13 *nam eos qui foris sunt deus iudicabit.* Numquit 20 non uos de his solis qui sunt intra ecclesiam iudicatis? *Auferte malum a uobis ipsis.* Quo facilius eos possitis docere qui foris sunt. 1 *Audet aliquis uestrum,* [*aduersus alterum*] *habens negotium, iudicari aput iniquos, et non aput sanctos?*

15 *Eccli. xix 2–3

1 huius] liuius B modi MN **2** ⤻epist. hac C ita *om.* H_2 scrisi G* ⤻ut non B **3** ut *add.* A ecclesiam MN separamini M*N*G **4** prę-cibues A* interdum HG **5** ut *om.* H(—M*m*2 *s.l.*) uestra] nostra B *om.* H quo (quod S quoque G corr.) habitatione H(—NC)G et *om.* HG doctrina *om.* H **6** ⤻de hoc mundo deb. exire H_2 exisse AH_1,V corr.,Cas (=vg) **8** communionem ESNC comminationem R communem M commutione G consortium G separiri B separare R*G **9** conmiscere SMN* hoc *om.* H_2 est *om.* V magis] meis G **10** quis] is (his ERM) qui AH(—N)Cas (=vg) nominatus EMC non minator G* **11** est] *om.* BGV et est N fornicarius Cas **12** opinioni G* **13** sed *om.* SR si *om.* E appellabitur G forn.] + esse V **14** aut fur *om.* VCas **15** iungere B est] et G* erit Cas uermis ES **16** huius Cas quidem *om.* AH_1VCas (=vg) **17** nec B commune G cibum *om.* H_2 cum—esse] quem ad gentes uolentibus ire V(Cas) **18** quo,(*corr.* quod)G,V **19** hoc] id V uos *om.* G **20** nam eos] eos autem Sd **21** ecclesia G **22** a] ex AHVCas (=vg) uobis] + met H_2 ⤻poss. eos B possetis H_1M **23** haudet G* aduersus alterum *om.* B ⤻hab. neg. adu. alt. H_1Cas (=vg) **24** iudicare ES

Audet aliquis contra praeceptum domini uenire dicentis: 'si quis uult tecum iudicio contendere,' et cetera? notandum quod [aliquando] apostolus in media causa quam agit, quosdam sensus inserat et de latere iactet, quibus explicitis rursum reuertatur ad causam. ['Iudicari aput iniquos.'] Hi[n]c probatur Christianos tunc iudices non fuisse, quia iniqui dicuntur. 2 *Aut nescitis quoniam sancti de* [*hoc*] *mundo iudicabunt?* Quod dominus [re]promisit dicens ad discipulos: 'sedebitis et uos iudicantes duodecim tribus Istrahel,' [etiam] omnibus hoc promittens qui eos fuerint imitati. nam ex ipsis unus periit, cuius loco alius successit cui nihil fuerat repromissum. Paulus quoque et Barnabas apostoli sunt a sancto spiritu ordinati. *Et in uobis iudicabitur* [*hic*] *mundus.* Siue per uos, uel uestro exemplo. *Indigni sunt ergo* [*huiusmodi*], *qui* [*etiam*] *de minimis iudicent.* 3 *nescitis quia iudicabimus angelos?* [*quanto magis saecularia?*] Ergo indigni sunt de rebus exiguis iudicare, qui et mundum totum et angelos iudicabunt. illos angelos qui, cum carnem non habuerint, peccare uoluerunt, hi iudicabunt, qui in carne sancti esse uoluerunt. 4 *Saecularia igitur iudicia si habueritis.* Quae de rebus saeculi oriuntur. *Contem*[*p*]*tibiles qui sunt in ecclesia, illos constituite ad iudicandum.* Possunt de his etiam illi, qui minimi sunt [in ecclesia], iudicare. 5 *Ad*

2 *Matth. v 40 8 Matth. xix 28 (cf. Luc. xxii 30) 9 cf. Mt. xix 29 10 cf. Ioh. xvii 12 11 cf. Act. i 26 12 cf. Act. xiii 2

1 haudet G* ausus est Cas aliquis] alius [h]is ES + *nonnulla erasa* G uenire *om.* Sd dicens E corr.,MN 2 si quis *om.* H_1 ⤻tecum uult V tecum uoluerit Cas ⤻cont. iud. H_2Sd iudicium H_1V 3 aliquando] *om.* AF aliqui H_2 apostoli H_2 apostolos EG medio BEF causae BF 4 ⤻ins. sens. Sd inferat R inserunt MN iactat Sd rursus H 5 euertatur SR* reuertantur G reuertitur Sd iud. ap. iniq. *om.* B hic BCas 6 christianus ESG* iudęis H_1 7 aut] an ARH_2VCasSd (=vg) quoniam] quia Sd^{cod} hoc *om.* ACas (=vg) 8 promisit BSd apostolos V(Sd) 9 duodecim *om.* G etiam *om.* AVCasSd 10 eos] + qui A* apostolos Sd perit GV 11 nihil] tunc non V 12 barhabas B* ⤻ord. a s. sp. H_1 13 et] + si HCas (=vg) nobis A(?)E*S uocabis G* hic *om.* AHCas (=vg) uos] suos MN uel] siue Cas uestros MN* 14 sunt ergo] estis HCas (=vg) huiusmodi *om.* AHCas (=vg) etiam *om.* AHCas (=vg) de i B* dem E*S 15 iudicatis H_1 iudicetis H_2Cas (=vg) quoniam AHVCas(=vg) ⤻ang. iud. AHVCas(=vg) angelus G* quanto magis saecularia *om.* AD 16 minimis V 18 carne G* hi—uoluerunt *om.* H_2 hii AGV iudicabunt *tr. post* uolu. BHGV 19 sancti *om.* G* uoluerint BGV *fort. recte* 20 ⤻qui cont. Sd contentibiles BE 21 constituit ER constitue S instituite H_2 22 ⤻sunt min. Cas in ecclesia *om.* BG iudicare *tr. post* illi Cas ad] ac B

uerecundiam uestram dico. sic non est inter uos sapiens quisquam, qui possit iudicare inter fratres. Erubescere debetis eo quod nemo sit inter uos tam sapiens qui nouerit causas inter fratres discernere, et non necesse sit publice litigare. 6 *Sed frater cum fratre iudicio contendit, et hoc aput infideles.* Duplex peccatum est, [et] quod iudicio contenditis, et quia aput infideles uos ad iurgia prouocatis. 7 *Iam quidem omnino delictum est in uobis.* Iam hoc solum delictum est, quod contra praeceptum facitis Christi. *Quod iudicia habetis inter uos.* Qui semper pacem habere deberetis, etiam cum rerum temporalium detrimento seruatam. *Quare non magis iniuriam accepistis? quare non magis fraudem patimini?* 8 *sed uos fraudatis et iniuriam facitis.* Cum inlata[m] secundum euangelii praeceptum et domini exemplum patienter sustinere deberetis, uos e contrario non solum non suffertis, sed etiam non facientibus inrogatis. *Et hoc fratribus.* Quod nec inimicis reddere deberetis, fratribus non timetis inferre. 9 *An nescitis quoniam iniqui regnum dei non possidebunt? nolite errare: neque fornicarii, neque idoli[s] seruientes, neque adulteri, neque molles, neque masculorum concubitores,* 10 *neque fures, neque auari, neque ebriosi, neque maledici, neque rapaces regnum dei possidebunt.* Nolite errare, putantes uobis solam fidem sufficere ad salutem, cum omne peccatum permanens excludat a regno,

6 cf. Matth. v 40 10 cf. Rom. xii 18 14 cf. Matth. v 39 17 cf. Matth. v 44

1 reuerentiam Sd^{codd} ⤻sap. int. uos Cas^{cod} 2 fratres] fratrem suum AH_1VCas (=vg) fratrem suum et fratrem H_2 debites G* 3 eo quod] quia quasi V nemo] non BG tam *om.* V 4 inter fratres *om.* V et—litigare] puplicae litigatis V non *om.* G* 5 frater] fratres V* 6 et *om.* A 7 uos] suos A*G* *om.* Sd 8 hoc solum] omnino H_2 hoc solum (o solu *in ras.*) G 9 χ̄mA* Quo G* 10 inter *bis* (*pr. eras.*) V debueratis H_2 deberitis (*corr.* debueritis) G debetis V 11 detrimentum H(—M) seruatam] seruatum BE*N*G seruata V qur (cur) H_2 12 accepistis H(—C)VSdD ácccipitis ABCGCas (=vg) cur H_2 fraudam G* patiemini MN 13 ⤻iniu. fac. et fr. AHCas (=vg) inlatam] inlata BHGV+iniuriam Sd 14 ⤻praec. euang. Sd euangelii] euangelium B*SG* *om.* V ⤻domini et V pacianter (p *et* e *in ras.*) G 15 deberitis ES debeatis H_2 debererетis G* uos] nos B 17 ⤻facere non timetis BH,G(time *in ras.*),V 18 quia H_1VCas (=vg) non] in Cas^{cod} nolite]+ergo H_2 19 neque (*pr.*)] nunquam B fornicare G* neque (*alt.*)] ne G* idoli A 20 concupitores V 21 neque maledici *om.* G 22 nolite]+ergo N p[illegible]tia H_2 23 ad salutem *om.* G

sicut [et] ad Galatas ait: 'manifesta sunt opera carnis, quae sunt fornicatio, inmunditia, e[t] contentiones, irae, et his similia, quae praedico uobis, [sicut et praedixi,] quoniam qui talia agunt, regnum dei non consequentur.' ideo autem addidit: 'et his similia,' ne quis negaret praeter haec alia esse peccata quae regnum dei prohiberent intrari. 11 *Et haec quidem fuistis.* Nolite de praeteritis timere peccatis, tantum ne post baptismum delinquatis: aut, qui, ut adsolet, praeuentus fuerit, ad paenitentiam conuertatur. *Sed abluti estis, sed sanctificati estis, [sed iustificati estis] in nomine domini nostri Iesu Christi et in spiritu dei nostri.* Abluti in nomine Christi; sanctificati per spiritum dei. 12 *Omnia mihi licent, sed non omnia utilia [sunt].* Qui[a] de fornicatione tractabat, uoluit gulae intemperantiam materiam fornicationis ostendere simul atque destruere. *Omnia mihi licent, sed ego sub nullius redigar potestate.* Licet nobis manducare et bibere, sed, si nimium uentri subditi fuerimus, ipsum licitum trahet nos ad inlicitum, hoc est ad fornicationem. ita et de omnibus intellegendum quae, cum peccata non sint, occasiones [tamen] possunt capere delictorum. 13 *Esca uentri, et uenter escis: deus autem et haec et hunc destruet.* Et haec duo, id est escam et

1 *Gal. v 19–21 8 cf. *Gal. vi 1

1 et *om.* BRGV manifesta] + autem V 2 inmunditia et] inmunditiae BHG et contentiones irae] luxoria idolorum seruitus ueneficia inimicitiae contentiones aemulationes rixae dissensiones sectae inuidiae humicidia aebrietates comisationes V contentionis G* hi G* 3 quae—similia (5) *om.* G sicut et praedixi *add.* AV 4 autem] enim R 5 addit H_2 6 dei *om.* MN introire BG intrare H_1C^*F haec] + aliquando Cas^{ed} 7 quidam AMNV (= vg) peccatis *om.* CasSd tamen H_2 8 baptismus G* delinquatis] criminosum aliquid committatis CasSd ⤻ut qui G ut adsolet] ad hęc S in tali delicto R 9 fuerit] est V conuertantur G* sed—estis (*alt.*) (10) *om.* RN 10 sed iustificati estis *om.* A^*BH_2 11 nostri (*pr.*) *om.* GVCas *fort. recte* in (*pr.*) *om.* HCas nostri] mei (?)A* (*corr.* noster) 12 sanctificate G* dei] + nostri V sanctum Cas 13 utilia sunt (sunt *om.* B) BG expediunt AHVCas (= vg) quia] qui B tractat VCasSd 14 uult VCasSd gulae] uilem B gula(u *in ras.*) G guilam(i *eras.*) V *om.* Cas intemperantiam *om.* VCas 15 sed] + et H_2 16 ⤻pot. redigor(-ar C corr.) H_2 potestatem A^*GCas^{cod} 17 sed *om.* G* nimium *om.* V licetul G* trahit BHGV perducet CasSd 18 inlicita EC ⤻forn. hoc est ad inl. BG ad (*alt.*) *om.* H_2 19 intell.] + est VSd peccatum BH_1GV peccato MN sunt RMNSd sinit V* occansionis G tamen *om.* AVSd^{codd} ⤻poss. tam. CSd^{ed} 20 delectorum G* uentris G 21 haec] hunc AHCas (= vg) hoc S hunc] haec AESCas (= vg) hanc R corr., MN has C escam] scam G* *praem.* et VCas

uentrem, et hominem his subditum ac uoluptatibus seruientem. *Corpus autem non fornicatio[ni], sed domino, et dominus corpori.* Non fornicationi, sed domino exhibeatur, et dominus corpori copulabitur. deus enim nobiscum est quam diu fuerimus cum illo: si [de]reliquerimus eum, et ille [de] relinquet nos. 14 *Deus uero qui suscitauit dominum nostrum, et nos quoque suscitabit per uirtutem suam.* Qua caput nostrum suscitauit, si tamen eius membra per sanctitatem esse mereamur. 15 *[An] nescitis quoniam corpora uestra membra Christi sunt?* Omnis ecclesia corpus Christi est, singuli autem membra. *Tollens ergo membra Christi.* Ante tollit Christi membra, qui facturus est meretricis; id est, abscidit se a corpore Christi. *Faciam membra meretricis? absit!* Non dixit 'fornicatoris,' ut ostenderet eum eiusdem [et] criminis esse et nominis cuius illa [est]: aput homines enim minus uidetur uiri quam mulieris admissum. 16 *[An] nescitis quoniam qui inhaeret meretrici, corporis unitate conectitur, sicut in Genesi dicit? erunt enim, inquit, duo in carne una.* Quo modo cum uxore licite, ita et inlicite cum meretrice una caro efficitur per amorem. 17 *Qui autem adhaeret domino, unus spiritus est.* Quo modo per carnis opera [caro] fit, ita et per opera [spiritus] dei spiritus efficitur. 18 *Fugite fornicatione[m].* Cuius crimen uidetis esse

4 cf. Matth. i 23 5 cf. Matth. x 33 7 cf. 1 Cor. xi 3
10 cf. Eph. v 23, 30

1 homines G* ipsum hominem Cas ac] ad H_1 et H_2 hac G* uoluntatibus H(—RC) 2 fornicatio B domino G* 4 uobiscum G* 5 ferimus G* reliquerimus A derelinquerimus BE(N)(G) relinquet A ∽nos derel. ER 6 qui (*om.* VSd) susc. dominum nostrum (non *exp.* G iesum Sd) BGVSd et dominum (deum E) susc. AHCas (=vg) 7 et *om.* V quoque *om.* HCas (=vg) suscitauit H(—C)GV suam] suuam A *om.* Cas qua V quia ABHGSd 8 ∽menbra eius B 9 an *om.* ARH_2Cas (=vg) ∽sunt christi R 10 omnes A*N*G est *om.* Sd^{codd} singuli autem membra *om.* H_2 11 tollit] tollis B tollet NC tullit G* ∽memb. chr. H_2V 12 est (*pr.*)] es B id est—meretricis (13) *om.* N id est] absit, non ideo B ideo G abscidet M*C 13 fonicatoris G* 14 eum *om.* G et *om.* BCas ∽esse crim. CasSd 15 est *om.* BG 16 an *add.* AH(—F)VCas (=vg) adhaeret AHVCas (=vg) 17 corporis—dicit] unum corpus efficitur AHVCas (=vg) erant MN* enim *om.* Cas 18 ∽lic. cum ux. V licita H_2Sd ita] sic CasSd 19 inlicite] inlicita H_2 inlicitum *tr. post* amorem CasSd 21 op. (*pr.*)] operam G caro *om.* A sit ER* per *om.* ESG spiritus (*pr.*) *add.* A spir. (*alt.*)] unus spiritus H_2 22 fornicatione A esse *om.* H

grauissimum. *Omne peccatum quodcumque fecerit homo, extra corpus est: qui autem fornicatur, in corpus suum peccat.* Omne peccatum potest et ab uno committi, qui membrum dici potest, non tamen corpus; in fornicatione aut[em] duo pereunt, et iam corpus [est]. [grauius] ergo malum est in quo duae animae moriuntur. grauare uult fornicationis causam, quae illis per consuetudinem leuissima uidebatur. 19 *An nescitis quia corpus templum dei est, quod in uobis sancti spiritus est, quod habetis a deo?* Cui grauissimam iniuriam facitis forni- cando. *Et non estis uestri:* 20 *empti enim estis praetio magno.* Qui non est suus, non habet suae uoluntati seruire, sed illius [a] quo emptus est, secundum ipsius iussum dicentis: 'qui uult post me uenire, abneget se ipsum sibi.' si enim homo a seruo parua pecunia conparato continuam exigit seruitutem, quanto magis ille qui nos sua morte redemit! sicut ait Petrus: 'scientes quod non corruptibilibus, argento uel auro, redempti estis de uana uestra conuersatione paternae traditionis, sed pr[a]etio[so] sanguine, quasi agni immaculati et incontaminati Christi.' [Aliter: Rescindit emptionis pactum quisque ius inculcauerit testamenti, et a seruili condicione alienus est qui libertate suae uoluntatis impeditur.] *Glorificate et portate deum in corpore* [*uestro*]. Glorificate deum actibus uestris, et portate eum eius imaginem conseruando,

12 *Luc. ix 23 16 *1 Petr. i 18, 19

1 grauissimus G* omne—peccat (2) *bis* B 3 et *om.* MSd uno] homine H_2 fieri Cas deici B* 4 fornicationem BG* aut B 5 iam] duo possunt dici Cas + totum Sd corpora H(—S) est (*pr.*) *add.* AGVSd grauius] *om.* A et grauius H(—E) grande Sd ergo *om.* H_2 malum *bis* A*M 6 pereunt Cas pereunt uel moriuntur Sd graui H_1 grauari H_2 8 quia corpus (corpora uestra G) templum dei est quod in uobis sancti spiritus est quod habetis (habet G) a deo BG quoniam membra uestra templum est (sunt Cas^{ed}) spiritus sancti qui in uobis est quem habetis a deo AHVCas(=vg) 9 grauissimum A 11 suos SR* debet BHGVCasSd uoluntati(i *eras.*) A* uoluntate H_1G serunre(?) A* 12 a *om.* BG* qui G* eptus G* est *om.* G* 13 ∽uen. post me B se] + met SRMN ipsum *om.* Cas 14 parua *om.* H continuo B seruitem G* 16 corruptibili MC 17 cogitatione MN 18 pretio BG* sanguinis B incont.] inuiolati V 19 aliter—impeditur *om.* $AH_2VCasSd$ rescendi H_1 temptationis H_1G 20 ius] *om.* H_1 eius G incalcauerit E calcauerit SR incucauerit G* seruile H_1G conditionis G 21 libertatem H_1G 22 dominum EMGCas^{ed} uestro *om.* B dominum G 23 eius *eras.* G

sicut ait alibi: 'sicut portauimus imaginem terreni, ita portemus imaginem caelestis.' 1 *De quibus autem scripsistis mihi.* Incipit de coniugiis: ante enim expugnauit inlicita quam de licitis loqueretur. *Bonum est homini mulierem non tangere:* 2 *propter incontinentiam autem unus quisque suam uxorem habeat* [*et una quaeque suum uirum habeat*]. 3 *uxor*[*i*] *uir debitum reddat, similiter aut*[*em*] *et uxor uiro.* Bonum fuerat illut quod uobis in primordio praedicaui, hoc est, secundum coniugii usum non tangere mulierem: sed quoniam multos incontinentes huic doctrinae scripsistis refragari, concedatur remedium, ne fornicando moriantur. ergo hoc apostoli exemplo in primis uirginitas et continentia praedicanda est, et si quis se incontinentem non erubuerit confiteri, in lang[u]ore incontinentiae reclamanti non denegetur remedium nuptiarum, quo modo si peritus medicus inquieto aegro et neganti se posse a pomis omnibus abstinere, saltem minus pernitiosa concedat. incontinentiae re uera usus et tempore et aetate et loco et infirmitate prohibetur: castitas uero potest iugiter custodiri. illut ergo [magis] debemus adpetere, quod et facilius custodire sine ullo impedimento possumus et [iam] in perpetuo possidere. sed obicere amatores luxuriae solent: "ut quid ergo prima dei benedictio crescere et multiplicari concessit?" ut terra scilicet repleretur, qua iam impleta

1 *1 Cor. xv 49 22 cf. Gen. i 28

1 ait] ut V alibi *om.* V terreni—imaginem *om.* G* portemus] + et V 2 mihi *om.* ESCas (= vg) 3 incipit de coniugiis *om.* H_2 enim *om.* V de licitis] ad (*om.* MN) delinquentes H_2 4 loqueretur] + interrogantis(-es M) uox est H 5 fornicationem AHCas (= vg) ⤳ux. su. Cas^{cod} 6 habeat] accipiat H_2 et—habeat *om.* AG uxor A 7 aut B 8 illut] illis B *om.* G quo A* primordio(or *in ras.*) G secundum *bis* G* 9 coniugii(*alt.* i *add.*) ussum (ssu *in ras.*) G ⤳us. coni. V multis incontinentibus H_2 10 doctr.] + loco Sd scribitis BGV refragare SG regnari V concedite V 11 remed.] + infirmis V moriatur Sd^{codd} ergo—exemplo] ita ergo et nunc V ⤳apos. hoc Sd 12 ⤳est cont. et uirg. praed. V 13 et si—possidere (21) *om.* Sd ⤳incon. se V se* G profiteri V langore BV languorem H_1 14 reclamanti non] non illi V 15 aegroto V neganti se] negantis V 16 a *om.* G saltem—concedat] concedat(-it BG) aliquantum ne ille perniciosa praesumat BHG molesta V 17 incontinentiae—etiam usus (*p.* 160, *u.* 20) *om.* V *qui quaedam Hieronymiana offert* 18 uero *om.* G 19 custodire H(—SC)G magis *add.* A et *om.* H 20 ⤳inp. ullo H_1 etiam B et *rell.* 21 perpetuum C corr. 22 crescite et multiplicamini CasSd (+ et reliqua Sd^{codd}) multiplicare HG 23 qua] quia BSR*G qui MN

debemus ab incontinentia temperare. "sed potuit," inquies, "omnes de terra formare, si semper illi[us] usus coniugii non fuerit placiturus." sed non quaeritur quid potuit, sed quid fecit, cui omnia possibilia sunt. ipsam quoque Euam noluit de terra facere, sed de costa. si autem putas nobis antiqua tempora in omnibus conuenire, imitare Adam, qui filiam, ut ita dixerim, suam accepit uxorem, Cain similiter, si non pudet, et ceteros qui proprias in matrimonium acceperunt sorores. quod si fieri non debet, omnia deum secundum praescientiam suis temporibus ordinasse credamus, ut qui tunc terram impleri uoluit, modo plus diligat castitatem, cui et grande praemium repromittit. illut etiam dicendum est quod nec secundum uetus testamentum quosdam uxores habere uideamus, quia ibi uxores liberorum causa habere permissum est, non propter nimiam libidinem exercendam. qui in hoc etiam animalibus deteriores esse noscuntur, quo necando filios probant se non filiorum causa nupsisse: qui autem ea sola causa coniungitur, statim se abstinet post conceptum, et cessante iam per aetatem partu cessat et[iam] usus. 4 *Mulier sui corporis potestatem non habet, sed uir: similiter* [*autem*] *et uir sui corporis potestatem non habet, sed mulier.* 5 *nolite fraudare inuicem.* [Corpus dicitur omne quod iungitur. sicut ergo mulier corpus dicitur uiri, ita et uir corpus mulieris appellatur. ideo neque si uoluerit mulier contraire,

2 cf. Gen. ii 7 4 cf. Marc. x 27 5 cf. Gen. ii 21
7 cf. Gen. iv 17 11 cf. Gen. i 28; ix 7

1 incontinentiae tempore MN temp.] nos temp. Sd sed—etiam usus (20) *om.* Sd potius B inquit H_2(—M) 2 illius BG 3 fuerat BHG *fort. recte* 4 quoque] denique BHGCas *fort. recte* uoluit G 5 terram H_1 facere] fecerit (*corr.* fecere) G 6 ∽ad. im. H_2 qui* A 7 caim B si]sed G 8 putet BM in matr. acc.]duxere Cas accepere BC *fort. recte* accipere HG 9 si *om.* H_2 deum *om.* H_2 10 presentia MN praescientia G ut qui—uir (20) *om.* H_2 11 implere G diligit H_1 12 illut]per illud G* 13 quo G* 14 quia—permissum *om.* G* 15 est *om.* SR 16 in hoc etiam]innocentiam G deterior esses G 17 negando H_1 ne*gando G 18 ∽sola ea B pos G* conuentum BH_1G 19 cessantem G pera G* partum G etiam A 20 usu H_1 sui]si G* sed] et G 21 similiter—mulier (22) *om.* H_1 autem *om.* BG sed mulier *om.* H_2 22 mu*li*er(m *et* li *in ras.*) G in inuicem E corpus—aliter (*p.* 161 *u.* 18) *om.* AVCasSd 23 iungitur]+omne quod iungitur G (*sed cf. uol.* I, *p.* 200)

in corpore suo—id est, in uxore—uir poterit dominari. dubium autem non est multo magis nolente uiro neque in uirum mulierem posse praeualere. quoniam ergo de duobus incontinentibus dicit, concedit ex necessitate apostolus [ut] in id ipsum, quia utrique incontinentes sunt, reuertantur, ne intercedente quacumque dissensionis causa ambo fornicationis crimen admittant, quia utrique sunt incontinentes. ceterum autem, si unus e duobus considerans praemium castitatis, uoluerit continere, incontinenti adsentire non debet, sed ita agere ut uidendo continentiam illi[us] prouocetur incontinens, quia luxuria ad continentiam transire debet, non ad luxuriam continentia declinare. quamuis plurimae mulieres castitati se contradicant, ita illum qui uoluerit continere, agere debere ut in continentia adsentiat in id ipsum, ne dum ille continet, illa peccet. 'anima quae peccauerit, ipsa morietur.' 'nec enim seruituti subiectus est frater aut soror [in] eiusmodi.' 'neque enim uocauit nos deus in inmunditiam, sed in sanctificationem.' Aliter:] Quia uoluit uiro esse subiecta, ipsa sibi abstulit libertatem. *Nisi forte ex consensu ad tempus, ut uacetis orationi.* [De]negare uidetur incontinentes orationi posse uacare, quae in eo utique minor est communioni, quo catechumenus et paenitens orant, qui communicare non possunt. non solum hoc in nouo, sed etiam in uetere testamento sanctificantur a muliere, ut descendenti[s] deo in

15 Ezech. xviii 4; *1 Cor. vii 15 17 *1 Thess. iv 7
24 cf. Exod. xix 15; cf. Exod. xix 18

1 dominare E*M 2 ma**gis G nolenti H(—R) uiro muliere G 4 necessitatem H_1 ut *om.* B 5 quia] qui H_2 utrique] uiri quae G ne *om.* R 8 si] set G praemiam G* 9 incontinentia BG adsistere H_2 gere G* 10 continentia G illi prouocentur incontinentes BG 11 attontinentiam G* continentia E*S luxoria G 12 plurime G castitatis. e contra dicant G 13 contradicunt H_2 14 desentiat H_1 dissentiat H_2 ne] nec G 15 peccet anima quae] peccata numquam BG ipsa] + nec (*exp.*) B moriet G* 16 seruitute MNF* in *om.* BG 17 inmunditia H_1 sanctificatione R 18 quia uoluit] qui (quę C) noluit H_2 quia] + ipsa sibi subiciendo se V ∽ uiro uoluit V uoluit—ipsa] sponte Cas ipsa] sola BHGV sibi] si ei B 19 ne si G* ad] a G 20 oratione SR* denegare A ne negare H(—S) uideretur H oratione H_1 21 posse *om.* V uacari H(—C) uagare V utique *om.* V minor est] mors in est H(—C corr.) communione V 22 cathechuminus A caticumini E(C) caticuminis R*M caticumines N paenitentes H 23 hoc] autem H_2 ueteri $BH_1CGVCas$ 24 sanctificati sunt V descendentis A discendendi M*N

monte[m] adsistere mereantur. hinc probatur quid possit perpetua continentia, si tantum ualuit triduana. unde et in Regnorum panem sacerdotalem non nisi continentes accipiunt, quam ob causam necessitas legem soluere uenialiter potuit suffragio castitatis. unde et Petrus hortatur nostras orationes minime impediri debere. *Et iterum in id ipsum reuertimini, ne temptet uos satanas propter intemperantiam uestram.* [Notandum quod ad duos respondens incontinentes, uni non praeiudicet continenti,] [ne uno se retrahente alius incontinens forni-cetur]. 6 *Hoc autem dico secundum indulgentiam, non secundum imperium.* 7 *uolo autem omnes homines esse sicut me ipsum.* Hoc ut paruolis indulgeo, non praecipio ut perfectis; nam omnes homines cupio mihi similes inueniri: noui enim quanta castitas mercede pensetur. numquam hoc uoluisset apostolus, si fieri omnino non po[tui]sset. *Sed unus quisque proprium habet donum ex deo, alius quidem sic, alius uero sic.* Hoc est, propri[a]e uoluntatis accepit donatiuum. 8 *Dico autem non nuptis et uiduis.* Incipit aliam causam de innuptis. *Bonum est illis, si sic* [*per*]*maneant sicut et ego.* Magnopere adpetendum est quod a tanto doctore laudatur. 9 *Quod si non* [*se*] *continent, nubant.* Notandum quod incontinentibus nuptiae conceduntur. *Melius est enim nubere qua*[*m*] *uri.* Malo fornicationis est melius, quod igne punitur, sicut Iudas in Genesi de sua nuru pronuntiat. 10 *His autem qui matri-*

2 cf. Exod. xix 16 3 cf. 1 Regn. xxi 4, 5 5 cf. 1 Petr. iii 7 23 cf. Gen. xxxviii 24

1 monte A mererentur BGV *fort. recte* 2 tamen H_2 uoluit G in *om.* ES 5 suffragio] quia erat in illis suffragium V 6 impediri] inpedire ERC*G inpendere MN debere *om.* HG ∽reu. in id ips. AHVCas (=vg) 7 incontinentiam AHVCas (=vg) notandum—continenti *om.* ACas 8 duos] uos H_1G* tuos G uni] sunt G praeiudicet]+ecce B 9 incontinenti V ne—fornicetur *om.* BG retraenti E corr.,S subtrahente VCas^{cod} incontinens *om.* HVCas 10 non] et non H 11 homines *om.* RG 12 hoc *om.* V ut paruolis] infirmis CasSd ut] in B 13 omnes *om.* H_1 inuenire HG noui] non H_2 14 pensatur C numquam] non quia B 15 posset BH_2 possit H_1GV 16 ∽don. hab. R uero] autem Cas^{cod} 17 proprie BES proprium(um *in ras.*) C accipit V 18 nuptiis G* uidis G* incipit—innuptis *om.* H_2 aliam causam] ratio *in ras.* R nuptiis A 19 permaneant BRH_2 maneant AESVCas (=vg) permanent G et *om.* Cas^{cod} 20 a] ad SR* at G* laidatur G* si]+se C se G* 21 se *add.* AH(—C)GVCas (=vg) inibant B quia V 22 concedantur H quan B* mori G* 23 ∽mel. est E quod* G igne] digne B igni RMN ponitur R*M punit G* iadas G* 24 in genesi *om.* VCas nuro G*

monio iuncti sunt. Item de coniugiis minime causa aliqua dimittendis. *Praecipio non ego, sed dominus, uxorem a uiro non discedere.* Prohibet dimittere quacumque ex causa, ne aliis coniungantur secundum consuetudinem Iudaeorum, quam dominus interdixit dicens: 'quicumque dimiserit uxorem suam, excepta fornicationis causa, et aliam duxerit, moechatur.' 11 *Quod si discesserit, manere innuptam, aut uiro* [*suo*] *reconciliari: et uir*[*um*] *uxorem non dimittere.* Si ob aliquam causam discesserit, alii non nubat, aut suo uiro, si uoluerit, reconcilietur, quia hoc illi melius esse manifestum est. 12 *Nam ceteris ego dico, non dominus.* Consilium do quod mihi utile [esse] uidetur. *Si quis* [*frater*] *uxorem habet infidelem et haec consentit habitare cum illo, non dimittat illam;* 13 *et si qua mulier habet uirum non fidelem et hic consentit habitare cum illa, non relinquat uirum.* Si quis solus credi[deri]t e duobus, non quo permiserit fidelem infideli coniungi: non enim dixit 'si quis duxit,' sed 'si quis habet' infidelem. 14 *Sanctificatus est enim uir infidelis in uxore fideli, et sanctificata est mulier infidelis per maritum fidelem.* Exemplum refert quia saepe contigerit ut lucri fieret uir per mulierem, unde et beatus Petrus ait: 'ut si qui non credunt uerbo, per mulierum conuersationem

5 (*Matth. v 32); *xix 9 21 1 Petr. iii 1

1 item—dimittendis *om.* H_2V 2 demitt. AH_1 praecipio *cum* dem. *coniungit* H_1 non—discedere *om.* H 3 dimitti BENCV demitti SR*M 5 quicumque] siquis Cas qui Sd demiserit AG 6 suam *om.* Cas Sd ∽causa forn. HV Cas fornicatione causam(m *exp.*) G dux.] + uxorem N 7 innupta ESMN*G* suo *add.* ASR,G corr.,VCasSd^{cod} (= vg) 8 uir AHVCas (= vg) ne AV (= vg) dimittat(dem- AE*N*) AHVCas (= vg) aliam quam H(—N) 9 causa V alio MN 10 reconciliatur MN* illi melius esse] quam alteri nubere (alteri ** nubere [n *in ras.*] G) melius esse BG ille (illi H_2) melius quam alteri nubere (+ mulieri H_2) H 11 utiles G 12 esse *om.* A ∽uidetur esse H_2 frater] *om.* B fratrem G* infid.] non fid. G *fort. recte* et haec—non fidelem (14) *om.* ES 13 habere MN habitare*** G demittat A(*ex* i),RG illam] eam uir H_2 et—uirum (15) *om.* RMC mulier] + fidelis ES 14 non fid.] infid. AHVCas (= vg) haec G 15 dimittat AH(dem- E*S)VCas (= vg) quis] + uirum G* solus] unus Cas credit B credidit GVCas e] ex B et G de Cas^{cod} 16 permiserit(erit *in ras.*) G infidele A* coniungi] + non iungi (*exp.*) A coniugio S coniugi MN dixi G 17 ducit BH_1V dixit M 18 infidelis (*pr.*) *om.* G in] per Cas^{cod*} uxore] muliere AHVCas (= vg) mulierem Cas^{cod*} fidele V 19 maritum] uirum AHVCas (= vg) contigeret M*N contigerat M*m*2 C corr. contingeret N corr. 20 lucrificaretur G corr. fieret] fierit ESM uir] tur A* et *om.* G 21 uerbum H(—RC) mulierem H_1 muliebrem H_2(—C)

sine uerbo lucri fiant'; id est, cum uiderint eas in melius commutatas, cognoscant non nisi dei legem ita consuetudinem inueteratam potuis[s]e mutare. *Alioquin filii uestri immundi essent: nunc autem sancti sunt.* Si non ita esset, [ut] dico, filii uestri athuc immundi [per]manerent; saepe enim si[c] contigerat ut filii ill[or]um parentem qui crediderat sequerentur; sub qua spe credi uoluit alterum saluari posse, tam liberorum exemplo quam coniugis. 15 *Quod si infidelis discedit* [, *discedat*]. Maritus enim uel uxor non sunt domino praeferendi. *Non est enim seruituti deditus frater aut soror in eius modi.* Non enim ita ligatus est in eius modi causa, quasi uere illi seruire necesse sit et propter alterum interire. *In pace autem uocauit nos deus.* Ceterum non ad discidium sumus uocati: ultro ergo discedere non debemus. 16 *Unde enim scis, mulier, si uirum saluum facies?* Si per te credat et saluus sit. simul quaerendum quo modo superius sanctificatus dicatur, de cuius hic salute dubitatur, nisi secundum hunc quem exposuimus intellectum. *Aut unde scis, uir, si mulierem saluam facies?* Dubie quidem posuit, sed semper ambigua in melius euenire credenda sunt. 17 *Nisi uni cuique sicut dominus partitus est: unum quemque sicut uocauit deus, ita ambulet, sicut* [*ubique*] *in omnibus ecclesiis doceo.* Uel cum fideli coniuge, uel etiam cum [in]fideli. Siue in praeputio siue circumcisus, seruus aut liber. 18 *Circumcisus aliquis uocatus est? non*

1 siue B commutas A* commonitas V 2 cognoscunt BV cognoscas NC* non nisi] omnes H consuetudine H_2 3 inueterata H(—R) potuise A 4 ess.(*pr.*)] es***sent G ut *om.* BG filii—enim *om.* V 5 infideles BHG permanerent BHG permanerant G* si ABEG* qui si B* contigerit E 6 fili G* illorum A illos E (os *m2 in ras.*) parentes E (es *m2 in ras.*) crediderant ESV crediderent(*corr.* -int) R 7 saluare SM*N saluatori G* 8 sit G* discendit G* discedat Cas^{cod}* discedat *om.* B 10 enim *om.* R*H_2G seruitute H_1 subiectus AHVCas (=vg) 11 legatus G* huius H_2Sd quasi(a *in ras.*) A quare B ille H(—RC) 12 interire *in ras.* G ∽nam in pace V in *in ras.* G autem] enim Sd$^{ed\ cod}$ 13 uos ESSd^{ed} desidiam E dissidiam SR* dissidium V 15 facias EN* facis M si (*alt.*)—sit *tr. post* facies (19) BHG salua BHG 16 quaerendo H_2 dicitur H_2 17 hic *om.* V nisi] si V 19 dubie] in dubium BHGV in dubio Cas quidem *om.* V possunt MN in] et in H 20 uenire SNC uni cuique—dominus *om.* ESM uni cuique] unum quemque NC ∽diuisit dominus· AHVCas (=vg) 21 unum] et unum H_2 ita]+et Cas 22 sicut] et sicut HCas (=vg) ubique *om.* AHVCas (=vg) fideli ASd infideli BEH$_2$GV infidele SR coniugi B 23 infideli ASd fideli BERCG fidele SMN 24 aut]ac H_2

adducat praeputium: in praeputio [*ali*]*quis uocatus est? non circumcidatur.* Non putet se superflue circumcisum, nec de hoc paeniteat: fuit enim suo tempore necessarium. Siue: Hoc modo non adducat praeputium, quo sine legis caerimoniis uiuat, quia tunc quibusdam apostoli permittebant opera legalia custodire, ne subito a lege retracti scandalum paterentur. 19 *Circumcisio nihil est, et praeputium nihil est* [, *sed obseruatio mandatorum dei necessaria est*]. Hoc tempore nec prodesse poterit nec obesse. 20 *Unus quisque in qua uocatione uocatus est, in ipsa permane*[*a*]*t aput deum.* 21 *seruus uocatus es? non sit tibi curae.* Ne dicas: "quo modo possum deo placere, qui seruus sum?" deus enim non condiciones aspicit, sed uoluntatem quaerit et mentem. *Sed et si potes liber fieri, magis utere.* Magis utere seruitio. Usque adeo non prodest libertas nec seruitus nocet. 22 *Qui enim in domino uocatus est seruus, libertus est domini: similiter* [*et*] *qui liber uocatus est, seruus est Christi.* [Qui hominis seruus est, libertus est dei, et qui hominibus liber est, seruus est Christi.] ambo ergo unum sunt; 'non est enim personarum acceptio aput deum.' 23 *Praetio empti estis: nolite fieri serui hominum* [*;* 24 *unus quisque frater in quo uocatus est, in hoc maneat aput deum*]. Praetio uero, hoc est, Christi sanguine comparati: nihil ergo propter homines faciatis, sicut alibi ait: 'non ad oculum

19 Rom. ii 11 23 *Eph. vi 6

1 quis BG aliquis AHVCas (=vg) 2 pudet S potest MN se] si G* ne H_1Sd^{ed} 3 ⤻nec. suo temp. Sd 4 quo sine] quod in B quos in SG* quod sine M qui in G ut quod (quis Sd^{ed}) sine Sd 6 retractis G* detractis G 7 circ.] *praem.* et Cas 8 sed—est *om.* A obsecratio MN necessaria est *om.* HVCas (=vg) 9 potuerit G quisque] quique G + autem V 10 ipsa] ea AHVCas (=vg) permanet B aput deum *om.* HV (=vg) seruus—curae *om.* H_1 11 non—curae] nihil tibi (+sit C) cura (curę C) quod H_2 est G* cura (?) V ⤻deo (deum H_1) poss. H(—F) 12 condicionem E condicionis SR*MNG* 13 respicit Cas quaerit *om.* VCas et (*alt.*) *om.* G* 14 ⤻fi. lib. S magis utere (*alt.*) *om.* EH_2 seruitio *om.* E adeo] ad quo G 15 ne G 16 est (*pr.*) *om.* Cas^{ed} et *add.* AV qui] quo G* 17 est (*alt.*) *om.* V* qui—christi *om.* B libertus A liber *cet.* 18 deo HGV domino R a deo N apud deum Cas quibus (*corr.* qui ab) G apud homines Cas 19 personarum *om.* V ⤻acc. pers. Cas^{ed} 20 unus—deum *om.* A 21 frater] *om.* HCas (=vg) fratres G*V est] + fratres H_1MCas^{ed} (=vg) + frater $CCas^{cod}$ permaneat RN 22 uero hoc est] estis V uero] uestro M uō N magno C est *om.* G* sanguinis V 23 faciamus H_2

seruientes, quasi hominibus placentes, sed quasi serui Christi, facientes uoluntatem dei ex animo,' et cetera. 25 *De uirginibus autem.* Et de hoc consuluerant, ubi esset praecepta uirginitas. *Praeceptum domini non habeo.* Quod sub praecepto est, si non impleatur, punit[ur]: impletum morte tantum caret, quia nihil ex se dat, sed quod debet exsoluit. *Consilium autem do.* Consilium autem saluatoris dicentis: 'sunt qui se castrauerunt propter regnum caelorum.' *Tamquam misericordiam consecutus a domino.* Suo exemplo docet non nisi in domino gloriandum. *Ut sim fidelis.* Domini mei semper seruitio occupatus. 26 [*Existimo ergo bonum esse.*] Hic 'existimo' non pro dubio posuit, sed pro certo, sicut et illut: 'puto enim et ego spiritum dei habeo.' *Propter instantem necessitatem.* Id est, praesentis uitae sollicitudinem, quae multum potest obesse iustitiae, et qua praecipue iuncti matrimoniis implicantur. *Qu[oni]am bonum est homini sic esse.* Duplex bonum est et sollicitudinibus mundi carere et uirginitatis praemium expectare. 27 *Uinctus es uxori? noli quaerere solutionem: solutus es ab uxore? ne quaesieris uxorem.* Ita uult solutos non ligari, quo modo nec solui [discidio] ligatos admitti[t]. 28 *Si autem acceperis uxorem, non peccasti.* Quia liberae uoluntatis es: si non uis esse maior, esto uel minor: nuptiae enim peccatum non sunt, sed per sollicitudinem mundi qui nubunt legem seruare uix [non] possunt. Aliter: Illos dicit

7 *Matth. xix 12 9 cf. 1 Cor. i 31 12 *1 Cor. vii 40
17 cf. Matth. xiii 22; Marc. iv 19; Luc. viii 14

1 placeatis G 2 et cetera] *locum plene offert* V 3 consu(-o-)luerunt H consoluerant V 4 praecepto] -tum H(—C) si non impl.] non impletum VCas 5 punitur AVCas impleto MN mortem H_1 tamen H_2 6 exsoluet SMN autem *om.* G* 7 do *om.* G* autem *om.* V dicentes G ∽prop. regn. dei castr. V 8 ∽cons. mis. B* 9 consec.]+sum H_2 10 ∽fid. sim H_2 mei]+solius V 11 existimo—esse *om.* B ergo]+hoc VCas (=vg) ∽exist. hic B existimo] estimo N corr.,C 12 ponitur Sd enim]+quod F quod Cas 13 habeam Cas 14 multo G 15 deesse H_2 et *om.* H_2 praecipueae G 16 quam B quod N duplex *om.* H_2 17 uirginitatibus B* 18 alligatus AHVCas (=vg) est A*B* quaererere solutionem *uel* quaerere resolutionem V 19 noli quaerere AHVCas (=vg) optat V solutus SRN 20 quo modo] quoniam N discidio] *om.* AV abscedo H_1 legatos S ligatus R ligatur N admitti BG 21 peccati G* liberi H(—C) 22 uoluntatatis A es si] esse EH_2 *om.* S si R uis] uir MN esse *om.* H_2 23 sollitudinem G* 24 nubant G* legem]+dei Isid. (*uide uol.* I, *p.* 341) uix]+non BG

non peccare, si nubant, qui nondum deo uouerint castitatem. [ceterum] uel qui in corde [suo] promisit, si aliut fecerit, 'habet damnationem, quia primam fidem irritam fecit.' quod enim erat licitum, per uotum sibi fecit inlicitum, sicut Ananiae et Saphyrae, quibus de pretio possessionis suae retinere nihil licuit, ob quam causam et subita morte prostrati sunt. *Et si nupserit uirgo, non peccauit: tribulationem tamen carnis habebunt huius modi.* Maledicto se Euae subicientes. Siue: Per sollicitudinem saecularem tribulatione[m] et tristitiam patientur. *Ego autem uobis parco.* Uobis uirginibus, ut minore labore maiorem possitis implere iustitiam. 29 *Hoc itaque dico, fratres: tempus breue est: reliquum est.* Tempus uitae nostrae modicum adserit, ut doceat uoluptatem quae cito finitur non magnopere adpetendam, sed magis concupiscendum esse aeternum praemium castitatis. *Ut [et] qui habent uxores ita sint ac si non habeant.* Hic omni intentione etiam habentes uxores ad continentiam cohortatur, ut multo magis suadeat non nubere non habentes. 30 *Et qui flent tamquam non flentes, et qui gaudent tamquam non gaudentes, et qui emunt [tamquam] non possidentes,* 31 *[et] qui utuntur hoc mundo, tamquam non utantur.* Quia et istut in breui transibit: 'tempus' enim 'omni[s] rei sub sole, tempus plangendi [et tempus gaudendi],'

3 cf. 1 Tim. v 12 5 cf. Act. v 3 8 cf. Gen. iii 16 9 cf. Matth. xiii 22 etc. 21 *Eccl. iii 1, 4

1 ⤻uou. deo Isid. Sd nouerunt (*corr.* uouerunt) B 2 ceterum *om.* B ⤻qui uel BHGVSd suo *om.* BG si] et B *om.* G 3 fidem] + sicut ait apostolus Isid. quo G* 4 erat] + per naturam Isid. uolutum G* uoluntatem G sibi fecit inl.] illi inl. est effectum V an[n]anias G Isid. Sd 5 saphyra(+ a G*) G* Isid. Sd pos*sessionis G retinere *om.* V nil V 6 et *om.* H_2 7 nubserit VD uirga A peccabit NC*Cas carns (*sic*) Cas^{cod} 8 modi *om.* A* madicto A* maledictum MN paenali sententiae V se euae] etu[a]e RMN euae Sd ęuę se C subiacentes Sd siue *om.* Sd 9 per *om.* H_2 sollititudinem G* s[a]ecular[a]e MN saeculi Sd tribulatione AG* tributionem MN tristitias BGV *fort. recte* tristitiae H_1 10 paciantur G uobis uirginibus *om.* V minori BHGV 11 ⤻poss. maiorem (maiora V*) V possetis H(—EC) 13 modicum ads.] esse ass. breue V uoluntatem H(—C) 14 adpetendum MN esse *om.* V 15 praemium] + et G qui] et qui BH_1GVCas ita—habeant] tamquam non habentes sint AHV (= vg) sint tamquam non habentes Cas 16 etiam] + in H_1 17 hortatur Sd multum MN 18 nuberi SR* halere M habere NC fl*ent A 19 qui (*pr.*)] que G audentes G tamquam *om.* B 20 et *om.* B 21 utuntur R*MN* et *om.* V breu[a]e MN transiuit A*HV 22 omnis BH(—C)G et tempus gaudendi *om.* BH_1

et cetera. *Praeterit enim figura huius mundi.* Hoc saeculum quasi umbra pertransit: nolite ergo de eo multum esse solliciti, ne possessionem perdatis aeternam, et figuram quaerentes incipiatis amittere ueritatem: hic enim mundus imago futuri est. si ergo talis est imago, ipsa ueritas qualis est! unde si hoc tam impense diligitis, quanto magis illut impensius amare debetis! nam saeculum hoc nos dimissuros cotidiana morientium exempla testantur. an forte nos solos esse credimus immortales, quasi non simus ex hominibus generati? unde sapiens semper aliorum casibus emendatur, dicente scriptura: 'cor sapientis in domo luctus: hic enim finis omni homini, et qui uult dabit bonum in corde suo.' 32 *Uolo* [*autem*] *uos sine sollicitudine esse. qui sine uxore est cogitat quae domini sunt, quo modo placeat deo.* Debemus et nos uelle quod apostolus uelle se dicit, ne incontinentes contra eius uideamur facere uoluntatem. 33 *Qui autem cum uxore est, sollicitus est quae sunt* [*huius*] *mundi, quo modo placeat uxori.* Multum enim nobis expedit sollicitudine carere mundana, ne [f]orte spinae suffocent semen et dicere incipiamus: 'uillam comparaui, boues emi, uxorem duxi,' ad cenam 'uenire non possum.' [et] quale est uxori magis uelle placere quam domino! *Diuisa est* 34 *mulier et uirgo.* Quod diuisum est, unum non potest esse, quia unitas diuisionem omnino non recipit.

2 cf. Eccl. vii 1 3 cf. Hebr. ix 15 11 *Eccl. vii 5, 3 18 cf. Matth. xiii 22, 7 19 *Luc. xiv 18, 19, 20

1 praterit G* 2 praeterit B pertransiit H_2 note G* ⤻multum de eo V 3 ne]+huius C successionem H 4 incipientes M*N ammittere G perdere V ueritatis G* 5 ⤻qualis est ipsa (*om.* V) ueritas CV 6 tam impense]tantum V inmense H_2 quamto A* impensius]inmensius H_2 *om.* V 7 ⤻hoc saec. V saeculum] secundum BSd^{ed} saeculo SR* nos] non G corr. ⤻dimissurus(-os C) nos H_2 dim.] dem. A cot[t]idianam H_1 cottidie V 8 nos] non H_2 uos G* solus H_1G* solum H_2 esse *om.* H credamus Sd 9 inmortalis G* 10 sapiens]+sibi H 11 con G* sapientes A* sapiens B* omni* G homine A* 12 autem] *om.* BG enim H_2 13 cogitat] sollicitus est BHGVCasD (=vg) 14 apostolus] uas electionis V 15 nam V* incontinentes *om.* V 17 huius *om.* AHCas (=vg) 18 enim *om.* V expendit G* occasionem carere sollicitudinum V sollicitudini G corr. mundana ne forte spinae] mundana ne.ortę spinae B mundanae sorde spinae (*corr.* mundanae ubi sordes et spinae) G mundanarum, ne spinae forte V 20 boues] opes H_1 21 et *add.* A qualis SR deo BH_1V 22 diuisa (et diuisa V)—uirgo] et diuisus est HCas (=vg) ⤻esse non potest unum VCas ⤻esse non pot. C 23 quia] nam Cas u*tas G (*corr.*) ⤻omn. diuis. BG omnino] animo N*om.* Cas accipit BE,R corr.,NC accepit SR*M

[*Quae*]*innupta*[*est*]*cogitat quae sunt domini: ut sit sancta corpore et spiritu.* Corpore ab usu coniugali, spiritu a rerum mundanarum sollicitudine, dum tota diuino seruitio mancipatur. *Quae autem nupta est, cogitat quae sunt* [*huius*] *mundi, quo modo placeat uiro.* Nuptam uiro placere adserit cogitando quae mundi sunt, innuptam uero deo eo quod illi nulla cura sit saeculi. quae ergo uirum non habet, et tamen quae mundi sunt cogitat, cui placere desiderat? nonne incipiet illi nupta praeponi, quae cogitando mundana conplacet uel marito, cum haec nec marito—quem non habet—nitatur placere, nec deo? 35 [*Porro*] *hoc ad utilitatem uestram dico, non ut laqueum iniciam uobis, sed ad id quod honestum est.* [Ne] necessitatem illis uide[re]tur imponere, dicit se eos quid illis expediat commonere. simul attende[ndum] quia, si hoc illis utile erat quod apostolus suadebat, illut minus utile erat quod illi uolebant. 36 *Si quis autem turpe*[*m se uideri*] *existimat supra uirgine sua, quod sit superadulta.* Turpis uideri poterit, si cupientem uirginem suam nubere non permittat, et illa fuerit fornicata. *Et ita oportet fieri quod uult, faciat, non peccat, si nubet.* Si ita necesse fuerit propter filiae uoluntatem; nam parentes quidem usque ad legitimam aetatem custodire debent

2 cf. Matth. xiii 22

1 quae innupta est AV innupta BG et mulier innupta et uirgo HCas (=vg) ⤻domini sunt AHVCas (=vg) corp.] et corp. VCas^{ed} (=vg) **2** coniugali *om.* VCas a]aut B rerum]+asserunt MN ⤻soll. mund. V **3** mancipet MN* **4** huius *om.* AHVCas (=vg) **5** nupta V uiro (*alt.*)] uero SM*NV **6** sunt]+et G nuptam utro G* innupta uero V nullius ER nullus S nullia(a *in ras.*) V cura(a *in ras.*) V **8** incipiat H_1N* nupta] lucta E **9** preponere H_2 mundane MN quae mundi sunt V **10** quem] quae MN nitatur] possit B **11** porro *add.* AHCas (=vg) **12** ⤻uob. inic. (init. BERNV) AHVCas (=vg) iniciam(i *pr. in ras.*) G est]+et quod facultatem praebeat sine inpedimento(-um H_1) domino(-um R*m*2,FCas (=vg)) obseruandi (obsecrandi R*m*2, N corr., Cas obseruiendi E corr. seruiendi F) HCas (*fere*=vg) ne *om.* BH(—C)G ⤻illis necess. V **13** ⤻inp. uid. V uidetur B se] si MN eos *om.* H quod C expediad G* **14** commouere B,F(?) conmemorare R simul]+et C attende BHGV quia si] quasi SV **15** quod—erat *om.* G minus] simul B erat *om.* H_2 **16** turpe B se uideri *add.* AHVCasSd (=vg) uidere R*MN super BHGVCas (=vg) **17** uirginem suam BEH_2GV (=vg) uidere MN **18** illę A **19** et(e *in ras.*) G oportit V quot(?) A* utul A* **20** si *om.* H_1 nubat AHVCas (=vg) prop*ter A filiet G* filiorum G corr. **21** quidem] quid est B maturam Cas

et docere quod melius est: si autem illa noluerit, faciant quod necesse est. 37 *Nam qui statuit in corde suo* [*firmus, non*] *habens necessitatem, potestatem autem habet suae uoluntatis et hoc iudicauit in corde suo, seruare uirginem suam, bene facit.* Ille firmus statuit, cuius puellae consensus patris firmauerit uoluntatem, et non illum conpellit filiae necessitas facere quod nolebat, sicut illum de quo supra locutus est. 38 *Igitur et qui matrimonio iungit uirginem suam, bene facit, et qui non iungit, melius facit.* Ita concludit uirginum causam, ut eas faciat in omnibus meliores. unde prudentibus semper meliora et perfectiora sectanda sunt, quia nec in saecularibus et [in] caducis norunt mediocribus esse contenti. 39 *Mulier uincta est* [*legi*], *quanto tempore uir eius uiuit.* Hi[n]c incipit de digamis et uiduis. *Quod si dormierit uir eius, liberata est; cui uult nubat, tantum in domino.* Secundum legem libera facta est a uinculo coniugali. quod si nec tunc se continere uoluerit, conceduntur illi etiam secundae nuptiae, tantum ut infideli uel infidelium ritu non nubat. 40 *Beatior autem erit, si sic permanserit.* Beata habens maritum, si custodiat iustitiam: beatior uidua, quia minore labore maius inueniet castitatis praemium: beatissima uirgo, quae sine labore ad summum praemium poterit peruenire. *Secundum meum con-*

1 quod melius est] castitatem Cas faciant] fiat BHGVCas **2** firmus non *om.* BG* **3** autem *om.*V habet] habens HCas^{cd} *om.* MN **4** iudicauit] statuit Cas^{cod} **5** estatuit A* *elle (pu *add. s.l.*) G patris *om.* VCas **6** ∽fil. conp. V **7** nolebat] negat G ille H_2 ∽superius est locutus V **9** concluditur G* uirginem B causas B causa H(—C) **10** faciet G **11** qui SH_2 singularibus B **12** in *add.* A norunt] + homines V **13** uincta GSdD alligata AHVCas (= vg) iuncta BG* legi B,R corr. N corr., GVSd *om.* AHCas (= vg) tempore] + iuncta est legi B* hinc—uiduis *om.* H_2 hinc AH_1G hicBVCas **14** digamis et *om.* Cas digamis AVSd bigamis BH_1G (*cf.* C. H. Turner, *Eccl. Occid. Monum. t.* II, *p.* 16 *s.*) et] et de H_1 et uiduis] uiduisque V **16** a uinculo] anniculo B coniu*gali G se *om.* H_2 **17** noluerit B,E corr.,S potuerit CasSd tamen H_2 **18** infideli uel *om.* HG autem *om.* Cas^{ed} ∽erit autem E **19** si] sic A **20** iustitiam] castitatem BG quia—praemium] quae et luxuria (luxuriae B) caruit et sollicitudine maritali (et sollicitudinem G* et sollicitudine caruit maritali G corr.) BG quia] quia****** A qui S^*H_1 minore] minor E minorem S^*H_2 minori RV + in H laborem H_1 maius] maiorem HV ∽mercedem inu. cast.V inueniat H_2 **21** castitatis praemium] castitatem H ∽uirgo beatissima VCas beatissima—sollicitudinem (*uide infra*) *om.* G* sine—peruenire] et pudicitiam et spiritalem (spiritales G*) sollicitudinem totius uitae spatio possedit (possedet G* possidet G corr.) BG **22** poterit] possit H

silium: puto [*autem quod*] *et ego spiritum dei habeo.* Ne meum consilium quasi humanum contemnatis. 1 *De his autem quae idolis immolantur.* Incipit de idolothitis, de quibus etiam scripserant, quia quidam [etiam] in templis edebant, idolum nihil esse dicentes et creatura dei se debere uti, et errabant ueri simili ratione decepti. *Scimus qu*[*on*]*ia*[*m*] *omnes scientiam habemus.* Et nos omnes nouimus, sicut uos, sed sunt aliqui qui ignorant. *Scientia* [*enim*] *inflat.* Illa scientia quae ex sensu proprio et humano descendit, eos qui praeter ea[m] diuinam non habuerint, inflat, et quae coniecturis magis nititur quam exemplis. ceterum [si] diuina scientia inflat, ut quidam putant, quare illos amplius uult docendo inflare? et in principio ipsius epistulae gratias se dicit deo agere quod omnes scientia repleti sunt. suum quoque alibi proponit exemplum dicens: 'et si imperitus sermone, sed non scientia.' saepe etiam arguit ignorantes et ignorantiam tenebris comparauit. Galatas aeque stultitiae notat, nec non [et] Ephesiis lumen scientiae suppliciter depraecatur. *Caritas uero aedificat.* Quia 'non quaerit quae sua sunt,' sed quae aedificent fratres. 2 [*Quod*] *si quis se existimat scire aliquit, nondum cognouit quem ad modum oporte*[*a*]*t eum scire.* Si quis sibi uidetur

4 cf. 1 Cor. viii 7, 4 13 cf. 1 Cor. i 4, 5; cf. Rom. xv 14 15 2 Cor. xi 6 16 cf. Eph. iv 18 17 cf. Gal. iii 1; cf. Eph. i 18, iii 14–19 19 1 Cor. xiii 5 21 cf. Rom. i 22

1 autem quod *om.* BG ⤳et ego quod H_2 et *om.*V habeam RVCasD eum V 2 ⤳quasi hum. cons. V contempnas C 3 sacrificantur AHVCas (=vg) incipit]+autem H_2 de *om.* G idolaticis B idolis H_2 quibus etiam] his quoque (*om.* Cas) illi VCas etiam *in ras.* G 4 dixerat B scripserunt H_2 quidem H(—E) etiam *add.* B templi sedebant AR* templis sedebant V ⤳manducabant in templis Cas(Sd) 5 ⤳dei se uti creat. deb. V uiri H 6 a^{c}ueri V simile V quia BVCasD (=vg) quod $H_1\frac{1}{2}$ scient.]+huius modi $E\frac{1}{2}$ huius mundi $S\frac{1}{2}R\frac{1}{2}$ 7 nos *om.* H_2 nouimus *om.* G uos]nos B alii qui V 8 enim *om.* AHCas (=vg) illa] huius modi V 9 praeter eam (ea BG)] propter MN *om.* C 10 diuinum BG qui H_2 11 nituntur C corr. si *om.* BG scientia *om.* E ut quidam put G *in ras.* 12 ⤳infl. doc. V 13 se dicit *om.* N 14 omni BE,G corr.,V omne R* ⤳sint repl. H_1V repl. sint Cas quo *om.* G 15 scientiam G* 16 tenebras H_2 17 aeque] queque MN quoque N corr.,C atque (?)V* stultitia ES nec non] sed V et *om.* BR infesiis B ephesis H 18 sapientiae BHGV suppl.] curuatis genibus V 19 quae (*alt.*)] quia M qui NC* aedificant SR 20 quod *om.* AHCas (=vg) existimet MN 21 oporteat AHCas (=vg) illum Cas^{cod} scire *om.* V

sapiens, stultus est; qui enim uere sapiens est, insipient[ior]em se omnibus arbitratur: unde Solomon ait: 'uidi uirum qui sibi sapiens uidebatur, et spem habuit insipiens magis quam ille.' 3 *Si quis autem diligit deum, hic cognitus est ab eo.* Ille diligit deum, qui aedificat fratres, sicut dicitur Petro: 'si amas me, pasce oues meas.' 4 *De escis autem* [*eorum*] *quae idolis immolantur, scimus quia nihil est idolum et quod nullus deus nisi unus.* Repetit quod superius scire se dixerat, et quid sit euidentius ostendit. 5 *Nam et si sunt qui dicuntur dii, siue in caelo, siue in terra* [, *si quidem sunt dii multi et domini multi*]. In caelo angeli et sancti in terra, de quibus dicitur: 'ego dixi, dii estis,' et domini sunt sancti eorum, quos iudicabunt, de quibus dicitur: 'iudicabunt nationes et dominabuntur populis.' 6 *Nobis autem unus deus pater.* Cuius uirtute ex nihilo omnia sunt creata. *Ex quo omnia et nos in illo.* Calumniam ex hoc loco commouent Arriani quod, cum unus tantum deus dicitur pater, filius a deitate seiunctus sit: quibus respondendum: "si ideo non erit filius deus, quia unus est deus pater, ergo et pater non erit dominus, quia [et] dominus unus est Christus. si autem pater non excluditur a dominatione, nec filius a deitate, sed utrumque utrique commune est." *Et unus dominus Iesus* [*Christus*], *per quem omnia et nos per ipsum.* Per Christum omnia facta sunt, sed

2 *Prou. xxvi 12 5 *Ioh. xxi 17 12 Ps. lxxxi 6 13 Sap. iii 8 14 cf. Sap. ii 2 etc. 23 cf. Ioh. i 3

1 uere *om.* G ⤻eris (*corr.*) sap. G insipientem BG 2 credit Cas solomon ait] dicitur V 3 sapiens]+esse H uidebat MN uidebatur (uide *in ras.*) G ⤻mag. insip. V quam ille *om.* V quam] *om.* MN quamquam G 4 hic] te (*in ras.*) G 6 de escis] derscis B descis G* eorum] *om.* AHCas (=vg) sacrificiorum V quae] que G 7 idolum]+in mundo HVCas (=vg) quod] quia H_2 nullus]+est Cas^{ed} 8 ⤻se dix. scire H_2 dix. scire (*om.* se) H_1 se scire dix. V scire dix. Sd^{codd} 9 euidentius *om.* VCas sint Cas^{cod} dicantur AH_1GV (=vg) 10 si quidem —multi *om.* BG 11 ⤻in terra sancti H_2V de *om.* VCas 12 di V* quod B 14 populus G* autem] tamen AHGVCas (=vg) 15 ⤻omnia ex nihilo V illum BH_1GVCas^{ed} (=vg) 16 ex *om.* V unus]+deus V 17 tamen H_2 pater]+si H(—E) deitate(i *in ras.*) G sit]est V 18 resp.]+est VCas erit]est AV ⤻deus filius V dei G corr. 19 ⤻deus est VCas et *om.* BH_1GVCas 20 ⤻unus est dominus E dominus *om.* SR 21 filius] christus V 22 christus *add.* AHVCas (=vg) 23 christum] filium BHG sunt(n *s. ras.*) G

et nos ipsi per ipsum sumus saluati. 7 *Sed non in omnibus est scientia.* Non omnes sciunt quia per contemptum idolorum et non magis uenerationis gratia manducetis. *Quidam autem [in] conscientia usque adhuc [idoli] quasi idolot[h]i[t]um manducant, et conscientia ipsorum cum sit infirma, inquinatur.* Quidam ignari sic habent adhuc in conscientia sua quo modo ante quam crederent manducabant. 8 *Esca autem nos non commendat deo.* [Ut] sicut dicit Aggaeus propheta: 'et si manducaueritis et biberitis, nonne uobis manducastis et bibistis?' *Neque enim si manducauerimus, abundabimus, neque si [non] manducauerimus, de-erit nobis.* Cui enim dubium est nullum neque manducando abundare, neque non manducando egere, cum e contrario illis magis formidanda inopia sit, qui gulam retinere non norunt? sed quia magnitudini fidei suae, quod idolis immolata uescerentur, adscriberent, ideo apostolus neque in illis edendis fidei abundantiam, neque in non edendis inopiam esse testatur. 9 *Uidete autem ne forte haec licentia uestra offendiculum fiat infirmis:* 10 *si enim quis uiderit eum qui habet scientiam in idol[i]o recumbentem, nonne conscientia eius, cum sit infirma, aedificabitur ad edendum idolothita,* 11 *et peribit [qui] infirmus [est] in tua scientia frater, propter quem Christus mortuus est?* Uidete ne quod

8 *Zach. vii 6 15 cf. 1 Cor. viii 4

1 ipsi] siue ASRV *om.* E sibi H_2 sumus] sumque G* in *om.* G* 2 quia per] quod propter CasSd contemptu SR*G 3 magis *om.* V 4 in] *om.* BH(—RN)GCas^{cod} (=vg) cum RCas^{ed} conscientia]+sua V adhuc] nunc AHCas (=vg) idoli] *om.* B idolo V idolotium B idolotytu G 5 eorum H_2 polluitur AHCas (=vg) 6 ignaris G* sicut H_2 in *om.* H conscientiam suam C sua *om.* CasSd 7 crederant G* ∽non nos Cas 8 ut *add.* A 9 manducastis H_1 manducatis H_2 bibistis H_1 bibitis H_2 manducatis H_2 manducabitis VCas 10 bibitis V bibetis Cas enim si] si non AH(enim si non R)Cas (=vg) abund.] deficiemus AHCas (=vg) abundauimus G habundamus V 11 non *om.* AHCas (=vg) de-erit nobis] abundabimus A,R corr.,CCas (=vg) [h]abundauimus H_1 habundabimur M habundauimur N* deficiemus V 12 manducandum G mand. (*alt.*)]+ habundare B* 14 habenas guilae V retineri ES non *om.* H_1 nolunt BSR magnitudinis SR* magnitudine[m] H_2 15 fides H_1 sui M*N* uescebantur V adscriberint G 16 in *om.* NC* 17 non] nostra N esset statur G 18 infirmibus V 19 uderit G* habent R* habeat C* idolo BH(—C)G 20 siti infirmi G manducandum AHVCas (=vg) 21 idolatita BR idolotithę MN qui *om.* AHVCas (=vg) infirmis G* est *om.* AHVCas (=vg) conscientia H_1VCasD 22 quem] quod G*

uobis officere minus creditis, aliis obsit. potest et illis dici qui destruunt exemplo quod aedificant uerbo, [id est,] ne per uos offendant et cadant. 12 *Sic autem peccantes in fratres [et] percutientes conscientiam ipsorum infirmam, in Christo peccatis.* 'Quicumque scandalizauerit unum de pusillis istis, expedit illi ut mola asinaria suspendatur [in] collo eius, et mittatur in profundum maris.' Quanto grauior poena illos expectat, ut ad comparationem illius hoc, quod [hic] grauissimum est, leue putetur! et notandum quod in Christo peccare dixerit, qui in membro peccauerit Christi. 13 *Quapropter, si esca scandalizat [fratrem meum], non manducabo carnem in aeternum, ne fratrem scandalizem.* Non solum ista esca, sed omnis quae scandalizare poterit fratrem. 1 *Non sum apostolus? non sum liber?* Numquid non [sum]? suam illis replicat formam, quod etiam licita contempserit, ne alii eius infirm-[ar]entur exemplo. *Nonne [Christum] Iesum dominum nostrum uidi?* Sicut [et] alii. *Non[ne] opus meum uos estis in domino?* 2 *[et] si aliis non sum apostolus, [at] tamen uobis sum.* Ad quos non sum directus a domino, id est, ad Iudaeos. *Nam signaculum apostolatus mei uos estis in domino.* Indicium apostolatus mei est, quod per me domino credidistis, signis et uirtutibus prouocati. 3 *Mea defensio apud eos qui me interro-*

5 *Matth. xviii 6

1 officere minus] non obfieri V officere] efficere B sufficere **H** credatis H_2 credetis R corr. ereditis G* potest] + hoc simul V **2** qui destruunt] quid ruunt G* id est *add.* B ne—cadant *om.* H_2 nen G* **3** si G* **4** et *add.* AHVCas (= vg) percucientes(s *eras.*) G conscientia G eorum AHCas (= vg) christum Cas^{cod} **5** scandealizauerit G* de] e G* **6** ei **H** in] *add.* BSR et G **7** profundo ER manus G* illos] illi ui MN illum C *om.* G **8** illius] illi H_2 hic *add.* A **9** christum BG **11** esca *om.* **H**(—C)G* scandalizo SR fratrem meum] *om.* B fratrem GV *recte* fratrem nostrum E **12** nec G fratrem] + meum **HCas** (= vg) scandalizarem G* sola VCas ista] ita E istam R*H_2 escam RH_2 sca G **13** omnes ESG omne R omnem H_2 quae] qui SR* que G potuerit V ⤳non sum liber non sum apost. AHVCas (= vg) **14** sum *om.* B ⤳suum exemplum illis replicat CasSd **15** infirmentur BG **16** iesum] *praem.* christum BRGV **17** uidi G* non uidi G sicut et alii *om.* V sic*ut* G et *add.* A nonne BH(—E)GCas (= vg) **18** et *om.* AH (= vg) at] *om.* A sed HVCas (= vg) ad G uobiscum SMN* quos] illos HG **19** missus CasSd ad iudaeos] iudaeorum V **20** iniudicium G* apostolatum G* **21** mei *om.* Sd ⤳uos cred. in dom. per me Cas uos per me cred. dominum Sd **22** apud] ad **H**(—R) ⤳interr. me V

gant, haec est. Inde apostolus esse defendor. 4 *Numquid non habemus potestatem manducandi et bibendi?* Habemus potestatem a domino concessam de uestro [sumptu] uiuendi sine nostro labore. 5 *Numquid non habemus potestatem mulieres circumducendi?* Non dixit 'mulieres ducendi,' ne de uxoribus dicere putaretur, sed 'circumducendi,' inquit, per prouincias, quae necessaria de suis facultatibus ministrarent. *Sicut et ceteri apostoli et fratres domini et Cephas?* 6 *aut ego solus et Barnabas non habemus potestatem* [*hoc*] *operandi?* Non illos condemnat, sed suum dat exemplum: illi enim fidelioribus praedicabant, et apud Iudaeos antiqua haec erat consuetudo, ut necessaria doctoribus a discipulis praeberentur, quod gentes adhuc rudes poterat scandalizare. 7 *Quis militat suis stipendiis aliquando?* Aliis etiam exemplis probat sibi debitum hoc fuisse. 'suis,' [hoc est,] et non publicis, uel eorum pro quibus militat. *Quis plantat uineam, et fructum eius non edit? quis pascit gregem* [*ouium*], *et de lacte gregis non manducat?* Per comparationem uineae et gregis populum uult intellegi, sicut ibi: 'uineam de Aegypto transtulisti,' et iterum: 'dabo uobis pastores secundum cor meum, et pascent uos cum disciplina.' 8 *Numquid secundum hominem loquor, an et lex hoc* [*non*] *dicit?* Id est, numquid proprio tantum sensu loquor? 9 *Scriptum est enim* [*in lege Moysi*]*: Non alligabis os boui trituranti. numquid de bubus cura est deo?* 10 *an propter nos utique* [*haec*]

3 cf. Matth. x 10; Luc. x 7 6 cf. Luc. viii 3 et Aug. *de op. mon.* iv. 5. 19 Ps. lxxix 9; *Hierem. iii 15

1 unde H_2 per haec Cas defensor EH_2 definior V 3 ⤻conc. a dom. BHGV uestro] nostro sumptu B uestro sumptum(m *alt. eras.*) G uendi G* siue B 4 mulieres AVSd sororem mulierem BHGCas (=vg) circumducenti G* 5 mulieres *om.* Cas 6 dicere *om.* V 7 necessaria] nobis V 8 et (*pr.*) *om.* V* ⤻solus ego AHVCas (=vg) et (*alt.*)] aut G 9 hoc] *add.* AHGVCas (=vg) non G* condempnet G* iudicat Cas 10 enim] autem H_2 11 ⤻cons. erat Sd ⤻doctorum ut necess. eis V(*cf.* Cas) 14 umquam AHVCas (=vg) etiam] euam B enim MC* debere G 15 hoc est *add.* A publices G* uell G* quo G 16 militant MC*G de fructu Cas eius *om.* G edet BERCas det S 17 pascet BEMN ouium *om.* AHVCas (=vg) de lacte] delecte B gregis] eius V non] nondem G* 18 intellege G* ut V 19 alibi H(—EC) scriptum est Sd et *om.* H_2 iterum *om.* Sd 21 loquor] haec dico AHGVCas (=vg) hoc] haec non AH_1VCas (=vg) non haec H_2 *om.* G 22 id est] idem MN* proprio] prior G* 23 in lege moysi *add.* ARCCas (=vg) os—deo *om.* G boni B 24 pter G uos B haec *om.* AHCas (=vg)

dicit? Quo modo ergo de passeribus ei cura est? et ad Ionam de Niniue[n] dicitur: 'in qua sunt homines et pecora multa'? sed de ipsis propter hominem, cui creata sunt, cura est; nam deficiente homine et ista deficiunt; non tamen proprie dei curam merentur. *Nam propter nos scripta sunt, quoniam in spe qui arat debet arare, et qui triturat debet spei suae fructum percipere.* Debet fructum sui laboris sperare, et qui triturat debet de ipsa area manducare. 11 [*Si*] *nos uobis spiritalia seminauimus,* [*non*] *magnum est, si nos uestra carnalia metamus?* Si uobis spiritalia et diuina seminauimus, numquid grauaremus uos, si a uobis quae carni opus sunt uellemus accipere? 12 *Si alii potestati*[*s*] *uestrae participes sunt, non potius nos? sed non usi sumus hac potestate.* Si alii a uobis acceperunt quibus minime debebatur, pseudo-apostoli scilicet, quos nihil uobis certum est contulisse, quanto magis nos accipere poteramus, si uobis esse utile sentiremus! *Sed omnia sustinemus, ne*[*c*] *quod offendiculum demus euangelio Christi.* Hoc est, [et] famem [et] sitim et nuditatem libentissime toleramus, ne per nos aduersariis occasione accepta deuorantibus offendatis, aut ne [cui] praedicatio nostra in aliquo reprehensibilis uideatur, auaritiae suspicione maculata. 13 *Nescitis quoniam qui in sacrariis operantur, quae de sacrariis sunt edunt? qui altario deseruiunt, de altario participantur?* Aput Iudaeos

1 cf. Matth. x 29 2 *Ion. iv 11 18 cf. Rom. viii 35 23 cf. Num. v 9, 10 etc.

1 ⤻ei de pass. V pecoribus E ei] deo Cas in iona Cas 2 niniuen A sin G* sint G et—hominem *om.* G* 3 hominum G credita H condita F 4 deficient Cas ⤻dei prop. V propriam H_2 5 cura ESN,G corr. nos] uos B + utique Cas 6 ⤻debet in spe qui arat AHCas (=vg) debet(*alt.*)—percipere] in spe fructus percipiendi AHCas (=vg) suae] sui G 7 ⤻sp. lab. VCas sperare] percipere H 8 si *om.* BG spiritalia] *** si *spiritali*a G 9 non *om.* AHGVCas (=vg) nos *om.* H(—C*) ⤻carnalia uestra H(—R)VCas (=vg) 10 seminabimus SR 11 carne MN uelimus BSRC*G uellimus E*MN* 12 potestati BGV non] *praem.* quare G *s.l.*, CasD 13 hanc potestatem G*V ac ES a MN* illi BHGV illis G* nobis MN uobis G* 16 utiles G 17 nec B 18 et (*pr.*) *add.* BGVCas et (*alt.*) *om.* A et nuditatem] nuditatemque V libentissime *in ras.* G 19 ne* G aduersarius H_1 20 cui *om.* A reprehensibile G* 21 uidebatur B* suspectione MN 22 qui *om.* B* sacrario AHVCas (=vg) sacrario(2°) AHVCas (=vg) 23 qui] *praem.* et C ⤻de alt. seruiunt MN* alt. (*pr.*)] altare M,N corr. de] cum AHVCas (=vg) participant CCas^{ed}

secundum consuetudinem Ueteris Testamenti et iam hoc exemplo eadem repetendo confirmat. 14 *Ita* [*et*] *dominus ordinauit his qui euangelium adnuntiant de euangelio uiuere.* Dicens: 'dignus est operarius mercede sua.' 15 *Ego autem nihil*[*h*]*orum usus sum. non scripsi autem haec, ut ita fiant in me.* Non haec idcirco scribo, ut uel modo fiat quod ante factum non est; sed uobis exemplum praebeo, tam proprii quam alieni causa discriminis, saltim ab inlicitis abstinere, cum uideatis me aliorum causa salutis debita non minus quam inlicita contempsisse. *Bonum est enim mihi magis mori:* *gloriam* [*autem*] *meam nemo euacuabit.* Etiam si fame morerer, propositum meum, de quo ante deum glorior, numquam potero immutare. 16 *Nam si euangelizem, non est mihi gloria: necessitas enim mihi incumbit.* 'Cum omnia feceritis praecepta,' debita uo[bi]s dicite persoluisse: non enim aliquid amplius fecistis unde gloriari possitis. *Uae enim mihi est, si non euangelizauero.* Damnationem habeo. 17 *Si enim uolens hoc ago, mercedem habeo: si autem inuitus, dispensatio mihi credita est.* Tunc magis uidebitur uoluntarium, si amore eius licita contemnantur. 18 *Quae est enim mea merces ut euangelium praedicans sine sumptu efficiam euangelium, ut non abutar potestate mea in euangelio?* Quasi interrogat unde maiorem possit habere mercedem, et ipse respondit: 'si gratis adnun-

4 Luc. x 7 14 *Luc. xvii 10

1 et]ex G* 2 exemplum H et *om.* BG 3 -dina-*in ras.* G iis Cas^{ed} euangelium] -io SR* 4 dignus]+sum B* mercedem suam H(—EC)G* 5 nihil horum] nihilorum B nullo (nulli E) horum AHCas (=vg) aut E fiat Cas^{cod} 6 ideo Cas uell V* 7 exemplum AB,R corr. M corr.,CGV exemplo HG* exempla E corr. 9 me] in K (*uide uol.* I, *p.* 230) sal.]+ abstinere K debita]+nomi G* 10 licita KH_1MV enim *om.* KH_2D mori]*add.* quam ut AKHVCas (=vg) 11 autem *om.* AKHVCas (=vg) nemo euacuabit(euacuauit G*)BG quis euacuet AKHVCas (=vg) etiam si] edamus MN edam an C famem H(—C) 12 morirer E*M morires N moriar C domino H_1 dominum H_2 13 potest inmutari H poterat (*corr.*) imitare G poteram mutare V euangelizauero AKHCas (=vg) scandalizauero M est *om.* MN mihi* G 14 incubuit G* feceris N 15 debitum BGV uobis dicite A ∽dicite uos BG uos dicere H_1 *di*cete uos G* uos dedicite V ∽ampl. aliq. BKG 16 fecisse K mihi est *om.* MN* 17 poenam Cas 19 uidetur G* 20 licita] etiam licita V contemnuntur HGV est enim] est ergo BHCas (=vg) ergo est R ∽merces mea AHVCas (=vg) mercis AH(—C)V 21 ponam AHVCas (=vg) 22 potestatem meam H(—C) interroget BG corr. interrogant E* ∽poss. mai. V 23 et** G respondet BC adn.]+nec adnuntiem K

tiem nec acceptam exerceam potestatem.' 19 *Nam cum liber essem ex omnibus, omnium me seruum feci[t], ut plures lucri facerem.* Cum possim uti libertate mea et de ceteris non ita curare, omnibus tamen compassus sum, ut eos facerem saluos. 20 *Et factus sum Iudaeis tamquam Iudaeus, ut Iudaeos lucrarer.* Quando se purificauit in templo, quod tempore gratiae sciebat esse superfluum. *His qui sub lege sunt, quasi sub lege essem.* Ostendit quo modo fuerit cum ipsis et ipse Iudaeus. potest et ita intellegi quod Samaritanos dixerit esse sub lege, qui[a] legem tantum Moysi uidentur accipere. *Cum ipse non sim sub lege, ut eos qui sub lege sunt lucri faciam.* Non est sub lege uetere, quae peccatoribus data esse perscribitur. 21 [*His*] *qui sine lege sunt, tamquam sine lege sim* [, *ut lucri faciam eos qui sine lege sunt*]. Sine lege litterae et a gentibus in primis solam fidem quaerebat, quasi non haberet praecepta legis Christi, quae illos obseruare doceret. Siue: In eo quo illos ad fidei credulitatem non tam legalibus doctrinis quam rationabilibus argumentis prouocabat, sicut [Athenis fecisse perhibetur, philosophos et paganos per philosophiam et ararum titulos exhortando,] dum dicit: 'circuiui aras uestras,' et 'ut quidam uestrum dixerunt,' [et cetera]. *Cum sine lege dei*

6 cf. Act. xxi 26 10 cf. Luc. ii 22 etc. 12 cf. *1 Tim. i 9 20 cf. Act. xvii 23 21 *Act. xvii 28

1 ne ER 2 fecit B 3 possem B libertatem meam KH(—C)V ceris K ita *om.* Cas 4 compassus sum] conpassum G* eo G* saluarem Cas 5 tamquam *om.* Sd lucrarem *ex* lucrerem G 6 quando] hebraeos (hebreus H_2) dicit quando (quoniam MN) H quo H_2V nouerat VCas 7 quasi sub lege essem] quasi sub lege sunt (sunt *in ras.*) qua (+si *s.l.*) sub lege* essem G 8 ipsis] eis VCas iudeos H(—C) potest et ita] potest ita ERC potestati SMN 9 samaritanus E*SNG*V esse *om.* H_2 quia A 10 legem *om.* K tamquam moysen H_2 moyse K ∽sub lege non essem Cas^{cod} sim] essem AHVCas (=vg) 11 sunt] erant AHVCas (=vg) facerem AHVCas (=vg) 12 uetere ASR*G*V littere B ueteri E,R corr., H_2G praescribitur SR his *om.* BG 13 leges G* erant AHVCas (=vg) essem AHVCasSd (=vg) ut—sunt *huc tr.* A facerem AHVCas (=vg) 14 erant AHVCas (=vg) et]aliter V gentilibus H_2GCas 15 quaerebam Cas quasi] *praem.* aliter V haberem VCas 16 docerem VCas qui H quod H_2 corr.,V illos]+qui H_2 17 rationalibus H_2 18 athenis—exhortando *om.* ASd 19 philosophus et paganus EN* ararum] arrianus M arriarum N arrianorum N*m*2,C*(?)+et H_1 20 titulum H_1 titulus MN dum *om.* V circumibi H_1 coras MN ares G 21 quidam]dam G* et cetera *om.* B

non sim, sed sub lege sim Christi. Contra Arrianos et Fotinianos, quod deus sit Christus. etiam hoc notandum quod nouum testamentum lex appelletur. 22 *Factus sum infirmis infirmus, ut infirmos lucri faciam.* Propter infirmos holera manducaui, cum possem securus carnibus uesci promiscuis. *Omnia omnibus factus sum, ut omnes saluos faciam.* 'Non [aliquid mihi, nec] quaerens quod mihi utile est, sed quod multis.' [item] Aliter: In his quae superius memorauimus, non, ut quidam male existimant, illum etiam inlicitis consensisse. 23 *Omnia autem facio propter euangelium, ut particeps eius efficiar.* Ut in eo partem merear habere cum sanctis. 24 *Nescitis quoniam [hi] qui in stadio currunt, omnes quidem currunt, sed unus accipit brabium? [ego autem dico uobis:] sic currite, ut [omnes] conprehendatis.* Hic stadii cursum iustitiae uel fidei comparauit, quia, quo modo illic, cum omnes intra stadium currant, non nisi qui bene cucurrerit dignus praemio iudicatur, ita et hic, quamuis intra fidei metas cuncti credentes contineantur, soli tamen qui iuste uixerint praemium caeleste percipient. 25 *Omnis autem qui in agone contendit, ab omnibus se abstinet.* Ab omnibus escis quae cursum eorum impedire consue[ue]runt. [*Et illi quidem ut corruptibilem coronam accipiant, nos autem*

4 cf. Rom. xiv 2 6 1 Cor. x 33 11 cf. Col. i 12

1 essem AHVCas (=vg) in lege sim *om.* G* sub] in BHGVCas (=vg) essem AHVCas (=vg) christi] + *uide supra* arrianus G* fotinos H_1 fotinum H_2V fotinianus G* 2 quot G* etiam hoc] simul V 3 appellatur BH_2 appellaretur V ∽infirmus infirmis C infirmibus infirmis G* infirmis] + quasi R 4 faciam B,(am *in ras.*)G facerem AHCas (=vg) cum infirmis Cas 5 ∽sec. poss. BHGV possim HGVSd carnalibus M*C* permiscuis MN *om.* CasSd ∽omnibus omnia AHGCas (=vg) 6 ∽facerem saluos AHCas (=vg) faciam saluos V saluos] salutis G aliquid mihi nec *om.* A 7 nec] non V nunc Cas^{cod} *om.* Cas^{ed} quo SR* ∽est utile BGV item *add.* BHG 8 aliter *om.* H_2 in his] mihi MN *om.* C 9 male *om.* G concessisse R 10 autem *om.* MN 11 ∽mer. par. H_2 ∽hab. mer. B quod AHVCas^{ed} (=vg) 12 hi RCCas^{cod} (=vg) hii AHV *om.* BG ii Cas^{ed} quidem *om.* E sed unus] unus autem V 13 accepit AH(—SC) ego autem dico uobis *om.* AHVCas (=vg) currit G* omnes *om.* AHV (=vg) ∽conp. omnes Cas^{cod} 14 stadio Sd 15 illis H currunt BHG 16 qui *om.* ER currerit H_2 concurrerit G* praemium E*R* 17 hii V fidei metas] fidem et has (et has *exp.*) G cunct[a]e H_1 continentur SMNG 18 caelestem H_1M percipiant ERZm^{codd} percipiunt GZm^{ed} 19 in *om.* E*R*N 20 escis] tam aescis quam ceteris V quae] qui MN eorum] eius Zm consueuerunt BG 21 et—incorruptam *om.* A ille Cas corruptibile G corr. accipiat Cas

incorruptam.] 26 *ego igitur sic curro, non ut in incertum, sic certo, non ut aera caedens.* Non in uanum curro uel fingo certamen. 27 *Sed castigo corpus meum et seruituti subicio.* Per abstinentiam et adflictionem atque labores, sicut alibi ait: 'in ieiuniis multis et uigiliis, in fame et siti, in frigore et nuditate, [et] in laboribus, in carceribus, in plagis, in seditionibus,' et cetera, sicut [et] ad Hebraeos prophetas et alios sanctos passos multa talia memorauit. *Ne forte, cum aliis praedicauerim, ipse reprobus efficiar.* Non faciendo quod dico. 1 *Nolo enim uos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt et omnes mare transierunt.* Ne quis confidens in eo solo quo[d] baptizatus est, aut in esca spiritali uel potu, putet sibi deum parcere, si peccauerit, tale patrum proponit exemplum, quo ostendat tunc ista merito profutura, si praecepta seruentur. 2 *Et omnes in Moysen baptizati sunt.* In Moysen, qui Christi typum gerebat. *In nube et in mari.* Quia et nubes proprium umorem portat. 3 *Et omnes eandem escam spiritalem manducauerunt.* Manna figura corporis Christi fuit. 4 *Et omnes eundem potum spiritalem biberunt: bibebant autem de spiritali consequenti eos petra: petra autem erat Christus.* Quia Christus erat postmodum secuturus, cuius figuram tunc petra gerebat, idcirco pulchre dixit: 'consequenti

5 2 Cor. xi 27, *23 7 cf. Hebr. xi 36–38

1 igitur] autem V si G* ut] quasi AHVCas (=vg) 2 pugno AHCas (=vg) quasi aerem uerberans AHCas (=vg) quasi aerem caedens V aera] era G* caedens] credens (*exp.* -e *pr.*) B uacuo H_2Zm^{codd} uacuum Zm curro] pugno VCas 3 et* G seruituti (seruitute G*) subicio] in seruitutem redigo AHCas (=vg) subicio] redigo V 5 ∽ in uigiliis in ieiuniis multis V et (*pr.*)] in BHGZm famae B 6 et *add.* BG in plagis in sedit. *om.* HZm 7 et (*alt.*) *om.* BENV* prophetas et alios sanctos] sanctos et prophetas omnes V 8 multa *om.* V aliiis V 9 quod] que B 10 enim] autem H_2 ergo V 11 confidat Sd 12 solum H_1 quo A uel] aut CasSd 13 putet] potest MN et putet Sd proponet ES ponit C* promittit Sd 14 quo ostendat *om.* Sd quo] quod V ostendit H_2 15 seruientur G* moyse CCas mose V 16 moyse H_1C christum SR*N* gerabat G* mare MN* 17 nubis BE* in (*eras.*) nubis G nubs Sd^{codd} proprie H_2 ∽ portat humorem V umerem A* morem G* portant H(—C) portabat Sd scam G* 18 magna BSG 19 bibebant] biberunt Sd^{cod} 20 autem (*pr.*)] enim H_1 consequente Cas^{ed} 21 quia] et (*s.l.*) quia C erat *om.* Sd 22 ∽ petra etiam tunc figuram V figura G petram B* ideo V pulchre dixit] populus edixit E populo*s edixit R dixit H_2VSd consequente BMN

[eos] petra.' 5 *Sed non in pluribus eorum bene placitum est deo: nam prostrati sunt in deserto.* Ita ergo et uobis erit, si eos uolueritis peccando imitari. 6 *Haec autem in figura[m] facta sunt nostri, ut non simus concupiscentes malorum, sicut et illi concupierunt.* Ipsis uere facta sunt, quae in figura erant nostra, ut timeamus talia gerere, ne talia incurramus. omnia enim quae in populo Istrahel illo tempore facta sunt in figura, nunc in nobis in ueritate celebrantur. sicut enim illi per Moysen ex Aegypto liberati sunt, sic nos per quemlibet sacerdotem uel doctorem de saeculo liberamur. deinde Christiani facti ducimur per deserta, ut per exercit[i]um contemptus mundi et abstinentiae in obliuionem nobis eant Aegypti uoluptates, ita ut nesciamus ad saeculum repedare. cum uero baptismi mare transimus, tunc nobis diabolus cum suo exercitu tamquam Farao demergitur. deinde manna cibamur et potum accipimus de Christi latere [e]manantem. claritas quoque scientiae tamquam columna ignis in nocte saeculi demonstratur, et in tribulationis aestu diuinae consolationis nube protegimur. post quae omnia si peccauerimus, ista nobis sola suffragari non poterunt, sicut et ad Hebraeos dicitur: 'irritam quis faciens legem Moysi duobus et tribus testibus sine ulla miseratione punitur: quanto magis putatis deteriora mereri supplicia, qui filium dei conculcauerit,' et cetera! 7 *Neque id[ol]olatr[a]e efficiamur, sicut aliqui ex ipsis, quem ad modum scriptum est: Sedit populus manducare et bibere, et surrexerunt ludere.* In idol[i]o recumbentium usque

9 cf. Exod. xiv 30 17 cf. Exod. xiii 21 etc. 20 *Hebr. x 28, 29 26 cf. 1 Cor. viii 10

1 eos *om.* A in *om.* R*MN 3 se G* ⌣pecc. uol. BG figuram A 4 sumus B sicut—conc. *om.* MN 5 ipsis—recum. (26) *in ras.* V *sed uide* (6) uero H(—RC) ⌣nostra erant figura V 6 nostri C alia G agere H alia G omnia—cetera (24) *om.* V 8 in ue|in ueritate G* 9 moyse SR* sunt(su *exp. et postea restituta*) G sic]+et RH_2 .10 deinde—cetera (24) *om.* H_2 11 ducemur H_1G exercitum BH_1 12 erant S 13 uoluntates BR*G saeculum] secundum B redire H_1 repetare G 14 transiuimus G zabulus B 15 mannaci pamur G* manna participamur G 16 accepimus H_1 letare G manantem B manentem G 17 in *om.* H_1 18 in *om.* G 19 prot.]+postque diuinae consolationis nube protegimur (*exp.*) G ita G 21 intutam G* facient ES 22 ponitur SR* 24 idololatrię A idolatr[a]e BCGVCas^{cod} idolatriae HD efficiamini AHGVCas (=vg) quidam AHVCas (=vg) 25 est]+in exodo H_1 26 idolo ABEG* odolium S idolum R*MN recumbentes V usque—definiat *om.* V

adeo negotium adgrauauit, ut illos idololatras fuisse definiat. 8 *Neque fornicemur, sicut quidam ex ipsis fornicati sunt et ceciderunt una die uiginti tria milia* [*hominum.*] Notandum quod non soli idol[ol]atr[a]e perire dicantur. 9 *Neque temptemus Christum, sicut quidam eorum.* Et hic Christus deus ostenditur, quia deum dixisse legimus: 'temptauerunt me [hoc] decies.' *Temptauerunt et a serpentibus perierunt.* Dicentes: 'numquid potest deus parare mensam in deserto?' 10 *Neque murmuraueritis, sicut quidam ex ipsis murmurauerunt.* In tribulationibus propter Christum. *Et perierunt ab exterminatore:* 11 *haec autem omnia in figura contingebant illis, scripta sunt autem ad correptionem nostram.* Omnia quae illis contigerunt, secundum facta quidem sua receperunt, sed tamen ideo scripta sunt, ne nos putemus impune peccare. si enim adhuc paruolis et rudibus non pepercit, quanto magis nobis, qui legem perfectionis accepimus, non parcet, si talia fecerimus! *In quos finis saeculorum deuenit.* In quos tota temporum perfectio decucurrit. 12 *Itaque qui existimat se stare, uideat ne cadat.* Uideat ne per hoc ipsum cadat quod se stare firmiter gloriatur. Siue: Uideat ne fallatur. 13 *Temptatio uos non adprehendit nisi humana.* Non uobis uenit extrinsecus ista temptatio, quam uobis sponte generatis, ad quod[etiam si]

6 *Num. xiv 22 7 *Ps. lxxvii 19

1 negotione ER negotioni S adgrauabat BC* idolatres BG idolatrię H idolatras R corr. M corr. N corr.,(as *in ras.*)C definiant H_2 2 ∽forn. sunt ex ipsis G 3 trea A hominum *om.* AH_1VCas (=vg) notand.—dicantur *om.*V 4 soli]sibi H_2 idolatre BC idolatriae H idolare G dicuntur BHG 5 sicut quidam eorum *om.* G* eorum]+temptauerunt H_2 his G* christus *om.* H_2 6 dilexisse MN elegimus G* me hoc decies temptauerunt *om.* G* hoc *om.* BG decies] dicis MN dicit C 8 ∽deus potest B mensa G 9 ex ipsis]eorum AHVCas (=vg) murmurauerint G* 12 illis]eius MN eis Zm contingerunt V 13 ∽sua quidem HZm suam G* 14 ne]nec MN* 15 ∽paru. adhuc Sd paruulus E*N* et]aut Zm 16 legis H_2Zm perfectionem HZm accipimus SN*FZm^{ed} parcet] parcit SR*V+retsed G* alia V* feceremus V* 17 quo SMN* fines AH(—N*)CasSd^{cod} (=vg) deuenerunt AHCasSd^{cod} (=vg) tota *om.* H_2 ∽perf. temp. Sd temporum] tempore H_2 *om.* Cas 18 affectio H_1 decurrit H_2 decocurrit V* cadit Cas ∽se exis. BHGVCas (=vg) *fort. recte* ***|starae G 19 ne (*alt.*)] nec G* per] propter Zm se] sanctum G 21 adprehendat BHG*,V corr.,CasSd^{cod} (=vg) 22 ad (at G) quod (quo E que MN quam C (*in ras.*))]+etiam si BG+etiam H+si V

tormentis cogi minime deberetis. hoc ideo dicit, quia spontanea uoluntate immolata idolis manducabant. *Fidelis autem deus est qui non patietur uos temptari.* Qui se pollicitus est sui nominis causa in tribulationibus adfuturum, ut ibi: 'multae tribulationes iustorum,' et cetera. *Super id quod potestis, sed faciet cum temptatione etiam prouentum, ut possitis sustinere.* Non ampliorem uobis tribulationem uenire patietur quam sustinere possitis. 14 *Propter quod, karissimi mihi, fugite ab idolorum cultura:* 15 *ut prudentes* [*loquor*]. Propter omnia quae superius conprehendi. *Uos iudicate quod dico,* 16 *calicem benedictionis quem benediximus.* Ideo primum calicem nominauit ut posset de pane latius disputare. *Nonne communicatio sanguinis Christi est?* Sicut ipse saluator ait: 'qui manducat carnem meam et bibit meum sanguinem, in me manet et ego in eo.' [*Et*] *panis quem frangimus, nonne participatio corporis domini est?* Ita et panis idololatriae daemonum participatio esse monstratur. 17 *Quoniam unus panis unum corpus multi sumus: nam omnes de uno pane* [*et de uno calice*] *participamur.* Ita si cum idololatris de unc pane comedimus, unum cum illis corpus efficimur. 18 *Uidete Istrahel secundum carnem.* Carnalis Istrahel carnales hostias

2 cf. 1 Cor. viii 10, x 28 etc. 4 cf. Ps. xxii 3; cf. Ps. xxxiii 18
5 Ps. xxxiii 20 14 *Ioh. vi 56 17 cf. 1 Cor. x 21
20 cf. 1 Cor. vi 16

1 cogi minime] cogimini non BG cogimini me E cogimini S cogemini RM*N cogi C cogeremini consentire minime V quia] qui H_2 2 immolat ad V* 3 atem V* est *om.* Cas^{cod}Zm^{codd}D 4 in tribulationibus ASd] tribulantis B* tribulantibus BHGVZm ibi] illud Zm 5 multa EN* multa et G* supra CCas^{ed} 6 faciat MN* temptationem V* prouentu SR* prouectum G* possetis AE*R*M 7 temptationem prouenire V 8 quem G possetis R*M 9 prudentibus AHCas (=vg) loquor *add.* AHCas (=vg) 10 conpr[a]ehendit BG 11 calix BCGCas^{ed} (=vg) cui AHG*Cas (=vg) quaem(a *exp.*) V benedicimus AHVCas (=vg) ide G* primo H_2 12 possit BHGV ⤻latius de pane H_2 disputari R corr.,MN 13 ⤻est sang. chr. Sd dicit ECas 14 ⤻meam carnem BG bibet RMN*V bebet G* ⤻sang. meum H_1CasSd$^{ed\ cod}$ 15 manit V eo] eum H_1V illo H_2 et *add.* AHVCas (=vg) 16 panes G* idolorum Cas 17 demonio M*N participatione G* 18 panis] +et Cas^{ed}D unus G* nam omnes] omnes qu[a]e (qui SRCas) AHCas (=vg) pane] +com[m]edimus H_1 et de uno calice *om.* ACas (=vg) 19 participamus CCas si *om.* V idolatriis G eodem Cas 21 carnales] carnalis E*S carnales(s *in ras.*) G

offerebat, sicut spiritalis sacrificia spiritalia offert Christo. *Nonne qui edunt hostias participes sunt altaris?* Sicut illi edentes hostias participes fiebant diuini altaris, ita isti similiter idolorum. 19 *Quid ergo dico? quod idolis immolatum est aliquid? non quod idolum sit aliquid,* 20 *sed quae immolant* [*gentes*], *daemoniis immolant. nolo* [*autem*] *uos socios fieri daemoniorum.* Praeuenit, ne quis diceret: "ergo dicis uim aliquam habere idolum uel posse polluere?" 'non,' inquit, 'idolum insensibile polluit, sed daemones, qui templis praesident ad homines deprauandos et suo seruitio mancipandos.' 21 *Non potestis calicem domini bibere et calicem daemoniorum: non potestis mensae domini participes esse et mensae daemoniorum.* Non potestis et dei et daemonum esse participes. 22 *An domino aemulamur?* [Aemulamur.] alii codices habent: 'ipsi me zelauerunt in non deo,' hoc est, ad zelum prouocauerunt. *Numquid fortiores illo sumus?* Qui ista non fecit: nam si scisset hinc fidem firmissimam conprobari, in hoc quoque dedisset exemplum. 23 [*Omnia licent, sed non omnia expediunt.*] Omnia quae a lege non prohibentur, licent, quia per se non habent peccatum, sed non semper expediunt, quia occasionem non numquam generant delinquendi. *Omnia licent, sed non omnia aedificant.* 24 *nemo quod suum est quaerat, sed quod alterius.* Omne quod expedit licet, non omne quod licet

15 *Deut. xxxii 21

1 offerebant H offert Cas sicut]+et H_2 spiritales H_2(—N) ∽sp. sac. RH_2(—M)Sd offerret H_1 (*def.* S) offerre M bferre N offerebant (*corr.* offerant) C offerit G* christo *om.* H_1 (*def.* S) 2 sicut—altaris *om.* C 3 diuini] dum B 5 est] sit AH,G corr.,VCas (=vg) non] aut AHGCas (=vg) 6 gentes *add.* AHCas (=vg) ae (*eras.*) *add.* G imm.]+et non deo HCas (=vg) autem *add.* AHVCas(=vg) 7 daemonum H_2 peruenit MN ne quis] me qui G* illi dicerit V uim] uni B uestri N 8 idolorum SR* 9 ininsensibile MN insensibilem V posuit B **sed V demonis G* 10 defraudandos Sd mancipandos V 11 non—daemoniorum *om.* Cas 12 esse et] esset G* 13 demonium G 14 ∽aemul. deum ASd^{cod} aemul. dominum HCasSd (=vg) adulteramur domino G adulamur dominum V aemulamur (*alt.*) *om.* B alii codices habent *om.* V 15 ipse H(—RC) zelauerunt] zelarunt C+et H non deo] domino BHG 17 scissent G hinc fid. firm.] in fide firmissima (S)H_2 queque G* 18 dedisset] *praem.* nobis V omnia (*pr.*)—expediunt *om.* B 19 omnia—delinquendi *bis* G omnia]+mihi VCasSd a *om.* G$\frac{1}{2}$Sd prohibent G*$\frac{1}{2}$ quia] quae V per se] saepe B 20 semper *om.* H_2 qui MN 21 omnia]+mihi Cas^{ed} 22 quaerat *om.* G* 23 ∽licet quod H_2 quod licet quod K (cf. *vol.* I, *p.* 229)

expedit: sed nos exemplo apostoli et Christi non debemus illa tantum considerare quae licent, sed illa potius quae nobis expediunt et aedificant fratres, ut non quaeramus quae nobis solis temporaliter prosunt et aliis forsitan nocent. 25 *Omnia quae in macello ueneunt, manducate, nihil interrogantes propter conscientiam.* Si uultis manducare carnes, saltim de macello conparate; tantum ne in idol[i]o comedatis, et nolite interrogare utrum immolatae sint, ne cognoscentes uos, omnia immolata esse respondeant, et non possitis propter conscientiam manducare. 26 *Domini est* [*enim*] *terra et plenitudo eius.* Si domini sunt, munda sunt [omnia] simpliciter utentibus. 27 *Si quis uocat uos infidelium* [*ad cenam*] *et ibitis, omne quod adponitur uobis manducate, nihil interrogantes propter conscientiam.* Concessit ire, si uelint. tunc sane debet Cristianus ad infidelem ire, si nouit esse profectum, sicut saluator, qui ad hoc ibat ut aut signa faceret aut doceret, sicut a[pu]d Phariseum primo ipsum docuit non diuites pascendos esse, sed debiles; deinde simul discumbentes docuit humilitatem etiam in accubitu custodire; postremo legis peritos arguit adrogantes eo quod nec ipsi redarguerent superbiam nec alios paterentur. 28 [*Si quis autem dixerit: Hoc immolaticium*

7 cf. 1 Cor. viii 10 11 cf. Rom. xiv 20
17 cf. Luc. xiv 12–13 18 cf. Luc. xiv 10, 7, 11 19 cf. Luc. xi 52

1 ⤻ap. ex. H exemplum V apostoli et *om.* Cas non debemus *bis* V 2 illa tantum *om.* Cas tamen MN licet A* illa potius *om.* Cas quae]+et V 3 et]etiam C ut *om.* K 4 temporaliter *om.* Cas prosint HCas^{cod} forte E noceant H_2Cas^{cod} omne quod AKHVCasSd$^{ed\ cod}$ {=vg) 5 ueneunt *scripsi* ueniunt BGSd^{cod}D uenit AKH(uenditur E) VCasSd$^{ed\ cod}$ (=vg) 6 consc.]+esse (*errore pro* eius) K ma++++cello V 7 comportate Sd$^{ed\ cod}$ tamen MN in idolio G corr.,VSd in idolo ABKRG* inidolum ES idolicum MN idolotitum C comendatis G* 8 immolarem K sunt B essent H(—EC) 9 et *om.* H_2 possetis V 10 mand.]+in ps(a)l(mo) V enim *om.* BKHVCasSd^{ed} (=vg) 11 si]se G* sunt (*alt.*) *om.* VSd omnia *om.* BG 12 ex infidelibus HD ad cenam *add.* BHGCas^{ed} ibitis BGSd] uultis ire AKHCas(=vg) 13 ⤻uob. adp. AKHVCas(=vg) 14 concessit—ire (15) *om.* H_2 uellint SR*G* sane] enim Cas debit V 15 ⤻ire ad inf. CasSd si]+se C*m*2+uellint si G perfectum R*H_2 perfectus C* 16 ad hoc] propterea Cas aut (*pr.*) *om.* V uirtutes Cas apud] ad BG* *om.* G 17 primum H_2VCas 18 sed]+et H(—R) 19 costodire V tertio Cas 20 red. sup.] redarguerent superuiam G* ambularent per uiam artam G corr. redarguerint H_2 21 aliis H_2 si—conscientiam (*pr.*) (*p.* 186, *u.* 1) *om.* BG immolacium K immolatum H(—ES)Cas immolatium S

est, nolite manducare propter conscientiam:] 29 *conscientiam autem dico non tuam, sed alterius.* Ne quis putet illa uos quasi sancta comedere. *Ut quid enim libertas mea iudicatur ab infideli conscientia?* Hoc est, ad quem profectum ita utor libertate mea, ut me alius reprehendat? 30 *Si e[r]go cum gratia percipio, quid* [*adhuc*] *blasphemor pro eo quod gratias ago?* Non ideo sub gratia sumus, ut sub libertatis specie occasionem demus infidelibus blasphemandi. 31 *Siue ergo manducatis siue bibitis siue aliquid facitis, omnia in gloria*[*m*] *dei* [*facite*]. Nihil magis agendum est Christiano quam ut in omni opere eius dei gloria praedicetur, nec aliquid faciat unde Christi doctrina possit in aliquo reprehendi. 32 *Sine offensione* [*e*]*stote Iudaeis et Grecis et ecclesiae dei.* Quia et Iudaei tamquam de idol[ol]atribus scandalum patientes credere non audebant, et gentes in colendis idolis firmabantur, et Cristiani tali destruebantur exemplo. 33 *Sicut et ego omnibus per omnia placeo, non quaerens quod mihi utile est, sed quod multis, ut salui fiant.* Ego me sic exhibeo, ut omnibus placeam ad [ipsorum] profectum. si quis me sine causa odisse uoluerit, ego non sum in culpa. numquid apostolus ipse se laudat? non se ad extollentiam laudat, sed suo exemplo illos prouocat ad profectum; unde et nos ad hoc solum debemus placere uelle, et ita sicut ille tantum deus nostram nouerit conscientiam, quia non hoc propter fauorem, sed propter

18 cf. Rom. vi 13 etc.

1 est] + idolis RVCas (= vg) propter] + illum (eum Sd) qui indicauit et propter HVCas(Sd) (= vg) consc. (*pr.*)] + eius E 2 potet K 3 liuertas G* 4 infideli ABKGSdD] alia HVCas^{ed} (= vg) aliena Cas^{cod} perfectum B ita *om.* GSd utur N*C* utar Sd 5 libertatem meam H(—C) me] ne H_1 *om.* H_2 ego AH(—R*MN*)VCasSd^{codd} (= vg) 6 participor BG *fort. recte* participo (K)HVCasSd (= vg) quid] quare K adhuc BGSdD] *om.* AKHVCas (= vg) bl.] pl. A blasphemamur G 7 ut] sed MN 9 bibetis G* siue (*alt.*)] uel AKHV (= vg) aliut quid KESCVCas (= vg) aliquid quod MN facias G* gloriam AECVCas (= vg) 10 facite *add.* AHGVCas (= vg) magis] aliud Cas est *om.* C quam] nisi Cas 11 gloriae MN 13 stote A gentibus HCas(= vg) et (*tert.*) *om.* G* 14 de *om.* H_2 idolatribus BSR*MNGVSd^{codd} idolatriis E idolatris R corr.,(*alt.* i *in ras.*)C,Sd^{ed} patientibus MN 16 tale N*C* detrahebantur H_2 17 ∽per omnia omnibus AHCas (= vg) placebo G utiles G* 19 ipsorum *add.* A sine causa] gratis Cas 20 culpam ES apostolos G* 22 unde] ergo V 23 ∽uelle placere BHGV illi H_1 tamen H_2 nostra H_1

salutem hominum faci[a]mus. 1 *Imitatores mei estote, sicut et ego Christi.* Christus nihil propter se fecit aut passus est, sed salutis causa multorum. 2 *Laudo uos autem, fratres, quod omnium meorum memores estis.* Incipit de uelamentis[: laudando autem ad rationem prouocat, quia in hac causa auctoritatem legis non habet quam proferre]. *Et sicut ubique trado, praecepta mea tenetis.* Quasi lege[m] mea praecepta tenetis, scientes illum in me spiritum loqui qui in lege locutus est et prophetis. 3 *Uolo autem uos scire.* Etiam in hoc uolo uos instrue[re], ut illud similiter teneatis. *Quod omnis uiri caput Christus est.* Uir nulli subiectus est nisi Christo, qui et homo et deus est: mulier uero et Christo et uiro debet esse subiecta. *Caput autem mulieris uir.* Secundum ordinem naturalem: ceterum in Christo Iesu neque masculus neque femina. sed uoluit eas esse subiectas. *Caput autem Christi deus.* Secundum adsumpti hominis formam. 4 *Omnis uir orans aut prophetans.* Siue docens, siue futura praedicens. *Uelato capite deturpat caput suum.* Uenit ad causam, quia et uiri [quidam] comam nutriebant, et mulieres nudo capite procedebant ad ecclesia[m], gloriantes in crinibus, quod non solum inhonestum erat, sed etiam concupiscentiae fomenta praestabat. uir ergo, ut liber, non debet habere uelamen, cuius

14 cf. Gal. iii 28 15 cf. Eph. v 22 etc. 16 cf. Phil. ii 7
19 cf. 1 Cor. xi 14

1 ∽hom. sal. B facimus BHG 2 facit G aut fecit Cas 3 ∽autem uos AERVCas (=vg) enim uos H_2 omnium] omnia AHVCas (=vg) per omnia RH_2Cas^{ed}D in omnia Cas^{cod} 4 meorum] mea A mei HVCas (=vg) incipit de uelamentis *om.* H_2 uelamine V laudando—proferre *om.* BG 5 autem *om.* HV 6 habit V profert E proferat C*m*2,F ubique trado] tradi(e A)di uobis AHVCas(=vg) 7 quali lege A quia legem S sic quasi legem Cas ∽praec. mea HV 9 uolo (*pr.*)—teneatis *om.* H_2 ∽uos cupio V 10 instrue B struere V* istruere V simpliciter R uir G* 11 caput (*ex* capud)* G ∽est christus H_2Cas^{cod} 12 uero] ergo H_1 ∽et uiro debet esse et christo subiecta BG ∽et uiro et christo HVCas 13 secundum—deus (16) *om.* H_2 14 naturae Cas 15 foeminas B autem] uero AHVCas (=vg) 16 omnis]+autem R 17 aut] uel A praedicans BH(—C corr.)G 18 deturbat A uenite G* uire G* 19 quidam] *om.* BSd aliquanti Cas ∽nutr. com. H_2 nutr.]+indifferenter (Cas)Sd nudato H_2 intecto Cas$\frac{1}{2}$Sd ∽in eccl. proc. VCas 20 ad] in BHGVCas ecclesia BGCas ∽in cr. gl. V capillis Cas 21 etiam]+in H_2 conc.—praest.] scandalo Cas praestabat] praestabant EMNG*V+uidentibus Sd 22 ∽ergo uir Cas ergo]+inquit V(Cas^{ed}) liber]mulier N debet]habet BR*

caput est Christus: mulier uero debet esse uelata, ut ostendatur quia debet esse humilis et subiecta. 5 *Omnis autem mulier orans aut prophetans non uelato capite, dehonestat caput suum: unum est enim atque si decaluetur.* 6 *nam si non uelatur mulier, [et] tondeatur: si uero turpe est mulieri decaluari aut detonderi, uelet caput [suum].* [Prophetans] in suo sexu et in domo. 7 *Uir quidem non debet uelare caput.* Ergo nec comam debet nutrire. *Quoniam imago et gloria est dei: mulier autem gloria est uiri.* Uir ad imaginem dei factus [est] et idcirco liber est: mulier uero ad uiri similitudinem est formata, unde iubetur esse subiecta. 8 *Non enim uir ex muliere est, sed mulier ex uiro.* Ex costa scilicet uiri. 9 *Etenim non est creatus homo propter mulierem, sed mulier propter uirum.* Uir propter se ipsum factus est; mulier uero ad uiri adiutorium creata est. 10 *Ideo debet mulier potestatem habere super caput.* Uelamen signum potestatis esse declarat. *Propter angelos.* Siue: Propter sacerdotes, qui a propheta angeli nominantur dicente [propheta]: 'et legem exquirant ex ore eius, quia angelus domini omnipotentis est.' Siue: [Uere] propter honorem angelorum, qui ecclesiae adsistere perhibentur. 11 *Uerum tamen neque uir sine muliere neque mulier sine uiro in domino.* Consolatur eas, ne nimium eas

2 cf. Eph. v 22 etc. 8 cf. 1 Cor. xi 14 9 cf. Gen. i 26
12 cf. Gen. ii 21, 22 14 cf. Gen. ii 18 18 *Malach. ii 7

1 ut] et MN 2 quod H_2 debit V 3 deturpat AHVCas(=vg) 4 ∽enim est Cas^{ed} atque]ac C,G corr.,CasD nam] nan V 5 et *om.* BCas^{ed} ∽mul. turpe est H_2 ∽tonderi (tondere HD) aut decalu. AHVCasD (=vg). 6 detund. B detond. (de *exp.*) G suum *add.* AHVCas(=vg) proph. *add.* A 7 sexu]+natura N et] aut H domam SR* debit V caput]+suum V 8 co*mam G debet] *om.* EV debeat H_2 imago] iam ego G* est *om.* MN* 9 ∽uiri est AHVCas (=vg) est (*alt.*) *om.* B 10 uiris G 12 cost*a G uiri *om.* V 13 creatus *om.* R uir ARVCas (=vg) propter (*alt.*)] proter V 14 uir—est *om.* E 15 ∽est cr. V Et ideo R ∽mul. deb. H potestatem] uelamen R corr. 16 supra ARVCas^{ed} (=vg) 17 siue—perhibentur] hoc loco uel angelos ecclesiis praesidentibus(-es H_1 *recte*) uel sacerdotibus (-es H_1 *recte*) dicit, sicut malachias (+et H_1) propheta testatur sacerdotem ut (ut *eras.*) angelum esse dicens: 'labia enim sacerdotis custodiunt scientiam, et legem requirent ex ore eius, quia angelus domini exercituum est' V (*addit ctiam* H_1) qui a] quia B propheta SCG sacerdotes B prophetae AERMN 18 propheta *add.* B exquirunt BC exquirent H_1 19 ex] de BG omnipotens H_2 siue uere] siuere G* 20 uere *om.* BGSd quia G* quii G 22 deum MN eas (*pr.*)] illas BH(—C)V *om.* G mmium G* eas] illas C mulieres Sd

grauasse uideatur: et[enim] nec uir sine muliere potest nasci nec mulier sine uiro. 12 *Nam sicut mulier de uiro, ita et uir per mulierem.* Hoc est, in principio. potest et ita dici: sicut Eua ex Adam, ita secundum hominem Christus ex Maria. *Omnia autem ex deo.* Contra Manicheos, qui negant carnem factam a deo. 13 *Uos ipsi iudicate: decet mulierem non uelatam orare deum?* In ipsorum iudicio ponit, ut sua conscientia conuincantur. 14 *Nec ipsa natura docet uos.* Potest dici: "si hoc naturae est, qua re non ab omnibus gentibus custoditur?" quia illae a natura deciderunt, sicut ex multis aliis comprobatur: denique sine lege uiuunt, et si apud illos loqueretur apostolus, aliis rationibus uteretur. *Quod uir quidem si comam nutriat, ignominia est illi.* Nazarei ut comam nutrirent ex dei hoc praecepto deuotissime faciebant. 15 *Mulier uero si capillos habeat, gloria est illi, qu[on]ia[m] [quidem] capilli pro uelamine [ei dati] sunt.* Exposuit quod dixerat: 'si non uelatur, et tondeatur.' 16 *Si quis autem uidetur contentiosus esse.* Praeuenit illos, ne quis diceret: "ubi scriptum est?" uel aliis argumentis huic resistere[nt] rationi. *Nos talem consuetudinem non habemus.* Siue contendendi, siue talia faciendi. *Neque ecclesia dei.* Quae mansuetudini potius quam contentionibus studet. 17 *Hoc autem praec[ip]io, non laudans quod non in melius.* Non laudo quod non in melius. *Sed in deterius conuenitis.* Subauditur: uitupero quod in deterius proficitis. [unde] considerandum est quid audierit a domino ille seruus

13 cf. Num. vi 5 16 1 Cor. xi 6 25 cf. Matth. xxv 26–30

1 uideretur V et] quia V enim *add.* A 2 uiro (*alt.*)] utro G* 3 hoc est *om.* V et *om.* H_2 4 ada G corr. 6 a *om.* B* 7 iudicium H_2 ut] + ex Sd consentia G* sententia G conscientiam V 8 communicantur B doat G* 9 natura H hominibus G* 10 illi BH_2 sicut] + et V 11 caput C ille H_2 12 apostolis G* utitur H_2 quod] quia H_1C qui MN quidam G 13 illo G* nazarey B 14 ∽ praec. hoc H_1 hoc *om.* Sd 15 comam nutriat AHVCas (= vg) quia A quidem *om.* AHCas (= vg) 16 sunt BGV ei dati sunt AH_1Cas (= vg) dati sunt ei H_2 exposuit—tondeatur *om.* H_2 quo G* uelitur G* 18 ille H_2 ubi] + hoc Sd uel] + ne Sd 19 ∽ rat. resisterent Sd resistere BENC*V resisteret SRMC resistens(ens *in ras.*) G 20 contempnedi B contem[p]nendi H_1G condemnandi H_2 contendi V si G* 21 ecclesiae SRV(= vg) mansuetudinem H_2 ∽ studuit (studet S studiuit MN*) quam cont. H contemptionibus B,N corr. cantentionibus G* 22 student V pretio B praecepio V 23 Non—melius *om.* H 24 subaudit H_2 uitupere G quod] + non in melius sed H_2 profecistis V 25 unde *add.* A considorandum G*

qui solum acceptum talentum custodiuit, et non est laudandus qui non semper crescit in melius, quia fides eo perfectior debet esse quo senior [est]. miserum autem est, si infans semper lacte potetur, aut qui litteris studet hoc solum habeat quod in primis rudimentis accepit: quanto igitur [magis] ille sine spe [est], qui non solum non proficit, sed etiam defecit, et illud ipsum penitus obliuiscitur [quod accepit]! 18 *Primum quidem, conuenientibus uobis in ecclesia.* Incipit de sacramentis. *Audio scismata esse et ex parte credo.* Secundum quod mihi a domino reuelatur. Siue: Quia contentiosos esse uos noui. 19 *Nam oportet et haereses esse.* Qui[a] tales dissensiones habetis, necesse est uo[bi]s etiam usque ad hereses peruenire. sicut [si] dicas: "ille qui tantum bibit, necesse habet inebriari." *Ut et qui probati sunt manifesti fiant in uobis.* Siue doctores in resistendo, siue fideles in permanendo. 20 *Conuenientibus [ergo] uobis in unum, iam non est dominicam cenam manducare:* 21 *unus quisque enim suam cenam praesumit ad manducandum.* Iam non est dominica, sed humana, quando unus quisque tamquam cenam propriam solus inuadit, et alii[s], qui non obtuleri[n]t, non inpertit, ita ut magis propter saturitatem quam propter mysterium uideamini conuenire. ceterum dominica cena omnibus debet esse communis, quia ille omnibus discipulis suis qui aderant aequaliter tradidit sacramenta. cena autem ideo dicitur, quia dominus in cena tradidit sacramenta. *Et alius quidem esurit, alius autem ebrius est.* Quicumque non obtulisset, non communicabat,

1 et] unde BHGV 2 fidis G* fidelis G eo perf.] ad prof. MN(C) 3 ∽esse debet H est *om.* BHG miserum autem] quia satis miserum V ∽semp. inf. H 4 lac MN qui litteris studet] qualiter istud et A hoc] si hoc V 5 accipit SG quantum H_2 magis *om.* A 6 est *om.* B deficit BE,R corr. N corr.,C,G corr. 7 illum BG ipsud H(—S) quod accepit *om.* B quod] quam MN 8 ecclesiam H_2Cas^{ed} incipit de sacramentis *om.* H_2 9 scissuras AHVCas (=vg) scimata G et *om.* G 10 reuelatum est H ∽scio con. uos esse H ∽uos esse BG 11 et *om.* H_2Cas^{ed} qui BH_2G descensiones G* disensiones V 12 uobis BG 13 peruenire G*V* si *add.* BGV dicitur SR 14 habit V et *om.* Cas^{cod} 15 Siue—permanendo *om.* H_2 Sine B 16 ergo *om.* BRGVCas est] *om.* G* est uobis G 17 ∽cenam suam Cas^{cod} praesumat R*MN* 18 quando] quoniam H_2 19 cenam *om.* R 20 alii BGV alius H(—C) obtulerit BH(—C)GV inpersi G* ita ut] aut HG ut C 21 ministerium BH(—ES) 25 sacramentum V esurit] currit G* autem] + quidem MN 26 obtulis sed G* obtulissent G communicabant MN*G

quia omnia soli qui obtulerant insumebant. et quidam hunc locum ad illos referunt qui epulas in ecclesia faciebant. 22 *Numquid domos non habetis ad manducandum et bibendum?* Si uultis saturari, domi manducate: sanctificatio enim etiam in paruo consistit. *Aut ecclesiam dei contemnitis?* Facientes eam triclinium epularum. *Et confunditis eos qui non habent?* Confundebantur ab omnibus denotati, cum ita debea[n]t communicari ut quis obtul[er]it nemo cognoscat. *Quid dicam uobis? laudo uos? in hoc non laudo.* Sicut in aliis laudaui ubi laudabiliter egistis, [ita] in hoc omnino non laudo. 23 *Ego enim accepi a domino quod et tradidi uobis.* Non est meum quod uobis tradidi, sed a domino accepi illud, sicut ipse alibi dicit, non [se] ab hominibus, sed omnia a domino didicisse. *Quoniam dominus Iesus.* Iam hinc quasi oblitos commemorat quam magnum sit huius mysterii sacramentum. *In qua nocte tradebatur.* Id est, a Iuda. *Accepit panem* 24 *et gratias egit et fregit.* Hoc est, benedicens et iam passurus, ultimam nobis commemorationem siue memoriam dereliquit, quem ad modum si quis peregre proficiscens aliquod pignus ei quem diligit, derelinquat, ut, quotienscumque illud uiderit, possit eius beneficia et amicitias recordari, quem ille si perfecte dilexit, sine ingenti illud desiderio non potest uidere uel

13 cf. Gal. i 12

1 insumebantur ER* sumebant H et *om.* HV quidem B 2 ad illos *om.* H_2 quia H_2 epistolas B 3 domus SR*MNGD 4 saturare H_1 sanctificatio enim] sanctificationem H_2 ettiam V* 5 consensit H_2 consistet(?)V corr. contaminatis MN contemnetis G* 6 tridanium G* epularem G no V 7 hominibus BG denudati MN debeant BG 8 communicare ESC* qui H_1 quid H_2 obtulit BG 10 ita *om.* BHG 11 enim] autem H et *om.* SH_2 12 ⤳trad. uob. SR ⤳ill. acc. BHGV sicut]+et H_2 13 ⤳se dicit non V se *om.* BHG deo BHG 14 dominus]+noster H(—R) iesus]+christus ES ⤳hinc iam Sd oblitus HGCas 15 sit] insit Cas^{ed} huius *om.* H_2 ⤳sacramenti mysterium H_2 16 id—iuda *om.* V id] hoc H_2 et *om.* H_2 17 egit et] agens AHVCas(=vg) hoc—et *om.* V hoc est *om.* H_2 benedictus H_2 benedictionis C corr. et iam *diuisit I. B. Morel, nunc confirmatus ab* A,V(*uide supra*) 18 ultimam]+sui VCas commemorationem siue *om.* Cas^{cod}Sd comm-] cumm- G derelinquens H derelinquitis S derelinquit G reliquit CasSd 19 si quis] sicut H_2 peregre proficiscens] moriens Cas aliquid H_2 eius G* 20 derelinquit H_2 21 possit]+et H(—E) amicitiam B amicicia G recordari ASd memorari BH_1V memorare H_2 22 diligit H_2 ⤳des. illud H_2(Sd)

fletu. *Et dixit: Hoc est corpus meum* [*quod*] *pro uobis* [*tradetur*]*: hoc facite in meam commemorationem.* 25 *similiter et calicem post quam cenauit, dicens.* 'Qui manducat corpus meum et bibit meum sanguinem, in me manet et ego in eo.' unde agnoscere se debet quisque Christi aut corpus edit aut sanguinem bibit, ne quid indignum [eo] faciat cuius corpus effectus est. *Hic calix nouum testamentum est.* Quia uetus hoc per sanguinem animalium portendebat. *In meo sanguine.* Et uetus et nouum per sanguinem dedicatur, quia sine morte firmum esse non potest testamentum, secundum epistulam ad Hebraeos. *Hoc facite, quotienscumque bibitis, in meam commemorationem;* 26 *quotienscumque enim manducabitis panem hunc et calicem bibetis.* Ideo hoc saluator tradidit sacramentum, ut per hoc semper commemoremur quia pro nobis est mortuus: nam et ideo cum accipimus, a sacerdotibus commonemur quia corpus et sanguis Christi est, ut beneficiis eius non existamus ingrati. *Mortem domini adnuntia*[*bi*]*tis.* Siue ipso mysterio [ad]nuntiatis, siue in cordibus uestris agnoscitis. *Donec ueniat.* Tam diu memoria opus est donec ipse uenire dignetur. 27 *Itaque quicumque manducauerit* [*panem uel biberit calicem domini indigne.* Sicut scriptum est: 'omnis mundus manducabit,' et iterum: 'anima quae manducauerit] inmunda, exterminabitur de populo suo,' et ipse dominus ait: 'si ante

3 *Ioh. vi 56 9 cf. Hebr. ix 16–18 16 formula? 21 *Leu. vii 9 (19) 22 *Leu. vii 11 (21) 23 *Matth. v 23, 24

1 flectu G* dixit] + accepite et manducate V quod *add.* BCGVCas (= vg) pro uobis *om.* R tradetur] *add.* BCCas (= vg) traditur G frangitur V 2 mea commemoratione V 3 mand.] + inquit Cas^{ed} carnem meam Cas^{cod} 4 ∽sang. meum SMCCas eo] eum H_1G illo H_2 5 ∽deb. agn. (cogn. M) H_2 (*om.* se) quisquis BH_2 aut (*pr.*) *om.* NF 6 eo] *om.* BG ei H 7 qui H_2 8 sanguine V anim.] *praem.* brutorum Sd portendebant MN sanguinem G* 9 uentus G* nouum] + testamentum H_1 qui MN quod C 10 testamentum *om.* H_2 secundum *om.* H_1 11 bibetis AE,R*m*2,Gcorr.,Cas (= vg) biberitis H_2 12 enim *om.* H_2 manducauerıtis H_2 13 calicem] + istum V bibetis] bibitis SRMNGV biberitis C 14 commemoremus BC conmemoretur N 15 nam—ingrati *om.* H_2 cum] eum B accepimus GV commouemur B commemoremur SR 16 ∽est christi BHGV existimamus G 17 adnuntietis A* adnuntiatis AH_1V (= vg) ipso] ipse (*corr. m*2 ipsi) E 18 ad *add.* A siue *om.* G 19 uenire *om.* H_2 20 panem—manducauerit (22) *om.* B panem] *om.* H_2 + hunc Cas^{ed} 21 est *om.* V mand.] + carnes Cas 22 anima quae] omnis(-es) qui H_2 inmunda** V 23 ait *om.* V

altare recordatus fueris quia habet [aliquid] frater tuus aduersus te, relinque ibi munus tuum ante altare, et uade [prius] reconciliare fratri tuo.' prius ergo perscrutanda est conscientia, si in nullo nos reprehendit, et sic aut offerre aut communicare debemus. quidam sane dicunt quia non indignum sed indigne accipientem reuocet a sancto. si ergo etiam dignus indigne accedens retrahitur, quanto magis indignus, qui non potest accipere digne! unde oportet uitiosum cessare a uitiis, ut sanctum domini corpus sancte percipiat. *Reus erit* [*et*] *corporis et sanguinis domini.* Qui[a] tanti mysterii sacramentum pro uili despexerit. [28 *Probet autem se ipsum homo, et sic de pane illo edat et de calice bibat.* Si in linteo uel [in] uase sordido nemo illud [in]mittere audet, quanto magis in cor pollutum! quam inmunditiam deus super omnia exsecratur, et quae sola iniuria eius est corpori: nam et Iosep[h] ille iustus propterea sindone munda inuolutum in sepulchro nouo corpus domini sepeliuit, praefigurans corpus domini accepturos tam mundam mentem habere debere quam nouam. 29 *Qui enim manducat et bibit* [*indigne*], *iudicium sibi manducat et bibit.* Dupliciter reus effectus, praesumptionis scilicet et peccati. *Non diiudicans corpus.* Non discernens a cibo com-

15 Matth. xxvii 57, 59, 60; cf. i 19 (errore Pelagi?)

1 qui G* quoniam V aliquid *om.* B ⤻fr. tu. al. HGV(Cas) 2 aduersum BHGCas altarium MN 3 prius *add.* BR reconsiliari B reconciliari ESC recordare N corr. pr[a]escrutanda BG 4 conscientia] consentia G omnis conscientia Cas 5 quidam—percipiat (9) *om.* H_2 quidem G dicunt] dic ut G 6 auferret(t *eras.*) G ergo *om.* H_1 8 oportit V uitiosum] otiosum E otium SR* 9 domini] deum B percepiat V 10 et (*pr.*) *om.* AHVCas (=vg) quia AEV mysterii sacramentum ASd mysterium sacramenti BHGV (*cf. supra p.* 191 *u.* 15) 11 uile dispexerit H(—C) probet—scripturas (*p.* 213 *u.* 16) *om.* B + *uerbo* deest *def.* B probat G sei G ipsum *om.* D 12 manducat(-et C) H_2 calicem G linteo] lenteo M,(*corr. m*2 luteo)N + inmundo C linteum Sd 13 in *add.* $VCas^{ed}Sd$ uase] immo (—C) uaso (—E,N corr.,C) H uaso G uas Sd sordidum RSd sordito V nemo] ne ESMN non C nem R* ⤻ill. mitt. non C inmitt. A mitt. *rell.* audeat MN 14 corde polluto H_1GV quod (eo quod C*m*2)H_2 15 iniuriae H(—S) eius *om.* A*MV* corpore G* iosep A 16 propter eam A sindonem mundam H_1N* inuolutum] + et Cas 18 accepturus SMNV munda mente MN ⤻deb. (+ et H_2) hab. HGV 19 quicumque D bibit] + indigne HGVCasD (=vg) 20 praesumptione H_1 praesumptioni G 21 iudican G* iudicans $VSd^{cod}D$ corpus] + domini $H_2VCasSdD$ disc.] + ipsum Sd

muni. 30 *Ideo inter uos multi infirmi et inbecilles, et dormiunt multi.* 31 *quod si nosmet ipsos diiudicaremus, non utique iudicaremur.* Erat praesens correptio et nunc est, et multi talia patiuntur, sed putamus consuetudinis esse quod culpae est. tribus sane causis infirmitates adueniunt corporales, aut ex temptatione, sicut Iob et Tobiae, aut ex peccato, sicut Asa regi et his qui in praesenti ab apostolo arguuntur, aut ex aliqua intemperantia, ut Timotheo et his qui iubentur medicum honorare. huic tantum causae humana potest succurrere medicina. 32 *Dum iudicamur autem, a domino corripimur, ut non cum hoc mundo damnemur.* Correptio paternae est pietatis ut paeniteamus, ne cum infidelibus mundi damnemur in aeternum. 33 *Itaque, fratres mei, cum conuenitis ad manducandum, inuicem expectate.* Quia nemo alium expectabat, ut communiter offerretur. 34 *Si quis esurit, domi manducet, ut non in iudicium conueniatis.* Non in sanctificationem, sed ad iudicium conueniebant. *Cetera autem, cum uenerim, disponam.* Cetera de ipsius mysterii sacramentis. 1 *De spiritalibus autem.* Causa incipit de spiritalibus donis. crescente enim fide iam linguarum gratia, quam propter infideles acceperant, desinebat. hinc ergo plurimi contristati

6 cf. Iob i 12; cf. Tob. ii 12 (vg) 7 cf. 2 Paral. xvi 12 8 cf. 1 Tim. v 23 9 cf. Eccli. xxxviii 1

def. B 1 infirmes A*V 2 met *om.* H_2 iudicaremus HCas^{ed} deiudicaremur G di****iudicaremur V non utique iudicaremur *om.* V 3 diiudicaremur SGCas^{ed} contempcio MC conceptio NE*F et ⟨*alt.*⟩] sed HG sed quia V 4 sed *om.* HGV culpa EM 5 est *om.* Sd ⤻sane tribus H_2 causas G* infirmitatis SMN ⤻corp. adu. V corp. eueniunt Cas corporalis MN 6 pectato G* 7 asa regi] iosaphat Cas asaph H(—C) asar G praesentia RH_2 praesentiarum C*m*2 8 ut] aut G* thimotheo AG et his *om.* G* 9 honorari ESMN ⤻pot. hum. V humanę SRC* 10 ⤻autem iudic. H_2Sd^{ed}D autem *om.* S 12 paterna H_1 ⤻piet. est CasSd peniteamur H(—C)GSd^{cod} paenitentiam agamus Cas nec A* 13 mundi] mun G* huius mundi V ⤻in aeterno(-um Cas) damnemur VCas in aeternum *om.* Sd mei *om.* G 14 ueneritis M_1(*ex* ueniretis)N conueneritis C manducan*dum V inucem V* expectante G 15 esurit] et (*eras.*) esuriit (*corr.*) G 16 manducet(ce *in ras.*) G in (*pr.*)] ad HD sanctificatione H(—C)V 17 ad]in G cetere V autem] uero Sd^{ed} 18 uenero HGVCas (=vg) *fort. recte* disp.] uobis disp. Cas^{cod} cedera V ipsium G* sacramenta E 19 causa] causam R*H_2G *om.* V ⤻de spir. inc. V spiritalibus]+*ras.* 5 *litt.* G donis] sacramentis HGV 20 enim *om.* HGVCas gratiam RN* quam *om.* E 21 designabat R desinebant MNG* minuebatur Cas hunc MN* huc C*

athuc hanc gratiam habentibus inuidebant, omnibus donis hoc esse maius putantes. *Nolo uos ignorare, fratres.* Nolo uos huius mysterii nescire rationem. 2 *Scitis autem quoniam gentes eratis simulacrorum formae similes.* Hoc est inrationabiles, secundum prophetam dicentem: 'similes illis fiant qui faciunt ea et omnes qui sperant in eis.' *Prout ducebamini euntes.* A magis uel ab aruspicibus idolorum. 3 *Ideo notum uobis facio quod nemo in spiritu dei loquens dicit anathema Iesu.* Uti[n]am inrationabiles mobilesque non sitis! cum religione enim et mores mutare debetis et nosse uestrae fidei rationem. *Et nemo potest dicere dominum Iesum nisi in spiritu sancto.* Quo modo ergo operarios iniquitatis dominus noster non cognoscit, etiam [si] uirtutes sint operati, et deus malis operibus denegatur? sed nemo potest in spiritu sancto dominum appellare, nisi qui eum et uerbis et operibus confitetur. 4 *Diuisiones uero gratiarum sunt, idem autem spiritus,* 5 *et diuisiones ministrationum sunt, idem autem dominus,* 6 *et diuisiones operationum sunt, idem uero deus, qui operatur omnia in omnibus.* Hic uult ostendere gratias spiritus sancti diuisas esse, non ipsum, et quamuis hic locus proprie contra Macedonianos faciat, qui spiritum sanctum negant esse deum: dicendo enim semper idem, omnia se dicere de spiritu sancto declarat. sed et paulo post ait: 'haec autem omnia operatur

5 *Ps. cxiii 16 12 cf. Luc. xiii 27 23 1 Cor. xii 11

1 athuc] + etiam H inuidere Cas 2 hoc] ac SR* ∽maius (magis H_1G) *def.* B esse HGVCas 3 uos *om.* H_2 mysterii] *om.* G rei V nescitis S autem] *om.* HGCas^{cod} (= vg) enim V 4 gentes] cum gentes HCas (= vg) cum gentis V essetis HCas^{ed} (= vg) *om.* Cas^{cod} simulac(g G*)rorum formae (formam G* forma V) similes] ad simulacra H ad simulacra muta S,N corr., Cas (= vg) hoc est inrationabiles *om.* Cas 5 similis R*N*G* illis *om.* G* fiunt MN *om.* G 6 sperant] confidunt HGVCas in eis *om.* G* ∽euntes prout duc. D 7 ab *om.* HGVCas 8 nobis G corr. loquens *om.* GD 9 iesum VD utinam] ut iam AVCas inrationalis G* religione AH(—SC) + est MN 10 scire Cas 11 dicere *om.* V* dominus iesus HVCas (= vg) 12 dominus *eras.* N 13 noster *om.* HGVCasZm cognoscet EZm^{cod} si *om.* B uirtute G* et] ita et CZm 14 dignatur G* sed] sic R et (*ex* sed) C 15 uerbi G* uerbo G corr. 16 uero] autem D *om.* V* 17 et—dominus *om.* G 18 uero] autem G 19 hinc G gratia H_1G* 20 diuisionis E 21 machedonia (*corr.* machedones) G macedonium Cas facit EM negat Cas 22 omnia *om.* MN 23 ostendit Cas sed] sicut C corr. et *om.* H co(quo)operatur H(—S, R corr. C corr.)

unus atque idem spiritus,' ut eum et deum et dominum demonstraret. tamen et contra Arrianos non mediocre est argumentum, qui de hoc calumniari solent quod primo pater, secundo filius, tertio spiritus sanctus nominetur: hic enim istum ordinem permutauit. 7 *Uni cuique autem nostrum datur manifestatio spiritus.* Ut appareat illum spiritum sanctum accepisse. *Ad utilitatem.* Et incredulorum, ut credant, et credentium, ut firmentur. 8 *Alii autem datur per spiritum sermo sapientiae.* Sapientiae sermo est sapienter et apte ac rationabiliter loqui et posse disserere uel docere, quod oris est. sane qui ex dono habet sapientiam, sine suo conatu loquitur et labore, et nemo illi, sicut beato Stephano, praeualet contraire. *Alii autem* [*sermo*] *scientiae secundum eundem spiritum.* Ut sciat legis mysteria explanare, uel ut praeterita nouerit et aestimet de futuris. 9 *Alteri fides in eodem spiritu.* Hic fides ad prodigia facienda, quae montes transfert: abusiue enim rem posuit pro effectu. *Alii gratia sanitatum in uno spiritu.* Ut curaret aegrotos. 10 *Alii operatio uirtutum.* Opus uirtutis est daemonium eicere uel mortuum suscitare. *Alii prophetatio.* Hoc est, ut futura praedicat. *Alii discretio spirituum.* Ut quali quis spiritu ueniat uel loquatur, intellegat.

12 cf. Act. vi 10 16 cf. Matth. x 8 etc.; cf. 1 Cor. xiii 2

def. B 1 et (*pr.*) *om.* V 2 et *om.* HG arriano V non] nos G mediocres G* 3 calumniari solent] semper calumniantur VCas calomniare A*M calumniare NC primum Cas 4 tertius ES nominatur EV hinc G* enim] autem Cas 5 demutauit Cas nostrum *om.* HGVCasD (=vg) 6 ⤻sa. sp. V 7 ad utilitatem *tr. post* sapientiae (9) H Et *om.* C 8 ⤻ut cred. C corr. Zm^{ed} credentes HZm firmantur G* autem] quidem ARVCasZm (=vg)+nobis G* ⤻per sp. da. ARCasZm (=vg) 9 ⤻sap. ser. D sapienter *om.* H_2 ac] hac EN* et CasZm 10 uel] et CasZm oris] noris HV norit ECas^{cod} nobis G nosset Cas^{ed} est *om.* HGVCas 11 sanae G dona SMN*G donum V sapientiae E suo *om.* HG 12 nemo] tremo G* tremore G corr. stephano] stheph(f V)ano AGV sthephanos G*+dicit G* 13 autem *om.* G sermo *om.* A secundumdum G* 14 sciatis G 15 et *om.* G aestimarit(*corr.* et) V alii H eundem E*R* 16 ad] et E ut SRMN transferat HG 17 gratiae R corr., MN* sanitatium A corr. curationum ZmD 18 curet H_2GV(Zm) 19 uirtutum R corr.,H_2Sd uirtutes G* daemonia E daemones R(es *m2 in ras.*),N corr.,CSd demmonis M demoniis N* mortuos H(mortuis M mortuus N*)GCasSdZm 20 prophetia SRGZm^{ed}D (=vg) prophetatia Cas cod* est *om.* G praedicet RMN 21 ut *om.* V qualis H(—R* quales, Ccorr.)GCas^{ed}Zm^{ed} qui EG unusquisque Zm spiritum G* spiritus G corr. Zm^{ed} uel] ut uel quid G* aut quid G

Alii genera linguarum, alii interpretatio sermonum. Alius interpretari poterat quae alius loqueretur. 11 *Haec autem omnia operatur unus atque idem spiritus.* Si omnia unus spiritus operatur, quare contristaris quod aliam gratiam accepisti, et alium, quasi maiorem partem inuaserit, aemularis, cum hoc non in nostra, sed in donantis sit positum potestate? *Diuidens singulis prout uult.* Sic quoque spiritum deum dicit, dum non iussus, sed uoluntarius operatur. 12 *Sicut enim corpus unum est, membra autem habet multa: omnia autem membra de corpore* [*uno*], *cum sint multa, unum corpus sunt.* Per comparationem corporis ostendit non naturam membrorum, sed officia esse diuersa, et neminem debere curare cuius sit officii, dum omnes uno eodemque spiritu animentur. *Ita et Christus.* Notandum quod Christus per corpus suum dicatur ecclesia. 13 *Etenim in uno spiritu nos omnes in unum corpus baptizati sumus, siue Iudaei siue Graeci, siue liberi siue serui.* Ut unum corpus efficeremur in Christo. quorum ergo spiritalia et caelestia communia sunt, hi debent terrena et carnalia communiter possidere, secundum sententiam prophetae: 'nonne pater unus est omnium?' *Et omnes unum spiritu*[*m*] *potauimus.* Quasi potionati spiritu, quem accipiunt baptizati

19 cf. Act. iv 32 20 *Mal. ii 10

1 alii genera linguarum *om.* Cas^{cod} 2 interpretare ER* quae]+ *def.* B peregrino sermone Zm loquebatur VCasZm 3 unum G* 5 acceperis Cas aliu(a A*)m]+qui G corr. *mg.* patrem G* 6 posita G 7 potestatem SN*G* sic] sicut MN sanctum C spiritum] sanctum G 8 deum] domini ES dei V 9 enim] autem D membra autem] et membra HCasD (=vg) 10 de corpore uno] corporis AHCas (=vg) de corpore D unum]+tamen Cas^{ed} 11 natura SMNCas^{ed} 12 et *om.* H_2 ∽off. sit Cas 13 dum] cum V omnes] nes G* uno *om.* Sd eodemque *om.* VCas eadem G* que *om.* Sd 14 dicitur Cas 15 ecclesiam H_2V in uno spiritu] *om.* G in spiritu uno D nos omnes in unum corpus *om.* N ∽omnes nos AHVCas (=vg) unum corpus] uno spiritu H_2(—N) 16 ∽sumus baptizati D graeci] gentiles AHCas (=vg) ∽serui siue liberi AHCas (=vg) 17 efficiemur E simus Cas ergo *om.* V spiritali V 18 et caelestia *om.* VCas hi *scripsi* hii A *om. rell.* terrena *om.* VCas 19 prophetae—omnium] uiri sapientis et sancti qui dixit (ipsius *solum hucusque* Cas) quorum unus est deus idemque pater eorum nisi et possessio communis est (*om.* Cas) iniqui (impii Cas) sunt VCas prophetiae MC* 20 nonne] est nonno G* unus *om.* G et *om.* SRN* uno spiritu AH_2Cas 21 potauimus] potati sumus AHVCas (=vg)+et (C *s.l.*) omnes uno (unum R*) spiritu (spiritum R*) potati sumus RC potionati] potionem Cas^{ed} spiritu *om.* V accepiunt V

per manus inpositionem. 14 *Nam et corpus.* Reuertitur ad exemplum. *Non est unum membrum, sed multa.* Non potest totum corpus unum officium agere, sed unum quodque membrum ad quod aptum est. 15 *Si dixerit pes.* Pes ecclesiae dici potest, qui ad intercedendum egreditur. '*Quoniam non sum manus.*' Manus est ille qui operatur. '*Non sum de corpore,*' *non ideo non est de corpore.* Dicebant enim non se esse de corpore, qui hanc quam alii acceperant gratiam non habebant. 16 *Et si dixerit auris.* Sapiens auditor est auris, qui inter ceteros auferri dicitur a Iudea per Isaiam prophetam. '*Quia non sum oculus, non sum de corpore,*' *non ideo non est de corpore.* Oculus est qui intellegit, os ille qui docet uel loquitur linguis. 17 *Si totum corpus oculus, ubi* [*est*] *auditus?* Si omnes scientes, ubi sunt auditores? *Si totum auditus, ubi odoratus?* Si omnes auditores, quis erit boni odoris maliue discretor, ut 'unum corpus' efficiamur in Christo? 18 *Nunc autem posuit deus membra, unum quodque eorum in corpore, sicut uoluit.* Sicut in corpore apte et ordinate constituta sunt membra, ita et in ecclesia unus quisque a deo ad id quod aptus est ordinatur. 19 *Quod si essent omnia unum membrum, ubi corpus?* 20 *nunc autem multa quidem membra, unum autem corpus.* Si omnes unam gratiam haberent, reliquae ubi essent? et nec corpus

1 cf. Act. viii 18 10 cf. *Esai. iii 1–3 16 1 Cor. xii 20

def. B 1 manuum V redit Cas 2 non (*alt.*)] + ergo Cas 3 ⤻ corpus totum R otum G* ⤻ habere off. Cas ⤻ ad quod aptatum est unum quodque memb. V quoque G* 4 membrorum H_1G corr.,V *om.* Cas 5 qui ad] quod A 6 est *om.* V opera (?) G* 7 dicebat H(—S)GSd ⤻ se non Cas ⤻ esse se H se *om.* Sd 8 esse *om.* G corp.] + ecclesiae Sd qui] quia H_1GVCas quam] quasi H(—EC) alia S aliam R acceperunt H_2G *om.* VCas 9 habebat ECG egbebant G* et si—linguis (13) *om. hic* H (*hab. u.* 21) auricula H aures V sap.] *praem.* quia H_1 qui H_2 auditur V 10 ceteros] + in MN auferri dicitur] ablatus est Cas a] ab V 11 quia] *om.* HG quoniam D de (*pr.*)] ex H(—R) 12 oculos G* intellegit os] docet eos G 13 corpus] + est C oculos G* est GD *om. rell.* si] et si C omnes] toti H_1CGVCas tote MN 14 docentes Cas ubi (*alt.*)] + est D 15 toti Cas quis sciret discernere bonum uel malum Cas maliue discretor] si (*om.* EM siue R*) male (maliue E maleue S) discretor (disseretur S uideretur MN diuideretur C) H ut] quomodo C 16 efficeremur C in christo *om.* H_2 nunc] non hunc MN* 17 quemque G* sicut (*pr.*)] prout H sicut (*alt.*)] quomodo Cas 18 in (*pr.*) *om.* H(—E) ord.] + et V in (*alt.*) *om.* G 19 ecclesiam MN id *om.* Cas 20 ensent G* 21 quidem *om.* D 22 ⤻ ubi essent rel. Cas reliqui H et *add.* A

iam poterat esse, sed membrum. 21 *Non potest* [*autem*] *dicere oculus manui: 'Opera tua non desidero.'* Ideo inuicem indigemus, ut magis ac magis caritas confirmetur; nam si unus omnia haberet, aduersus ceteros inflaretur. *Aut iterum caput pedibus: 'Non estis mihi necessarii.'* Hic sacerdos est caput, infimi pedes ecclesiae. 22 *Sed multo magis quae uidentur membra corporis infirmiora esse, necessariora sunt.* Membra quae spernitis in ecclesia, maioris utilitatis esse adprobantur, sicut in corpore sine manibus pedibusque uiuitur, sine intestinis omnino non uiuitur. 23 *Et quae putamus ignobiliora membra esse corporis.* Non quo uere sint talia. *His honorem abundantiorem circumdamus, et quae inhonesta sunt nostra, abundantiorem honestatem habent.* Dum cautius uestimentis et diligentius conteguntur. 24 [*Quae*] *autem honesta* [*sunt*] *nostra, nullius egent.* Quia per se pulchra sunt, nullius tegminis egent pulchritudine, ut est caput et manus. *Sed deus temperauit corpus, ei cui de-est abundantiorem tribuendo honorem.* Minoribus maiora dona concedens, ut qui honore minor erat, gratia abundaret. 25 *Ut non si*[*n*]*t scisma*[*ta*] *in corpore.* Ut pro inuicem solliciti simus, dum alter[utr]o indigemus, ne quis se queratur et gratia et

4 cf. 1 Cor. iv 6

1 poteratis G* sed *in ras.* G autem *add.* AHV (=vg) **2** oculi *def.* B (*corr.* oculu) G manu G* operam tuam G*V indigeo AHCas (=vg) digeo SN alterutrum egemus Cas **3** magis ac magis *om.* Cas conseruetur Cas **4** aduersum GCas inflammeretur G superbiret Cas **5** nec G estes G*V* sacerdus AH ⤳ped. inf. V infirmi HG **8** maiores E*R* maiore S ⤳esse util. Sd adprobantur ASd] probantur HGV **9** que *om.* EH_2 interioribus Cas intestino Sd **10** ⤳membra corp. ignob. esse G ⤳esse membra D corporis *om.* Cas^{cod} **11** alia H(—E)V ⤳ab. circ. hon. Sd **12** inhesta V* ⤳honest. abund. D **13** cum ES contegantur G custodiuntur Sd **14** quae autem honesta (honestam G*) sunt GSdD honesta autem AHVCas (=vg) nostram G* quia] quae Sd **15** sunt]+et C nullius—pulchritudine] et honesta VCas tegiminis H_1 geminis H_2 egit SR*MN pulchritudinem SR*MNG* ad pulchritudinem G*m*2 est *om.*VCasSd **16** et *om.*V manus]+et cetera V(Cas) deus *om.* A* ei *om.* H(—R) deest GSdD] deerat AHVCas (=vg) dederat Cas^{cod}* **17** ⤳honestatem tribuendo et honorem (et *s.l.*)G **18** honore] honorem G*V* est Cas abundet Sd ut] et H **19** sint GSdD sit AHG*VCas (=vg) scismata GSdD scisma AHVCas^{cod} (=vg) scissurae Cas^{ed} ⤳simus soll. pro inuicem V(Cas) sumus GCas **20** altero ASd alterutrum CCas indigimus MN indigeamus Sd se queratur (quaeratur A*)] sequatur H(—R corr., C)G* se loquatur G corr. se dicat Cas

honore priuatum. *Sed id ipsum pro inuicem sollicita sint membra.* Sicut oculi uiam pedibus prouident et manus pro toto corpore operantur, et omnia alterutrum membra deseruiunt. 26 *Et si quid patitur unum membrum, compatiuntur omnia membra.* Si unum membrum dolet, totum corpus adfligitur et sanitati eius membra omnia [membra] conlaborant. *Siue glorificatur unum membrum, congaudent omnia membra.* Sicut ait Solomon: 'corde laetante uultus floret.' nos autem et compassionem et congratulationem in contrarium permutamus. 27 *Uos autem estis corpus Christi.* Hoc est, ecclesia 'de carne eius et de ossibus eius,' sicut ad Ephesios ait. *Et membra de membro.* Omnes corpus, singuli membra. 28 *Et quosdam quidem posuit deus.* Modo ipsum uult membrorum ordinem demonstrare. *In ecclesia primum apostolos.* Non in synagoga, ne putemus eum de antiquis dixisse prophetis, sed ut erat Agabus. ceterum patriarchas quoque debuit nominare. *Secundo prophetas.* Prophetae sunt et qui explanant obscura prophetarum et qui homines exhortantur, sicut alibi dicit: 'nam qui prophetat, hominibus loquitur aedificationem et exhortationem.' *Tertio doctores.* Hic doctores qui per legem mores instituunt. *Deinde uirtutes.* Hic uirtutes signa maiora significat. *Opitulationes.* Hoc est, adiutoria; unde

8 *Prou. xv 13 11 Eph. v 30 16 cf. Act. xi 28; xxi 10 19 1 Cor. xiv 3

def. B 1 id] in id D,C corr.,Cas ipsa G corr. sunt RD 2 praeuident H(—SR)G et *om.*VCas 3 omnium H 4 et si quid] siue G patimur D* membrum *bis* G* 5 aegrotat Cas 6 sanitatem A*H_1V sanitate MNG ad sanitatem Cas ⤻reliqua membra Cas membra (*alt.*) *add.* A festinant Cas 7 glorificatur AGD] gloriatur HVCas (=vg) laetatur Sd 8 dicit Cas sallustius $Sd^{ed\ cod}$ sal Sd^{cod} corde laetante] condelectante G lętantis R corr. letantes H_2 9 nos] et nos MN ⤻et cong. et conp. H_2 compassione et congratulatione Cas contrario H 10 demutamus Cas autem *om.* Cas 11 ecclesia] + ut alibi ait V sicut alibi dicit Cas carmine E sicut—ait *om.* Cas sicut] hoc est V 12 ait *om.*V de membro *om.*GD de] + meo MN omnes ACas] toti H_1GV totum H_2 singula H_2 14 ecclesiam V primo Cas 15 synagogam SR eam MN 16 ut *om.* H_1 agabus] + et filiae philippi Sd cet.] et cet. G ⤻deb. quoque H_2 debuerat HCas debuerant GV 17 numerare R corr.,M nominasse Cas secundum V 18 qui] quia G corr. 19 loquitur] + ad EC,G corr. 20 et *om.* H(—F)G* exh.] + et consolationes(-is H_2[—C]) HGVCas hic—instituunt *om.* HG 21 uirtutes (*pr.*)] + exin (exinde H[—R*] *om.* G) gratias curationum HGCasD (=vg) 22 significant C

Paulo in uisu a uiro Macedone dicitur: 'ueni, adiuua nos.' *Gubernationes.* Qui sciunt singulos, prout apti sunt, gubernare. 29 *Numquid omnes apostoli? numquid omnes prophetae? numquid omnes doctores?* et reliqua. Quod superius dixerat: 'si essent omnia unum membrum, ubi corpus?' 31 *Aemulamini autem charismata.* Hoc est, sectamini gratias. *Meliora.* Quia et ista bona. *Et athuc excellentiorem uobis uiam demonstro.* Caritatem, per quam peruenitur ad deum. uult nos illa magis quaerere quae a nobis exiguntur et ad uitam prosunt, quam signa, quae non sunt in nostra posita potestate et pro quibus rationem non sumus reddituri. 1 *Si linguis hominum loquar et angelorum.* Non solum omnium hominum, sed etiam quaecumque ill[a]e sunt angelorum. *Caritatem autem non habeam, unum sum uelut aeramentum sonans aut cymbalum tinniens.* Quod non ex se sed ab alio impulsum solum sonitum reddit et delectat auditum: caritas uero et nostra est et omnem possidet fructum. 2 *Et si habuero prophetiam et nouerim mysteria omnia.* Hic prophetia[m] futura praedicere, mysteriorum uero cognitio notitia est omnium secretorum, scientia uero nosse omnia quae fuerunt et sunt. si ista omnia tam magna

1 cf. *Act. xvi 9 4 1 Cor. xii 19 11 cf. Matt. xii 36

1 in uisu *om.* Cas ⤻dic. in uisu V uiso **H**(—SC) ⤻dic. a uiro *def.* B mac. **H**(G) a uiro] cuiero G* a cuidam uiro G corr. a Cas transi V achuba G* 2 gub.] + genera linguarum **H**GVCasD (= vg) prout apti sunt *om.* Cas 4 et reliqua] (*u.* 30) numquid omnes uirtutes numquid omnes gratiam (gratias H_2[—C]) habent curationum (numquid (*alt.*)—curationum *om.* G) numquid (num G*) omnes linguis loquuntur numquid omnes interpretantur (interpraetabuntur G) **H**GVCasD (= vg) dixit Cas 5 ⤻omn. ess. H_2 6 est *om.* G* gratias] prophetiam **H**GV meliora GVCasSd^{ed} (*om.* Sd^{codd})D maiora A**H** (= vg) quia—bona] qui etatis bona est G* quia ista bona est G corr. qua V* 7 ⤻uiam uobis **H**GVCas(Sd)D (= vg) demonstrabo D 8 caritatem—magis *in ras.* G ad deum] a deum G + aliter V ⤻magis illa **H**(—S) 9 a nobis exiguntur] ex nobis sunt (*eras.* G) **H**G nostra sunt V et *om.* G prosint Cas^{cod} 10 ⤻pot. pos. H_2 posita *om.* G et—reddituri *om.* **H**GVCas 12 omnium *om.* Cas homi-num] + linguis Sd quaecumque] si (sic *exp.* G) quae **H**GVCasSd *fort. recte* 13 illae] ille A *om.* **H**GVCasSd *fort. recte* angelorum] + linguae Sd 14 unum GV factus A**H**Cas (= vg) aeramentum AGVD] aes **H**Cas (= vg) 15 impulsu Cas^{ed} reddet ES reddat MNG 16 uero] ex deo C autem Cas et (*pr.*)] *om.* H_1Cas tunc V nostra] ex nobis **H**GV *om.* Cas est *om.* Cas 17 possedit SR*N* ministeria (?) V* 18 omnia *om.* G ⤻prof. hic G prophetia] prophetiam A *om.* **H** praedicare E predicarem MN mysteriorum—secretorum] notitia autem est omn. secr. cognitio V 19 uero (*pr.*) *om.* **H**G(V) nouitia SR scienti V* autem Cas 20 scire Cas ita MN tam] tua MN

sine caritate nihil sunt, quanto magis abstinentia, ieiunium et his similia, in quibus sibi plerique relicta caritate gloriantur! *Ft omnem scientiam.* Non mirum si scientiae caritas praeferatur, cum etiam prophetia et mysterium sine illa nihil prodesse dicantur. sed et hinc scientia magna est, quod cum istis comparatur, etiam si minor sit caritate. *Et si habeam omnem fidem ita ut montes transferam, caritatem autem non habeam, nihil mihi prode est.* Saluator dicit fidem sicut granum sinapis montes posse transferre: apostolus uero omnem fidem esse ait quae transferat montes, unde intellegitur perfectam fidem esse quae in euangelio grano sinapis conparatur, quod non propter exiguitatem, sed ob integritatem uel uigorem eius aptatum est. notandum sane quod inter cetera etiam omnis fides quae montes transfert, sine caritate non prosit. quam caritatem plenitudinem legis idem apostolus alio loco contestatur, dicens: 'qui enim diligit proximum, legem impleuit,' et paulo post: 'dilectio proximi malum non operatur; plenitudo ergo legis est dilectio.' quid ergo mihi proderit habere praescientiam et uirtutes, si opera non habeam caritatis? dicetur enim mihi: 'non noui te, operari

8 cf. Matth. xvii 20 11 cf. Matt. xvii 20 15 cf. Rom. xiii 10 16 Rom. xiii 8 17 Rom. xiii 10 20 cf. Matth. vii 23; Luc. xiii 27

def. B 1 caritatem G* ⤻sunt nihil V magis]+sine E 2 et his] et hi G ceteraque V se G corr. plerique] repleri que G* rel. caritate] hac rel. V caritatem G* 3 non—dicantur *om.* HG 4 prophetiam V martyrium VCas (*fort. recte, cf. u.* 3) 5 esse VCas hic RH_2G est *om.* HG quia H_1G qui MN quę C 6 his computatur HG comparatur etiam si *om.* V sit] est V si AECas^{ed}D] *om.* HGVCas^{cod} (=vg) habeam GVD habuero AHCas (=vg) 7 monstes G* 8 habeam GVD habuero AHCas (=vg) mihi prode est (prodest D) GD sum AHVCas (=vg) saluator—transferat montes (10) *om.* HG *qui satis differunt* 10 ait] ut V unde] hinc H_1G hic H_2Zm 11 magna fides HGZm ⤻esse fidem Cas esse—euangelio *om.* V in euangelio *om.* Cas conparator SR* comparari V 12 quo G* et hoc VCas modicitatem HGZm ob] propter HGCasZm 13 uel uigorem] *om.* V et feruorem Cas eius *om.* HGZm ądpositum HGVCasZm *fort. recte* est *om.* V notandum] non tantum H_2 sane *om.* H_2Zm 14 omnes SR*N monstes G transferat HVZm transferet G 15 quam—iniquitatis (*p.* 203, *u.* 1) *om.* HG legis]+esse V ⤻al. loc. apost. V 16 dilig V 17 proximo V 18 ergo] enim V dilectio]+aliter V ergo *om.* V 19 praescientiam et] praescientiae Cas 20 habuero Cas dicitur VCas non noui te] recede a me Cas operarii A operarius Cas

iniquitatis.' 3 *Et si distribuero omnes facultates meas in cibos pauperum, et si tradidero corpus meum* [*ita*] *ut ardeam, caritatem autem non habeam, nihil mihi prodest.* Notandum quod contemptus mundi martyrio copuletur, contra eos qui illut de euangelio uariis argumentis nituntur excludere, ubi dicitur ad diuitem: 'uade, uende omnia tua,' et cetera. nam apostolus, de summo caritatis bono tractans, magnis eam procul dubio rebus praetulisse credendus est: neque enim potuerunt rei summae comparari non magna. quod ex ipsis speciebus agnoscitur: nam linguis hominum loqui et angelorum et habere prophetiam et omnia mysteria nosse, omnemque scientiam possidere, et habere omnem fidem, et ignibus se cremandum tradere, magna esse quis nesciat? his ergo etiam mundi contemptus adnectitur, qui si magnus non esset, nec rei summae, id est caritati, compararetur, nec inter magna utique poneretur. quod illorum sententiam destruit, qui renuntiandum rebus saeculi certo tempore, persecutione cogente, uolunt esse praeceptum, ut et apostolis gloriam tollant, qui id non uoluntarii fecerint, sed inuiti, et nostri aeui perfectos uanos constituant, qui rem alterius temporis frustra nunc uoluerint exercere. quaeritur sane quo modo quis possit sine caritate martyrium sustinere, si non propter deum, sed propter gloriam fiat humanam, uel certe si quis in ipso martyrio aduersus fratrem retineat iram, contemnens eum qui iussit nos malitiam proximi obliuisci, et in ipsa etiam morte praeuaricator exsistens. 4 *Caritas patiens est.* Modo

6 cf. *Matth. xix 21 etc. 10 cf. 1 Cor. xiii 1–3 25 cf. Eccli. x 6

1 distrib. omn. fac. meas in cib. paup. AD ⤳distrib. in cib. paup. omn. *def.* B fac. meas HCas (=vg) donauero omn. fac. meas G½ distrib. omnia mea pauperibus G½ donauero omn. fac. meas et distrib. omnia mea pauperibus V 2 si] sit V ita GVD *om.* AHCas (=vg) ardeam] +igni G 3 habeam AGVD] habuero HCas (=vg) 4 contemptores MC contemptoribus N martiribus copulentur C copuletur] conpletur V 5 nituntur exsoluere HG excusant Cas 6 tua et cetera] quae habes et da pauperibus HG et cetera V nam apost.—exercere (21) *om.* H_2 nam *om.* H_1GV 7 carita G* magis G* 9 magnae H_1GV 15 caritate H_1 16 destruet G 17 persecutionem G* 18 apostolus G* 19 qui id] quod E uoluntarie H_1 20 perfectus H_1 uanus SR* 21 uoluerunt S quaeritur—sustinere *om.* H_1GVCas 22 si] *om.* G sed V½ quis V½ 23 fiat *om.* H uel] aut Cas si quis *om.* GCas 24 aduersum H_1 retinet V½ teneat Cas 25 eum] deum Cas obliuiscere H(—SC)GV½ 26 praeuaricatur G*V modo] +singillatim Zm

describit ipsa membra et species caritatis: nam parentes, quia multum diligunt filios, omnes eorum libenter patiuntur iniurias. *Benigna est.* Semper bene uolens. *Caritas non aemulatur.* Nemo illi quem uere amat inuidet, cuiusuis eum gloriae esse conspiciat uel honoris, sed omnem eius felicitatem quasi suam libenter amplectitur. *Non agit perperam.* In omnibus ordinem seruans. *Non inflatur.* In superbiam. 5 *Non est ambitiosa.* Maior [aliis] esse non ambit, et super fratres non cupit dominari. *Non quaerit quae sua sunt.* Non quaerit quod sibi tantum sit utile, sed quod multis. *Non irritatur.* Non incitatur ad iurgia ab illo quem diligit. *Non cogitat malum.* Non solum non facit, sed nec cogitat quidem. 6 *Non gaudet super iniquitatem.* Contristatur, si quem iniquum aliquit uel fecisse uel passum esse conspexerit. *Congaudet autem ueritati.* Id est, bonis operibus uel fidei ueritatis. 7 *Omnia suffert, omnia credit, omnia sperat, omnia sustinet.* Suffert iniurias, satis facienti credit, sperat eius emendationem, et donec corrigat patienter expectat. 8 *Caritas numquam excidit.* Hoc est, ipsa sola permanet in futuro, uel certe quae uera est non finitur. *Siue prophetiae, euacuabuntur; siue linguae, cessabunt; siue scientia, destruetur.* 9 *ex parte enim* [*cogno*]*scimus et ex*

8 cf. 3 Ioh. 9 9 cf. 1 Cor. x 33 15 cf. 2 Thess. ii 13

def. B **1** describens SR ipsa] omnia (omnem H_1) ipsa **H** in ipsa G *om.* Cas nam] *om.* HGCas aliter V **2** quia] quam MN qui C multum *om.* CasZm filiis H_1 omnes *om.* E eorum] + etiam **HG** + infantum Cas ∽portant patienter Cas patienter portant Zm^{ed} **3** semper bene uolens *om.* V **4** amat] diligit Zm inuidet AECCasZm inuideat **H**(—EC)GV inuidit C*Zm^{ed} cuiuscumque Zm uis *om.* G eam H_2 **5** esse conspiciat] uideat CasZm honores SR*G **6** in—seruans *om.* HG **7** in superbiam *om.* HGVCas **8** maior] + enim Cas aliis *om.* A ambigit V **9** cupit *om.* N dominare R*M queret G **10** sibi] si G* tantum] soli V *om.* Cas ∽utile sit H_2 utile est CasZm sit *om.* Sd **11** incitatur ad iurgia] irritatur V eo Zm cotat G* **12** faciat G ne H_1GZm^{ed} cogitant G* quidem] quidam G *om.*Sd **13** iniquitate CCasD iniquum aliquit] iniquitatem CasZm aliquem H_2 **14** pertulisse Zm **15** id—ueritatis *tr. post* credit (16) H_1 **16** sustinet] + omnia dilegit D suffert] + super H_2 + satis Sd^{codd} **17** ∽cred. sat. fac. Cas faciendi H_2 eius *om.* Cas mendationem G* **18** patienter *om.* Cas excedit EN*G*Zm^{cod}*D excedet R* excidet S,R corr.,V corr. **19** futurum Zm uel] aut HG quae] quia Zm non] + mutatur (mutabitur *ed.*) uel Zm **20** uacuabuntur G lingua E*MNG* **21** scientiae A*ED distruentur E*m*2,D scimus G et] e G corr. *s.l.*

parte prophetamus. Non omnia scimus nec omnia prophetamus, et ita ut in maius proficiant destruentur: per ista enim ad perfecta uenimus. 10 *Cum autem uenerit quod perfectum est, euacuabuntur ea quae ex parte sunt.* Quod sanctis promissum est in futuro. 11 *Cum essem paruulus, ut paruulus loquebar, ut paruulus sapiebam* [*, ut paruulus cogitabam*]. Exemplo carnalis incrementi uult spiritalem monstrare profectum. *Cum factus sum uir, quae paruuli erant deposui.* Exposuit qualiter euacuentur illa quae superius memorauit. 12 *Uidemus nunc per speculum in enigmate.* Quasi paruuli, qui non possumus serena cordis acie perfect[a]e lumen perspicere ueritatis, per speculum legis quasi rerum imaginem contemplamur. *Tunc autem facie ad faciem.* Id est, in praesenti. *Nunc cognosco ex parte; tunc autem cognoscam, sicut et cognitus sum.* Sicut me perfecte dominus nouit, ita tunc ego quae sunt diuina cognoscam. 13 *Nunc autem manet fides, spes, caritas, tria haec: maior autem his est caritas.* In praesenti tria haec: in futuro sola caritas dei et angelorum et sanctorum omnium permanebit. maius ergo est quod semper erit quam quod aliquando cessabit. 'Fides, spes.' Omne quod speramus credimus, non omne quod credimus, et speramus. 1 *Sectamini caritatem.* Omni conatu ipsam sequimini, quia in uestra est potestate. *Aemula-*

2 et—uenimus *om.* Cas ita] ista C corr. in maius *om.* Zm in *om.* H_2 *def.* B magis C destruuntur GZm **3** perfecta] perfectam C illa Zm ueniemus Zm **4** euacuabitur quod ex parte est AHCas ea quae] aeque G* quę G **5** ⤿loq. ut paru. sap. ut paru. cog. ut paru. AHCas (=vg) **6** paruul. (*pr.*)] paruuol. G ut paruulus cogitabam *om.* A exemplum H_2 carnales SR* **7** incrementis G* ⤿spiritalis uult Zm spiritali H(—RC) cum GVSd quando AHCas (=vg) factus(s *in ras.*) G **8** ⤿euacuaui quae erant paruuli AHCas (=vg) quae paruuli erant euacuaui V ostendit quomodo CasZm euacuantur Zm **9** uidimus R*NG* **10** spec.] +et D quae Zm^{codd} possunt HG **11** serenissima (+a V) VCasZm aicie (e *s.l.*) E (*corr. m2* luce) atiae G perfectae AZm^{ed} **12** legis] scripturarum G ⤿imag. rer. uidemus CasZm **13** autem *om.* H(—S,R corr.) **14** autem *om.* D et *om.* $Cas^{ed}Zm^{ed}D$ **15** ⤿deus perf. H_2 dominus ASd deus HGVZm tunc] et HG ego] +tunc H_2G dei CasZm **16** cogn.] *praem.* mentis capacitate Zm nunc autem *om.* D manent,(*ex* manet) G,Cas ⤿spes fides D trea A **17** est *om.* H ⤿in praesenti *tr. post* fides (16) H(—R) praesentia Sd tria haec *om.* R haec] autem MN hic C *om.* Cas **18** ⤿dei car. HG ⤿sa. et ang. et dei Zm ⤿omn. sa. Cas **19** magis EMN ⤿est ergo Sd est *om.* Cas erit] opus est Cas cessauit GZm^{ed} **20** fides spes *om.* HGVCas omne] +enim Cas separamus G* credimus] *praem.* et Cas **21** et *om.* G persequimini Cas **22** quonato G* uestrae G potestatem V

mini spiritalia, magis autem ut prophetetis. Et spiritalia dona aemulari uos ac quaerere non prohibeo, sed ut magis prophetetis exhortor. 2 *Qui enim loquitur lingua, non hominibus loquitur, sed deo; nemo enim audit.* Nemo per auditum aurium de his quae dicuntur accipit intellectum, nisi deus et qui interpretandi donum accepit uel qui eiusdem est linguae. *Spiritu autem loquitur mysteria.* Id est, gratia spiritus. 3 *Nam qui prophetat, hominibus loquitur aedificationem et exhortationem et consolationem.* Exposuit quot modis intellegenda sit prophetia. quicumque ergo haec habet, propheta esse censendus est. 4 *Qui loquitur lingua, semet ipsum aedificat; qui autem prophetat, ecclesiam aedificat.* Id est, omnes. 5 *Uolo autem uos loqui linguis, magis autem prophetare.* Hoc quidem uolo, sed illut malo; hoc non prohibeo, illut exhortor. *Nam maior est qui prophetat quam qui loquitur linguis.* Quia hoc opus est caritatis per quod multi proficiunt, et ideo maius est quam illut quod uos maximum aestimatis. *Nisi forte ut interpraetetur, ut ecclesia aedificationem accipiat.* Si interpretatur, tunc aequalis esse poterit prophetanti. 6 *Nunc autem, fratres, si uenero ad uos linguis loquens.* Suum illis proponit exemplum. *Quid uobis prodero, nisi uobis loquar, [aut] in reuelatione aut*

def. B **1** proph(f D)etis VD et] + cetera V **2** aemulari *om.* Sd ac] haec NC et C corr. Cas *om.* Sd ⤻ mag. hortor ut proph. Cas mag. ut proph. exhortor Sd proficiatis H_1,(*ex* proficiatur)G **3** linguam V **4** se G* deum V* per—intellectum] audit auribus intellectus V **5** accipit M*N et *om.* VCas^{cod*} **6** ⤻ acc. don. R accipit ER lingua G **7** spiritus H_1GCas loqui MN* id—spiritus] iterum (item NC) linguam (lingua MN) significat H *om.* G + iterum linguam significat V gratia] per gratiam Cas **8** aedif.] ad aedif. ECasD aedificatione MN et *om.* Cas exhortatione MN **9** et *om.* G consolationis (-es)H_1,G(is *in ras.*) consolationes V consolatione MN quod H_1G*V **10** hanc G habit V esse *om.* Sd dicendus Sd **11** est *om.* G* qui *om.* G qui (*alt.*)—aedificat *om.* H **12** eccl.] + dei Cas^{ed} id est omnes *om.* HG uos] omnes uos HCas^{cod} (= vg) uos omnes G omnes Cas^{ed} ⤻ uos linguis loqui omnes D **13** quidem *om.* VCas sed *om.* VCas **14** mallo A* ⤻ non hoc R exhortor] et hortor V hortor Cas ⤻ maior est enim SdD **15** ⤻ ling. loq. G quia (qui G*)] + et HGVCas hoc] + magnum HG est *om.* Cas **16** per quod] unde VCas et—illut *om.* HGV **17** max.] praecipuum (precipium MN) HG extimatis S forte ut] ut forte EMN forte R*C interpretatur H_2 *om.* S **18** ut] et Cas accepiat V interpretetur HV interpratatur G **19** aequalis esse] aequari V(Cas) **21** uobis (*pr.*) *om.* D proderit HCas nisi] + si V (= vg) aut *om.* GD reuelationem G*D aut (*alt.*)] + in NSd (= vg) et G

scientia aut prophetia aut doctrina? Erit uobis sola admiratio, non profectus, nisi uobis aut interpreter, aut plana faciam legis obscura quae noui, aut prophetias exponam, aut uos moralibus doceam institutis. 7 *Tamen quae sine anima sunt uocem dantia, siue tibia, siue cithara, nisi distinctionem sonitus dederint, quo modo scietur quod* [*tibia*] *canitur aut quod citharizatur?* Cum haec inanimalia, nisi distinctionem habeant, suauem non possint reddere cantilenam et ut superflua respuantur, quanto magis uos, quorum spiritalis suauitas non aures debe[a]t mulcere, sed mentem! 8 *Et enim si incertam uocem det tuba,* [*quo modo*] *quis parabit se ad bellum?* 9 *ita et uos per linguam nisi manifestum sermonem dederitis, quo modo scietur id quod dicitur?* Si uox tubae incerta fuerit, utrum sollemnitatis an belli sit, nemo pugnabit: ita ergo et uester intellegendus est sermo, ut possit ad spiritale proelium Christi milites praeparare. *Eritis enim in aera loquentes.* 10 *Tanta ut puta genera linguarum sunt in mundo.* Etiam si tam multa loquamini, ut genera sunt linguarum, quid proderit, cum omnia in aere soluantur et nulli proficiant? *Et nihil sine uoce est.* Nihil sine uoce linguam habens. 11 *Si ergo nesciero uirtutem uocis, ero ei cui loquor barbarus, et qui loquitur mihi*

1 aut (*pr.*)] + in N,C corr.,GSd (= vg) ut G* aut (*alt.*)] + in RNVCasSd (= vg) *def.* B erit] et ut G miratio VCas **2** aut (*pr.*) *om.* G interpretetur SR*MN,G corr. plana] planam H_1 plura MN palam N corr.,C faciat SR* **3** occulta HG nouit H_1 aut (*alt.*) *bis* G* **4** mirabil. H_2 sinac(?) G* sinae G animę A*R* **5** sonitus G*CasD sonituum AE,R corr. (= vg) sonitum SR*H_2 sonus V **6** dederit RH_2 quod (*pr.*)] id quod Cas^{ed}D aut quod S quo G* tibia G per tibiam D *om.* AHVCas (= vg) **7** cum] + autem MN inanimata R corr.,CCas inammalia G* nisi *om.* G* distinationem N distinctum C distentionem G* habent G* **8** suauem] si autem (+ non S) H_1 possunt H(—R corr. C corr.)G possent R* catilenam G* et *om.* H ut] aut R *om.* G superfluam MN* **10** debet A corr.,H_1GVCas mulceri H_1 mentes (menti S) H **11** ∽ tuba det H tuba] tubam G* + quomodo GD parabit se] sperauit sed G* parauit se MNG praeparabit se D bellum (ll *in ras.*) G **12** nos M*N dederetis V **13** id *om.* G utrum] uirum G* uerum G **14** pugnauit H(—RC) pugnabis G* discernit Cas **15** intellegebilis V est] *om.* A* *tr. ante* intell. H_2 sit V spiritali SR* bellum Cas christo A* **16** praeparere A* eretis V tanta GD tam multa AHVCas (= vg) **17** ∽ ling. gen. D ∽ sunt ling. G in] + hoc VCasD (= vg) **18** loquimini SN sunt *om.* A* quod G* **19** aera H(—S)GVCas^{cod}Sd$^{ed\ cod}$ proficiat H(—C)G nihil] + eorum SdD **20** est *om.* G uoces G* linguam habens] linguarum VCas **21** barbarus(b *pr. in ras.*) A et] + is D ∽ mecum loquitur G

barbarus. Omnis sermo qui non intellegitur barbarus iudicatur. 12 *Sic et uos*. Quo modo de me dixi. *Quoniam aemulatores estis spiritalium ad aedificationem ecclesiae, quaerite ut abundetis*. Quoniam spiritalia dona sectamini, illa magis quaerite quae aedificent audientes. 13 *Et ideo qui loquitur lingua, oret ut interpretetur*. Oret ut illi interpretandi gratia donetur. 14 *Nam si orem lingua, spiritus meus orat*. 'Oratio' hoc loco oris ratio; id est, si lingua dicam, non ego loquor, sed spiritus qui in me est. si autem ad orationem referatur, spiritus sermo intellegendus est qui non numquam, mente alia· cogitante, precatur. *Mens autem mea sine fructu est*. Quia non intellego quod loquor. 15 *Quid ergo est? Orabo spiritu, orabo et mente; psallam spiritu, psallam et mente*. Qui enim interpretatur, necesse est ut prius ipse intellegat quod aliis est dicturus. 16 *Ceterum, si benedixeris spiritu*. Benedicitur omne quod bene et secundum deum aliqui loquitur. *Qui*[*s*] *supplet locum idiotae?* Inanitatem scientiae in corde ignari quis implet? *Quo modo dicit 'amen' super tuam benedictionem, quoniam* [*quidem*] *nescit quid dicas?* Quo modo tuae perhibebit benedictioni testimonium uel consensum? 17 *Nam tu quidem bene gratias agis, sed alter non aedificatur*. Quod superius dixerat 'si bene dicas,' hic ipsum exponit.

17–18 cf. Eccli. xvi 23; xvii 6 22 *1 Cor. xiv 16

def. B **2** quo—dixi *om.* HG quo modo] + ego Cas^{cod} **3** istis G* spiritalium GVD spirituum AHCas (= vg) **4** quoniam] + qui H_2 **5** aedificant H_2 auditores H_1 **6** oret (*pr.*)] + et (*exp.*) G illi—don.] interpretandi quoque gratiam mereatur VCas gratiae EN **7** nam *om.* G orauero D **8** hoc loco *om.* V ratio] elocutio HSd$\frac{1}{2}$ locutio G rati* V narratio Sd$\frac{1}{2}$ + defenitur V* fenitur V + intellegitur Sd id] hoc H_2 si] in G linguam H(—C)V **9** requiratur H **10** sermo] + non H(—M*)G est *om.* G mentem alia[m] H(—C) **12** quia] qui ERG quod H(—ER) quod] quid H_2 ergo *om.* G **13** et (*pr.*) *om.* G **14** ∽ ipse prius Sd prius] ante HG ille S **15** ∽ dict. est GSd ceterum] et iterum G* benedixeritis D **16** omnem V bene] uere HGVCas aliqui *om.* HGVCas dicitur HGVCas **17** qui AH(—RC)G quid D suplet G in uanit. MN sanit. Cas **18** idiotae Cas **19** quoniam] cum Cas^{ed} + quidem GVD nescit quid dicas GVD ∽ quid dicas nescit AH_1Cas (= vg) quod(t) H_2 dicis H_2 dicat G* quoniam H_2 **20** ∽ praebebit tuae V tuo A* tua C ∽ bened. perh. Sd perhibet H_1 peribit H_2 benedictionem MN benedictione SR*,(*corr.* benedictio sine)C,G* testimonium uel *om.* V testimonio C corr. consonum H_2 consono C corr. **21** nam *om.* G ages MN **22** quod—exponit *om.* H_2 si] sine S bene dicas] benedixeris spiritu Sd hoc Sd exponat G

18 *Gratias ago deo quod omnium uestrum* [*magis*] *lingua loquor.* Ne putetis me hanc quoque gratiam non habere et uos ideo prohibere loqui. 19 *Sed in ecclesia uolo quinque uerba sensu meo loqui* [*per legem*], *ut et alios instruam, quam decem milia uerborum in li*[*n*]*gua.* Sed malo perpauca proprio intellectu et simplici ratione ad profectum loqui, quam multa quae nulli proficiant. quidam sane quaerunt quae sint quinque uerba, a quibus e contrario quae sint decem milia est quaerendum. 20 *Fratres, nolite pueri effici sensibus.* Scire debetis quam diu futurae sunt linguae, uel quare sint datae. *Sed malitia paruoli estote, ut sensibus perfecti sitis.* Malitia debetis paruoli esse, non sensu. simul ostendit neminem, nisi paruolum malitia, sensu esse perfectum, quia 'in maliuolam animam non introibit sapientia.' 21 *In lege enim scriptum est quoniam In aliis linguis et labiis aliis loquar populo huic, et nec sic exaudient me, dicit dominus.* Etiam hoc signum dabo, ut per sanctos meos inusitato sermone loquar, et nec sic quidem me loquentem intellegent. 22 *Itaque linguae in signum sunt non fidelibus.* Hic ostenditur crescente fide signa cessare, quando infidelium causa danda esse praedicebantur. *Sed infidelibus.* Ut saltim admiratione moueantur. *Prophetiae autem non infidelibus, sed fidelibus.* Maior est ergo et utilior, quae [et]

13 Sap. i 4

1 ago] autem G uestrum] + magis GD linguam MNV linguis Sd *def.* E loquar R 2 ∽hanc me H_2 ∽quoque hanc VCas 3 prohibere] + et (uel V) idcirco non HGV prohiberet G* loqui *om.* Cas ecclesiam MN ∽sensu meo quinque (*om. codd.*) uerba Sd uerba] + cum H_2 ∽loqui sensu meo G 4 meo] + per legem G loqui] + per legem D ut—instruam *om.* G et *om.* HD 5 ∽in ling. uerb. MN ligua A proprio—ratione *om.* VCas 6 et] + in G 7 proficiunt G quae sint] quare Cas sunt H_1M 8 contrariae H_2 quae—milia] de (*om.* V) decem milibus VCas ∽quaerendum est H_2 10 sint N*,C corr.,Cas sunt Cas^{ed}Sd 11 malitiae G estote *om.* H_2 ut (*om.* G) sens. perf. sitis GD sens. autem perf. estote AHVCas^{ed} (= vg) sens. autem perf. sitis Cas^{cod} malitię G 13 malitię G maliuola anima V 14 intrabit Cas^{ed} enim *om.* HCas^{ed} (= vg) 15 aliis (*alt.*) *om.* G loquor N nec sic] nondum GV 16 exaudiet Cas^{cod} 17 sermonem V nec] ne G me loquentem] eloquentem E 18 intellegant H(—EC) 19 ostendit H_2 cessare] essere G* quoniam H_2Sd^{cod} quae V 20 infidelibus SN danda esse praed.] sunt data VCas predicabantur RH_2,(n *exp.*)G praedicantur Sd fidelibus G 21 ut] + eius HGV salute G admirationem MN mouantur (*sic*) G prophetia H_1 *fort. recte* 22 sed fidelibus *om.* G et (*alt.*) V *om. rell.*

fidelibus prodest et semper est opus. 23 *Si ergo conueniat uniuersa ecclesia in unum, et omnes linguis loquantur.* Hoc est, si fieri posset ut concederetur uobis, quia omnes hoc uultis. *Intrent autem idiotae uel infideles.* Idiotae nuper credentes dicuntur hoc loco. *Nonne dicent quod insanitis?* Sicut Iudaei de apostolis 'dixerunt: hi pleni sunt musto.' 24 *Si autem omnes prophetent, intret autem quis idiota uel infidelis, conuincitur ab omnibus, diiudicatur ab omnibus;* 25 *occulta cordis eius manifesta fiunt.* Quando eius pulsatur conscientia per doctrinam. *Et ita cadens in faciem adorabit deum, pronuntians quod uere deus est in uobis.* Sicut Nabuchodonosor adorauit Danielum: 'uere deus uester ipse est deus,' post quam somnium, quod oblitus fuerat, et interpretationem eius audisset. 26 *Quid ergo* [*est*], *fratres?* Quid ergo est faciendum, uel quid definimus esse tenendum? *Cum conuenitis, unus quisque uestrum psalmum habet*[, *doctrinam habet*]. Hoc est, intellegit psalmum. *Apocalypsin habet* [, *interpretationem habet, linguam habet*]. Reuelationem aliquam

6 *Act. ii 13 · 11 *Dan. ii 46 12 *Dan. ii 47 13 cf. Dan. ii 45

def. B **1** prode est G et] + quae Cas opus] necessaria Cas conueniant V **2** omnis G linguas MN **3** ∽ possit fieri G potest **H**(—C corr.) possit Cas concedatur Cas^{cod} qui **H**(—R, C corr.) omnis V toti Cas hoc uultis] occultis G **4** intret ES intrant Cas^{ed} autem] + et **HV** uel] aut **HVCasD** (= vg) infidelis ERN **5** hoc loco *om.* GCas nonne *om.* C ne *om.* N dicent *om.* H_2 quod] nunquid C insanetis MN **6** sicut] quomodo Cas de apostolis *om.* VCas de *om.* Sd hii **AH**(—RC) hii omnes V ∽ mus. pl. sunt Cas **7** prophetant Cas^{ed} quis] qus V* aliquis D idi. uel inf. GV ∽ inf. uel (aut D) idi. **AHCasD** (= vg) ideota AMN **8** hominibus G dei. A hominibus G* homnibus G **9** occulta] + etiam **HGV** + enim Cas$^{cod\ (s.l.)}$ quoniam H_2Sd ∽ consc. p. doc. puls. CasSd **10** ita] tunc D faciem] facie Cas terram D adorauit RMNGV* **11** dominum H_2 pronuntiens ND est in uobis GV ∽ in uobis sit **AHCas** (= vg) nabucoda. (*add.* h *s.l.*) A nabochodo. SV nabocodo. M nabogodo. N nabugodo. C nabucodo. Cas^{cod} **12** danielum EG danihelum S danielem A (*alt.* e *in ras.*), Em2, NC, G corr. VCas danihelem RM + dicens Cm2, VCas ∽ deus uester uere VCas **13** somnium] + suum VCas quod oblitus fuerat *om.* Cas **14** ∽ aud. eius **H**(—E, N corr.) audiuit VCas est *om.* GCas^{cod} D **15** ergo est] credit G* creditis G ergo Sd quid] quod H_2 definiemus H_1G desiniemus G* **16** conuenites G* conu.] + in unum D uestrum —habet (17) *om.* G habet] + doct. habet **HVCasD** (= vg) **17** intelleget R apoc.] *praem.* habet(?) G* habet] + linguam habet interpretationem habet **HCasD** (= vg) + ∽ interpretationem habet linguam habet GV **18** aliquam *om.* VCasSd

mysteriorum. *Omnia ad aedificationem fiant.* Nihil sit in uobis quod non alterutrum aedificet. 27 *Siue lingua quis loquitur secundum duos, aut multum tres et per partes, et unus interpretetur.* Hoc est, uicissim prophetantes dicant et unus paulatim interpretetur. 28 *Si autem non fuerit interpres, taceat in ecclesia; sibi autem loquatur et deo.* Sua conscientia et dei teneat eum gratiam hanc habere. 29 *Prophetae duo aut tres dicant, et ceteri interrogent:* 30 *quod si alii reuelatum fuerit sedenti, prior taceat.* Non stantibus, sed prophetis sedentibus. 31 *Potestis enim per singulos* [*omnes*] *prophetare, ut omnes discant et omnes exhortentur:* 32 *et spiritus prophetarum prophetis subiectus est:* 33 *non enim est dissensionis deus, sed pacis.* Siue: Gratia spiritus alteri prophetae consentit, ut alterutrum sibi cedant. Siue: Spiritum humilitatis et caritatis debent habere prophetae, quia deus qui in ipsis est non est dissensionis neque superbiae. *Sicut in omnibus ecclesiis sanctorum doceo.* Sic est ubique, ne noui aliquit me uobis imperare putetis. 34 *Mulieres* [*uestrae*] *taceant in ecclesiis: non enim permittitur eis loqui.* Quia contra ordinem est naturae uel legis ut in conuentu uirorum feminae loquantur. quaeritur ergo quo modo alibi dicat mulieres docere prudentiam et castitatem debere: sed hoc in sexu suo. simul et cum designat locum ubi taceant, alibi eis loqui permisit. *Sed subditas esse, sicut et lex dicit.* Quia et uir prior factus est, et Sarra dominum uocabat

21 cf. Tit. ii 4, 5 24 cf. 1 Tim. ii 13; cf. 1 Petr. iii 6

1 myst.] + quod intellegitur reuelatio H ad *om.* G* 2 non *def.* B (nos G*)] + uos H_1G^*V + uos ad H_2 ⤻aedif. alterutr. Cas 3 duo G aut] + ut Cas (= vg) et (*pr.*) *om.* G* 4 hoc est—interpretetur] siue ipsi duo uicissim dicant siue unus per partes interpre(*ex* i V)tetur V(Cas) dicant *om.* R 5 erit G taceant G* 6 autem *om.* G suam conscientiam H_2 ⤻et dei conscientia V dei] deus A 7 timeat R eum] cum H_2G gratia G haberet H_2 prophetae] + autem R aut] uel D 8 interrogent GV diiudicent ACas (= vg) examinent D 10 per singulos] per singulos omnes SH_2GD ⤻omnes per singulos H_1VCas (= vg) 12 subiectus est HGVD subiecti sunt ACas (= vg) enim *om.* H_2 enim est] est enim H_1 enim G deus] + est G 13 gratiae H_1Cas consensit H(—F) ut—cedant] et cedit V 14 spiritu H_1N spiritus M 15 eis V 16 sup.] sub. A* omnibus *om.* G doceo *om.* SH_2VCas^{cod} (= vg) 17 imperare *om.* V 18 *uu.* 34–35 *post* 40 *tr.* SdD uestrae *add.* GVSdD taceant in ecclesiis(-ia D) GVD ⤻in ecclesiis taceant AHCas (= vg) permittetur G 20 feminae *om.* V 22 deb.] + ut prudentiam et castitatem doceant VCas suo *om.* Cas 23 eas Cas subditos Cas^{ed} et *om.* D 24 dixit Cas^{ed} uir *om.* G prius H(—E) sa*ra A

Abraham. 35 *Siquit autem uolunt discere, domi uiros suos interrogent: turpe est enim mulieribus in ecclesia loqui.* Ne uideretur eas etiam discere uetuisse, domi illas hoc quod publice non decebat facere debere praecepit. 36 *Aut a uobis uerbum dei processit, aut in uos solos deuenit?* Numquit doctrina Christi aut ex uobis est aut aput uos remansit? Siue: De scientia similiter est dicendum. 37 *Siquis uidetur propheta esse aut spiritalis, cognoscat* [*quae scribo uobis*] *quia domini sunt mandata:* 38 *siquis autem ignorat, ignorabitur.* Ex hoc probabitis uerum prophetam, si ista cognouerit: siquis autem ignorat haec, ignorabitur et a nobis et a domino dicente eis, qui se in eius nomine prophetasse dicebant: 'nescio uos.' 39 *Itaque, fratres, aemulamini prophetare, et loqui linguis nolite prohibere.* Illut sectamini, hoc prohibere nolite. 40 *Omnia autem* [*uestra*] *honeste et secundum ordinem fiant.* Nihil peruerso ordine aut per contentionem uel inanem gloriam faciatis. 1 *Notum autem uobis facio, fratres,* [*quoniam*] *euangelium, quod praedicaui uobis.* Inter cetera quidam Corinthiorum etiam resurrectionem carnis ausi fuerant ex ueteris scientiae praesumptione negare, qui hic ab apostolo arguuntur. *Quod et accepistis.* Ne illi hoc non credidisse uiderentur uel omnes creditum respuisse. *In quo et statis,* 2 *per quod et saluamini.* In cuius doctrina statis, et per quod salutem speratis et in praesenti de diuersis infirmitatibus saepe

12 cf. Matth. vii 22, *23 16 cf. Phil. ii 3

def. B **1** autem *om.* D discere] + usque hic H_1 suos *om.* G **2** interrogant H_2 mulieri **H**(—E muliere, C mulierem)Cas (= vg) in ecclesia loqui GVD ∽ loqui in ecclesia **AH**Cas (= vg) **3** etiam *om.* C prohibuisse Cas quod—decebat *tr. post* praecepit V **4** dicebat S dicebant H_2 (*corr.* discebant C) aut GD* an *rell.* (= vg) **5** sermo **H** dei *om.* D solus ES deuenit AGSdD peruenit *rell.* (= vg) **8** quae scribo uobis] *om.* A ∽ quae uobis scribo D **9** mandata *om.* G autem *om.* H_2 ex *om.* **H** **10** probabis EM probabit C uerum] + esse Sd cognouerit] + domini mandata esse quae dico **H**G + domini esse mandata V **11** ∽ haec ignorat V uobis H_2 **12** dicebant] dicent Sd **14** hoc] illud G **15** autem] enim H_2 uestra *add.* GSdD honesta $Sd^{cod}D$ et sec. ord. *om.* D **16** fiant] + in uobis Cas^{ed} **17** quoniam *add.* GD **18** uobis] + incipit causa resurrectionis **H** + incipit de resurrectione V **19** carni MN* fuerunt H_2 ex—praesumptione *om.* V **20** ueteri H_2 scientia **H** denegare VCas apostulus MN **21** illis G credisse ES **22** credentium RMN **23** statis *om.* RH_2 **24** et] sed etiam V de] *om.* H_2 ab V diuersis *om.* V inf.] + corporum Zm

saluamini. *Qua ratione* [*ante*] *praedicauerim uobis.* Tota ratio praedicationis nostrae haec est, ut resurrectionem credatis: hoc est enim praemium omnium qui Christo deseruiunt. alioquin superfluus omnis labor est ieiuniorum tribulationumque, quas in hac uita patimini, cum uobis hic prospera uel aduersa cum infidelibus esse communia uideantur, sicut et ipsi solent pagani proponere quid ab illis amplius habeamus, et uere est. si horum laborum praemium in uita alia non habemus, peiores illis sumus, quia illi uel in praesenti uoluptatum et luxoriae consolationem habere uide[a]ntur. *Si tenetis, nisi frustra credidistis.* Si fidei uestrae et laboris praemium non speratis, superflue credidistis. 3 *Tradidi enim uobis in primis.* In primordio. Siue: Maxime. *Quod et accepi.* Uel a lege, uel a prioribus. Siue: Per reuelationem Christi. *Quoniam Christus mortuus est pro peccatis nostris secundum scripturas.* Secundum scripturas] dicen[te]s: 'traditus est propter iniquitates nostras, [et liuore eius nos sanati sumus, et ipse iniquitates nostras] portauit.' 4 *Et* [*quia*] *sepultus est.* De sepultura eius et resurrectione Isaias una sententia conprehendit dicens: 'sepultura eius ablata est e medio.' *Et quia* [*re*]*surrexit tertia die secundum scripturas.* Sicut Osee dicit: 'uiuificabit nos in biduo et die tertia resurgens.' 5 *Et quia uisus est Cephae.* Quod in euangelio dicitur:

5 cf. Matth. v 45 etc. 14 cf. *Gal. i 12 17 *Esai. liii 5; 4 20 *Esai. lvii 2 22 *Os. vi 2

1 ante *add.* GVD 3 est *om.* G enim *om.* H_2 omnium] *om.* GCas^{cod} *def.* B iis Cas^{ed} christum crediderunt Zm 4 ∽ est omnis labor CasZm 5 ∽ atque tribulationum Cas et omnium tribulationum Zm -que quas] quae quasi G quas] quae CasZm^{cod} patemini MN pro christo patimini Zm 6 uel] atque G uidentur Cas^{cod} 7 solent] + nobis G(Cas) pagani *om.* Cas 8 est *om.* C corr., VCas eorum H_2G 9 hab.] speramus Cas 10 uolunt. MN 11 uidentur AV *recte?* si tenetis] debetis tenere D nisi] + si V si (*alt.*)] *praem.* siue G 12 et *om.* G superflue] superfluum H + haec H_2 uane Zm creditis Zm 14 et *om.* H_2 Uel] *praem.* quod accepi V siue *utrobique* Zm 16 scr. (*pr.*)] scripturae G* scripturam G dicens B (*qui ab hoc uerbo orditur post lacunam*) 17 et—nostras *om.* B nos] *om.* E non G* 18 saluati G infirmitates V et (*alt.*)] + quia BHGVCasZm (= vg) 20 sententi V* sepulturae G* ablata est] ablatae sunt G ablata] sublata HVZm 21 e] in E a C de Zm resurrexit BSRCas^{ed}Sd^{cod}Zm^{ed}D *recte* 22 sicut osee dicit *om.* V osee dicit] in osee Sd oseae ENGZm^{codd} uiuificauit VSd^{cod}Zm^{codd} crastino V et] *om.* Sd in Zm tertio V resurgens ASd resurgemus BEH$_2$G fesurgemus S resurgimus RV 23 euangelium G*

'apparuit Simoni.' *Et post haec illis undecim.* Iterum Petro et reliquis decem. 6 *Deinde uisus est plus quam quingentis fratribus simul, ex quibus multi manent usque adhuc* [*, quidam autem dormierunt*]. Uides quia in euangelio non omnes scriptae sunt uisiones nisi quae sufficerent ad fidem. hic autem, quoniam de apostolis dixerat, etiam hoc addidit, ne apostoli, tamquam intimi[s] eius, putarentur esse mentiti: et ut maior fides multitudini testi[moni]um haberetur, ex quibus etiam multi uiuere dicuntur, qui possi[n]t interrogati dicere quae uiderunt. 7 *Deinde uisus est Iacobo.* Iacobo seorsum apparuit. *Deinde apostolis omnibus.* Siue: Iterum. Siue: Apostolis quos extra duodecim ad praedicandum misit. 8 *Nouissime autem omnium.* Ne putarent eum audita potius quam uisa narrare. *Tamquam abortiuo.* De cuius uita desperatum est. *Uisus est et mihi.* In uia scilicet, uel in templo. 9 *Ego enim minimus sum apostolorum.* Minimus tempore, non labore. *Qui non sum dignus uocari apostolus, quoniam persecutus sum ecclesiam dei:* 10 *gratia autem dei sum id quod sum.* 'Fili, peccasti: ne adicias iterum, sed et de pristinis deprecare': unde et per Isaiam dominus dicit: 'ego sum qui deleo iniquitates tuas, et non memorabor; tu autem memorare.' melius est enim dimissa recordari peccata quam detenta obliuisci. *Et gratia eius in*

1 Luc. xxiv 34; cf. Ioh. xxi 1, 2 11 cf. Luc. x 1 sqq.
15 cf. Act. ix 3–4 etc.; xxi 26 (errore pro xxiii, 11)
18 *Eccli. xxi 1 20 *Esai. xliii 25, 26

1 simoni] moysi BG symoni SRVZm^{cod} illis *om.* HVCasZm (= vg) iterum] hoc est V 2 reliquos H_1 dece V quam *om.* Sd^{ed} 3 quidam autem dormierunt *om.* A 4 omnes] + eius V *fort. recte* scripti MN 5 sufficerint EV sufficerunt MN ⤻ quoniam autem B quoniam] unus H_2 7 intimis B eius *om.* H_2 meriti G corr. maiora G 8 multitudine[m] H testimonium A haberet H_2 etiam *om.* Zm 9 uere G* possit A possent BMNG quod V 10 iacobo (*alt.*)] *om.* SM + alphei SdZm seursum V* 12 ad praedicandum] postea V omnium *om. hic* H(—R) 13 tamquam] + omnium H(—R) 14 auortiuo A disperatus est H(—C) desperabatur Sd fuerat desperatum Zm 15 scilicet *om.* SdZm uel] siue Zm templo] + hierusalem Sd ⤻ sum min. AHGVCas (= vg) apost.] omnium apost. GV *fort. recte* 18 autem] enim R id *om.* G filii* A filii MN peccanti V 19 predicare B* et (*alt.*) *om.* H_2 et—dicit] esaias ait V 20 deleo] leo V 21 tu autem] tuamtem G demissa AE*S 22 recordare SR ⤻ quam det. obl. pecc. V ⤻ obl. commissa Zm detenta] dicenda MC dicendo N

me egena non fuit. Non fuit sine fructu, sicut in illo qui talentum domini defodit in terra[m]. *Sed abundantius illis omnibus laboraui* [*et obtinui*]. Quia illi diutius. *Non ego autem, sed gratia dei mecum.* Non ego ex me, sed [cum] gratia dei: nec se sine gratia dicit in euangelio laborasse, ne contra id quod superius dixerat, sibi aliquit dare uideretur, nec gratiam sine se, ut liberum seruaret arbitrium. 11 *Siue enim ego siue illi, sic praedicamus et sic credidistis.* Sed modo unde agitur et nos sic praedicauimus et uos similiter credidistis quia Christus idcirco surrexit primus, ut uiam resurrectionis aperiret. hoc illos commemorat, ut illut quod consequens est negari non possit. 12 *Si autem Christus praedicatur quod* [*re*]*surrexit a mortuis, quo modo quidam dicunt in uobis quoniam resurrectio mortuorum non est?* [Non omnes] Qua consequentia rationis? iam enim hoc ipsum resurrectio est, quod Christus mortuus resurrexit. 13 *Si autem resurrectio mortuorum non est, neque Christus resurrexit.* Alter[utr]um ex altero pendet: aut utrumque negare aut utrumque necesse est confiteri. ceterum rei non futurae exemplum dare non debuit. 14 *Si autem Christus non resurrexit, inanis est* [*ergo*] *praedicatio nostra, inanis est* [*ergo*] *et fides uestra.* Ergo et nos sine causa hoc praedicauimus, si uere non resurrexit, et uos in illo frustra credidistis. quidam heretici animae resurrectionem uolunt adsignare, non carni[s];

1 cf. Matth. xxv 18

1 uacua **AH**,G corr.,VCasSd (= vg) non (*alt.*)] *praem.* gratia dei in me V illo] eo B talectum G* **2** domini *om.* Sd abscondit Sd terra BE SCGVSd *fort. recte* illi G* **3** et obt. *om.* AHVCas (= vg) obt.] tenui G ille H_3 deutius SN* ∽autem ego RCas^{cod} autem] ex me B **4** dei *om.*V cum *om.* B nec se] necesse B necesse si G* **5** euangeliom (*sic*) V nec G* id]illud **H** quod *om.* G* **6** dare] clare B ne BG sine se] siue si B **7** seruasset B **8** pradicamus G* praedicauimus VCasSd^{ed} *fort. recte* credistis V sed—credidistis *bis* G* sed] simili C igitur **H**(*om.* E) **10** resurrexit H_2 surrexerit V *fort. recte* **11** illo S illis H_2 illut] illos H_1 negare BHG **12** possint G corr. resurrexit ASVCas^{cod} (= vg) **13** quo modo *add.* ABH_1GVCas (= vg) ∽dic. quid. Cas **14** non omnes *om.* AH_1 qui H_1N quia M quę C* qu[a]e BG quomodo a V **15** resurrectio] ratio H_2 mortuus] a (*om.* G*) mortuis BCG **17** surrexit GD alterum] alterutrum BG *fort. recte* pendit **H**(—C) aut *om.* **H** **18** negari BSRGV utrumque] uterque H_2 ∽conf. nec. est Sd no G* **19** futura G si autem] quod si Cas **20** ergo (*pr.*) *om.* BH_2GCas^{ed} inanis (*alt.*)] manis G* ergo *om.* BH_1GVCas (= vg) *fort. recte* **21** nostra[m] MN haec B **22** surrexit MC illum G corr. **23** hęredici V adsignari H_2 carni A (*sed uide E. Loefstedt, Arnobiana* [Lund, 1917], *p.* 101)

sed resurgere non dicitur nisi quod cecidit et resurgit: ergo neque anima in morte[m] cecidit neque semper iacuit corpus: alioquin 'surgere' magis quam [resurgere] diceretur. 15 *Inuenimur [autem] et falsi testes dei, quoniam testimonium diximus aduersus deum, quod suscitau[er]it Christum, quem non suscitauit.* Non solum uani, sed etiam falsi contra deum [testes] exstetisse [inuenimur]. *Si [quidem] mortui non resurgunt:* 16 *[nam si mortui non resurgunt,] neque Christus resurrexit.* Sed quoniam de illo nemo dubitat, nemo dubitet nec de nobis. 17 *Quod si Christus non resurrexit, uana est fides uestra: adhuc enim estis in peccatis uestris.* Si mentitus est se post triduum [re]surrecturum, mentitus est etiam se peccata dimittere. [aut] ita omnes in resurrectione eius baptizamur, ut nostra peccata diluantur. si ergo non resurrexit, nec nobis sunt remissa peccata. 18 *Ergo [et] qui dormierant in Christo, perierunt.* Maxime de his dicit qui pro Christo sunt mortui: sine causa enim hanc uitam perdiderunt, si aliam non habebunt. 19 *Si in hac uita tantum in Christo sperantes sumus.* Si tantum propter hanc uitam. *Miserabiliores sumus omnibus hominibus.* Illi enim uel in praesenti gloriantur: nos uero hic tribulationes cotidie sustinemus. 20 *Si autem Christus resurrexit a mortuis.* Quod aput omnes est certum, quia in primis probatum est. *Primitiae dormientium.* Quia primus [in] incorruptione surrexit.

11 cf. Matth. xxvi 61 12 cf. Matth. ix 2 etc. 23 cf. 1 Cor. xv 42

1 dicetur G quod] + dixit H_2 et] id H_1 *exp.* G resurget RG resurgat G corr. 2 in *om.* H morte BH 3 surgere] resurgere BG resurgere] *om.* B iacere G corr. 4 autem *add.* AHGVCas (= vg) et] eam A 5 suscitauit BG 6 no V uanis A* ∽testes contra dom. V dominum BGV testes *add.* A(V) stetisse S 7 inuenimur *add.* A quidem *om.* ACas (= vg) nam—resurgunt *om.* B nam *om.* H si] + enim (*s.l.*) C 8 illis H 9 ∽nec de nobis nemo (ne ESMN) dubitet (dubitat H_1) H nemo dubitet *om.* G nec] et V 10 est] + ergo H_2 + et Cas 11 ∽post se H_1 se *om.* Sd resurr. BRH_2GVSd 12 etiam se] ∽se (sed B) etiam BGSd demittere AER*N* aut *om.* A 13 resurrectionem G* baptizantur H 14 ∽rem. sunt HV di(e G)missa BG 15 et *add.* $BH_1GVCasSd$ (= vg) dormierant BG -erunt *rell.* (= vg) 16 enim] autem H_2 17 aliam] aeternam $Sd^{ed\ cod}$ futuram Sd^{cod} habebant V 18 pro H hac uita H_2 20 presenti G* uero AFV enim BH(—N)G autem N 21 si] nunc AHVCasSd (= vg) ∽resurr. chr. HSd^{cod} chr. surrexit G 22 primo V 23 qui H in *om.* A incorruptibilitate Cas resurrexit $CasSd^{cod}$

si ergo caput surrexit, necesse est ut etiam membra cetera [sub]sequantur. 21 *Quoniam* [*sicut*] *per hominem mors, et per hominem resurrectio mortuorum,* 22 *sicut enim in Adam omnes moriuntur.* Sicut per Adam mors intrauit, quia primus ipse est mortuus, ita et per Christum resurrectio, quia primus resurrexit, et sicut ille morientium forma est, ita [et] iste [est] resurgentium. *Ita et in Christo omnes uiuificabuntur.* Omnes quidem resurgent, sed soli hi uiuifica[bu]ntur [in Christo], qui Christi merebuntur corpori copulari. 23 *Unus quisque autem in suo ordine.* Temporis uel honoris. *Primitiae Christus, deinde hi qui sunt Christi,* [*qui*] *in aduentu eius* [*crediderunt*], 24 *deinde finis.* Tunc erit finis omnium, etiam mortis, cum uniuersi resurgent. *Cum tradiderit regnum* [*deo et patri*]. Regnum scilicet humani generis secundum Petri epistulam et Apocalypsin Iohannis patri tradendum adserit esse per filium, ut ibi regnet deus per gloriam, ubi per uitia diabolus ante regnabat. *Deo et patri.* Deo, secundum humanitatem, patri, secundum deitatem. hoc loco calumniari solent Arriani, dicentes minorem filium. "si enim tradet," inquiunt, "patri regnum, ipse utique regnare iam desinet." quibus primo dicendum [est] quia hic non de trinitatis substantia, sed de

14 cf. 2 Petr. i 11(?); 1 Petr. i 9(?) 15 cf. Apoc. xi 15

1 ergo] autem B ⤳surr. cap. B resurrexit HCasSd$^{ed\ cod}$ ⤳ut cetera quoque membra Cas ⤳etiam ut H(—F)Sd ⤳cetera (ceterum E* aceteram M aeterna N) mem(n H_2)bra BHGV(Cas) 2 subseq. ASd seq. BHGVCas sicut] *om.* A quidem (quidam S) HCas^{ed} enim Cas^{cod} (=vg) 3 sicut enim BGSd et (ut E*S) sicut AHCas (=vg) 4 ⤳intr. mors H_2 qui H_2G ⤳ipse primus VCas ipse—primus *om.* SR* ipse *om.* H_2 5 ⤳ mor. est MC ita—primus] et primum christus (*praem.* ita *s.l.*) H_2 et *om.* H_1 pr.] ipse pr. Cas 6 illi E*SMN ⤳for. mor. Cas et *om.* A 7 est] *add.* BG forma Cas surgentium V uiuificantur G 8 sed] et non V solii(?) B* hi] hii ABM *om.* H_1 uiuificantur B,G (n *s.l.*) in christo *om.* A 9 merebantur G merebuntur christi V ⤳cop. corpori (corpore H_1) H 11 hii ABH(—RC)G ii Cas^{ed} qui (*alt.*) *om.* AH(—R corr.)VCas (=vg) 12 crediderunt *om.* AHVCas (=vg) 13 deo et patri *om. hic recte* BG (*uide infra*) 14 et *om.*V scilicet]+et MN* 15 patri (*corr.* petrus) G 16 ut] et H_2 ibi] ubi B uita G* 17 diabolica G* ante *om.*V deo et patri *hic om.*V deo (*alt.*)] deum H_1 18 patris G* diuinitatem CCas calumniare MN ⤳arr. sol. H_2 19 minorem]+esse H,G corr. sic G* tradidit H(—C) tradent G* tradit Cas ⤳reg. inq. pat. SR 20 iam *om.* H_2 desinit G corr. primum H_2 21 est *om.* A hic(i *in ras.*) G trinitati G*

[hominum] resurrectione tractabat, quam Christi resurrectione confirmat. ergo secundum [eam] substantiam eius loquitur, quae a mortuis resurrexit. sed tamen si ideo Christus non regnabit, quia regnum traditurus est patri, ergo nec pater regnat ante quam ei tradatur a filio. si autem pater non tunc primum regnabit, quamuis tunc suscipiat regnum, nec filius illut, quamuis tradere uideatur, amittet. *Cum euacu[au]erit omnem principatum et potestatem et uirtutem.* Euacuati[s] peccatis [seu] euacuabuntur a nobis omnes contrariae potestates: ab eo, quod nobis se sequentibus principantur. et potestate[m], qua nos eorum dominatui subiecimus, uirtutem uero, qua nos uicerant: uirtus enim eorum nostra peccata sunt. 25 *Oportet [autem] illum regnare, donec ponat.* Cum omnibus scilicet suis. 'donec' autem non semper finem significat, sicut est illut: 'ego deus uester, donec senescatis,' et cetera talia. *Omnes inimicos sub pedibus eius.* Quando alii uoluntate, alii erunt necessitate subiecti. 26 *Nouissima autem inimica destruetur mors.* Diabolus, qui in Apocalipsi 'peccatum' et 'mors' appellatur, qui[a] auctor est mortis atque peccati. 27 *Cum autem dicat: 'Omnia subiecta sunt [ei]', sine dubio praeter eum qui subiecit sibi omnia.* Propter calumniam,

15 *Esai. xlvi 4 (*cf. uol.* I, *p.* 184) 16 cf. Ps. cxxii 2
18 *Apoc. vi 8 (*cf. uol.* I, *p.* 173)

1 hom. *add.* A resurr. (*alt.*)] resurrectionem G **2** eam] *om.* B meam G* eius(us *eras.*) G ei V½ loquor H_2 **3** quae a] qui a BHG*V qua E corr. R corr.,C qua a G corr. sed tamen *om.* C si] *om.* H(—C) + autem C *s.l.* ideo] adeo B **4** regnauit SNG qui MN **5** regnaret H(—E corr.,C) ⤳ tradatur ei B fidio V si] sin Cas **6** regnauit BMNVCas^{ed} suscitauit B filius] + si V **7** illut] illum H(—C) + tunc susc. regn. nec fil. ill. quamuis G* amittit BHGVCas^{cod} euacuauerit BH(—R)GVCasSd$^{ed\ cod}$ (= vg) **8** euacuati BG euatis V euacuans Cas^{ed} **9** pecc.] + seu B contra potestatem ES pot.] + aliter V **10** se *om.* VSd principatur E*SSd^{ed} principatus R*H_2 principaba[n]tur Sd$^{cod\,d}$ **11** potestate BG qua] quia Sd$^{ed\ cod}$ quod Sd^{cod} eorum—nos *om.* H_1 dominationi CV subiacemus G* **12** quam H_2 quia G*Sd^{cod} uicerat H(—C corr.)G* uicerunt VSd enim *om.* V **13** oportit V autem] *om.* BG enim HD done V* **15** dominus noster B **16** talia] alia HV sup A eius] + omnia enim subiecit sub pedibus eius G quoniam H_2 **17** uoluntati B ⤳ nec. erunt H_2 necessitati B **18** mors] + omnia—eius HVCas (= vg) (*uide supra* G) zabulus B *om.* Cas apocalypsin V **19** qui BGVSd es G* mortis] et mortis (morti G*) G **20** sunt] esse C ei] *add.* BVCas (= vg) et G corr. *in ras.* sine dubio] manifestum (+ est RF) quia H **21** sibi] ei AHGVCas (= vg) propter—uideretur *om.* H_1

ne deum inter omnia subiecisse uideretur. 28 *Cum autem subiecta illi fuerint omnia, tunc et ipse filius subiectus erit illi qui sibi subiecit omnia.* Hic quoque Arriani ita calumniantur, ut dicant quia post resurrectionem omnium et finem erit filius patri subiectus, ut minor scilicet maiori. quibus respondendum est impios illos, quia modo negant eum patri esse subiectum. subiectio uero non semper ad diminutionem honoris pertinet, sed etiam ad caritatis officium, maxime cum et spiritus prophetarum prophetis dicatur esse subiectus, ut non sit deus dissensionis, sed pacis, cum ipse dominus Ioseph ac Mariae scribatur fuisse subiectus. multi sane de hoc capitulo diuersa senserunt. nam quidam dicunt: sicut in suis esurientibus esurit uel cibatur, ita et in ecclesia sua, quae est corpus eius, ipse subicitur. alii aiunt quod ipsa humana natura quam induit, in gratiarum actione semper possit esse subiecta diuinitati, quia eam secum unum faciendo omnia ei subiecerit. multi etiam alia et diuersa dicunt, quae inserere et [e]numerare prolixum est. *Ut sit deus omnia in omnibus.* Tunc deus omnia in omnibus erit, cum euacuata morte et omni malitia uel errore destructo, solus regnabit in cunctis. 29 *Alioquin quid facient qui baptizantur pro mortuis? si omnino*

9 cf. 1 Cor xiv 32, 33 11 cf. Luc. ii 51 13 cf. Matth. xxv 35, 40 etc. 13 cf. Col. i 24; cf. Eph. v 24

1 ne—uideretur *om.* Cas uideatur BG 2 ⤻fuerint illi AVCas^{ed} (=vg) et *exp.* C *om.*VCas filius *om.* Sd subiectus erit illi] subiecitur ei (et S) ESMN subicit ei R subicietur ei C ille G* 3 ⤻subiecit sibi Sd hic] contra arrianus *add.* A *mg. tituli uicem* arriani ita] arrianitae SR 4 fidem B 5 maiore G* 6 impiis H_1 illos]+esse V qui H_2G corr. eum] cum SMN *eum G esset B 7 uero] enim ER est SM *om.* NC uere G 8 oneris B honores G* 9 cum et] eum ex B dicitur NC esse] si (*om.* MC) ipse H_2 10 ut] et H_2 deus] ibi H cum] et BHGV+ et Sd$^{ed\,cod}$ 11 atque B et Sd scribatur] *om.* H dicitur C scribitur G corr. Sd^{cod} multis E*SG* 12 capitolo V sicut] siquis G* 13 suis *om.* HG esuriit H_1 aesurit G pascitur Cas 14 ipsi G* subicietur C subiciatur(?) G corr. alii—subiecerit (17) *om.*V agunt SMNG* ipse G* 15 indiet MN actionem BH_1G* semper *om.* Cas posuit R debeat Cas 16 diuinitate H_1N quia eam] quaedam BG* quam eam H quodam G corr. quae iam Cas^{ed} quae eam Cas^{cod} unus BG ⤻ei omnia Cas 17 aliam H_1G* et A*m2 in ras.* quae]+hic V inserere et *om.* C -serere et e- *om.* MN 18 numerare B munerare G* 19 euacuat amorte ER 20 omnia H_1G* destructus G* regnauit H_1G regnat MC regnet N 21 baptigantur G*

mortui non resurgunt, ut quid et baptizantur pro illis? 'Quicumque baptizati sumus in Christo, in morte ipsius baptizati sumus': id est, ut iam quasi commortui cum illo simus. quid ergo prodest nos huic mundo mori, si hunc contemptum uoluptatum uita non sequetur aeterna? 30 [*Ut*] *quid et nos periclitamur omni hora?* Si nihil es[se]t in futuro, non[ne] eramus stulti, ut tantas tribulationes pro aliis pateremur? 31 *Cotidie morior.* Semper [sum] paratus ad mortem, et cotidie me expecto pro uestra gloria moriturum. *Per uestram gloriam.* 'Per' non semper significatio iuramenti est: nam si dicam: 'per puerum misi,' non statim per puerum iurasse recte putabor. *Quam habeo in domino.* Ego habeo mercedem laboris in uobis, etiam si uos proficere non uelitis. 32 *Si secundum hominem ad bestias pugnaui Ephesi.* Si nihil remunerationis a domino pro hoc certamine spero, quare pugnaui? [an] ut hominibus [forte] placerem? *Quid mihi prodest, si mortui non resurgunt?* Multa dicuntur in epistulis, quae in Actibus non tenentur, et multa in Actibus, quae in epistulis [non] scribuntur. per allegoriam autem bestiae possunt intellegi aduersariae potestates, sicut ait in psalmo: 'ne tradas bestiis animam confitentem tibi,' ad quas hic dicit se

1 *Rom. vi 3 4 cf. Col. ii 20 16 cf. Gal i 10 etc. 20 *Ps. lxxiii 19

1 praesurgunt G* surgunt G quicumque *om.* G* 2 christo] + iesu Cas mortem A* 3 cum mortui H(—SC) mortui S sumus R* 4 ergo] enim BG prode est G* nobis BSd contemptum uoluptatum] laborem Cas contemptu G corr. 5 uoluntatum H(—SC) uoluntatem S sequitur BHGCasSd^{ed} sequatur VSd^{cod} ut *add.* AH,G corr.,VCasSd (= vg) 6 ħora V* est BG erat Cas^{cod}* nonne Sd non *rell.* 7 eramus] + tam HCas tantas tribulationes] talia Cas alia V aliis] illis BHG 8 cot.] alit cot. MN sum *om.* BG 9 pro] per SMN,G corr. uestram gloriam H_1G per] propter BG*Cas^{ed} (= vg) 10 gloriam] + fratres Cas Sd^{cod} (= vg) non] nos G* sanctificatio N 11 nisi H(—R?) 12 recte *om.* VSd in] + christo iesu HCas (= vg) domino] + nostro HCas (= vg) + in christo iesu domino nostro G corr., christo Sd mercedem(m *alt. eras.*) G 13 laborem H_1 (*corr.* -um E,R corr.) in uobis *om.* Cas uos] uob A* uero R perficere BH_2 non uelitis] nolueritis H non ueletis V 14 nihil remun.] nil pro mun. B rem.] remunerationem G* 15 domino] deo BHGVCasSd certamine *om.* V 16 an *om.* BHGV forte *om.* ASd prode est G 18 contenentur R habentur Cas^{ed} 19 non *om.* B dicuntur Cas per] *praem.* aliter VCas allegoriae H_1 (*corr.* Em2,R) alegoriam G* autem] enim B *om.* V possunt intellegi] intelleguntur VCas 20 ait *om.* Cas 21 trades G besteas R*MN* besties G besteis V animas H_1 confitentes Em2 dicit (dicitur MN) se] intellegitur V

depugnasse. *Manducemus et bibamus: cras enim moriemur.* Increpat exemplo propheta[e] gulae deditos desperatione futurorum, cuius rei crimen negatur eis remitti quoad usque moriantur. 33 *Nolite seduci.* Ab his qui talia loquuntur. *Corrumpunt mores bonos colloquia mala.* Ne dicerent: "ergo tales nos iudicas, qui facile seducamur," 'non,' inquit, 'de uobis timeo, sed illorum tergiuersatione[s] formido.' sed quo modo mala conloquia bonos mores corrumpunt, ita e contrario bona conloquia malos mores. 34 *Sobrii estote.* Ostendit resurrectionem non credere eos qui se uoluptatibus tradiderunt. *Iusti et nolite peccare.* Ille iustus est qui non peccat. *Ignorantiam enim dei quidam habent.* Ignorant uirtutem dei qui eum putant suscitare non posse, potentiam eius ex sua inbecillitate censentes. *Ad reuerentiam uobis loquor.* Ut erubescatis uos his sermonibus tamquam adhuc paruulos erudiri. 35 *Sed dicet aliquis.* Ipse sibi e[x] contradicentium persona proponit. *Quo modo resurgent mortui? quali autem corpore ueniunt?* Multi solent proponere utrum debilia corpora, ut sunt defuncta, resurgant: quibus respondendum est in resurrectione non debilitatis uitium, sed integritatem reparari naturae. numquam enim tam debile est corpus quam cum fuerit in puluerem resolutum. qui ergo creditur totum reddere, cur ex parte

3 cf. *Esai. xxii 14 17 cf. Tert. *carn. resurr.* 57

1 pugnasse **H**,G corr. (*postea eras.*) depugnas G* moriamur SR **2** exemplo(exem *in ras.*) G propheta B prophetam V deditus MN disperationes G (s *alt. eras.*) **3** remitti] *om.* H_1 dimitti Cas quo] non ES **4** seducere ES ab] ad V loquuntur] agunt Cas dicunt Sd **5** ∽bonos (-us MN) mores H_2 constientia G* praua $Cas^{ed}Sd^{ed}$ **6** uos B* seducimur R* seducuntur H_2(*corr.* antur C) seducamur(e *et* u *pr. eras.*) G **7** sed (*pr.*)] + de BH(—E)GVCas tergiuersatione BGVCas conuersatione **H** **8** conloqua G e *om.* V **9** ∽redintegrant mores malos (corruptos V) conloquia bona VCas malus MN* mores] + edificant B sobrii estote (stote G)] euigilate **H** (= vg) euigilate sobrii estote Cas ostendit—tradiderunt *om.* **H** probat Cas **10** credere eos] credentes BG **11** iuste **H**(—EC) = vg **12** quidam] + dei V potentiam Cas **13** putant] + mortuos VCas potentiam eius] diuinitatem $VCas^{ed}$ diuinitatem eius Cas^{cod} inbecillitatem V **14** metientes Cas uos his] uobis BG uos talibus Cas **15** adhuc *om.* Cas paruulus MN erudire HGCas^{ed} dicit HGV$Cas^{cod}Sd^{cod}$ **16** ex contra] e contrario B **17** resurgunt BHGVCas (= vg) corpere G uenient Cas^{ed} **18** ut] ita ut Cas **19** resurgunt B resurrectionem Cas **20** dibilitatis V indebilitatis Cas^{ed} reparare H repari V **21** tam *om.* G fuerit—resolutum] latet in puluere Cas puluere H_2VCas **22** cur] cum H_1

reparare dubitetur? hoc est, [cur,] uerbi gratia, non reddat oculos, qui totum restituet corpus? 36 *Insipiens, tu quod seminas non uiuificatur, nisi prius moriatur.* Qui etiam naturalibus exemplis edoceri debueras, adhuc diuinis pro-
5 missionibus infidelis exsistis. 37 *Et quod seminas, non corpus quod futurum est, seminas, sed nudum granum* [*,ut puta tritici aut alicuius ceterorum*]. Sicut de grano resurgit fecundior cum granis [arista], ita et corruptibile corpus in gloriae resurget augmento. 38 *Deus autem illi dat corpus, sicut uoluit.* Sicut
10 ab initio disposuit, ut omnia semina, cum putruerint, in amplius reformentur. *Et uni cuique seminum proprium corpus.* Attende quia 'proprium' corpus dixerit, non alienum. 39 *Non omnis caro eadem caro, alia quidem hominis alia* [*autem*] *pecoris.* Cuius iussu in principio terra tanta et tam
15 diuersa corpora animata, quae non acceperat, dedit, quid mirum si eius iussu hominem restituat, quem accepit! *Alia caro uolucrum, alia autem piscium.* Similiter et de aquis intellege, quae tantam diuersitatem uolucrum et piscium ediderunt. 40 *Et corpora caelestia et corpora terrestria.* Qui
20 talia fecit corpora elementorum, cur non possit reparare exiguum corpus humanum? [*Sed*] *alia quidem caelestium*

14 cf. Gen. i 1, 24 17 cf. Gen. i 20, 21

1 separare B *om.*V dubitatur H_2 cur *om.* BG uerbi gratia *om.* Cas reddet B 2 restituit A*SH_2V restituat G* 3 seminas]+tu G* qui]+cum V 4 rebus Cas [a]edocere H(—C)G* debueris EMNG*V adhuc] ad hanc H(—C) diornis G* repromissionibus Cas 5 infideles G corr. incredulus Cas existit B existas H_2(—C) exhistis G* 6 nutum V ut—ceterorum *om.* A trittici MN triritici G* 7 ceterorum]+seminum RH_2 de]cum $Sd^{ed\ cod}$ ex Sd^{cod} surgit H_2Sd^{cod} resurget GSd$^{ed\ cod}$ secundior G 8 arista] *om.* B aristam G* ita *om.* Cas incorruptibile BGSd^{ed} corruptibili G* gloria H(—C) resurgit AH 9 augmentum H_1,G corr.,Cas augmentu V* ∽dat illi AHCasSd (=vg) uult Cas^{ed} sicut] prout H *om.* Sd^{ed} 10 pu(o M)trierint SMNG* conputruerint Sd^{cod} 11 reformenter A* et] ut Cas^{ed} 12 atende V* qui MN dixit Cas 13 omnes V alia quidem] sed alia AHCas (=vg)+caro Cas^{cod} hominum AHCas (=vg) 14 autem *om.* AHCas (=vg) pecorum AHCas (=vg) peccoris G iusso G* terra]circa B 15 aceperant(n *exp.*) G 16 si *om.* G* restituit MN 17 caro *om.* Cas^{cod} uolugrum(?) G* uolocrum V autem *om.* R 18 intellegi qui MN uolocrum V 19 dederunt SRC qui] *praem.* sed et H_1G* (*mg.*) 20 ∽corp. fec. G fecerit H possit reparare] reficiat Cas refacere BH(—C) reficere GV(Cas) ∽ex. co. hu. ref. H 21 sed] *om.* BG+et H_2 (*cf. u.* 19)

gloria, alia autem terrestrium: 41 *alia claritas solis, alia claritas lunae, et alia claritas stellarum.* Tota comparationis huius diuersitas [ad] hoc facit, ut credas unum genus reparare facile posse qui tanta fecit ex nihilo. *Stella enim a stella differt in claritate:* 42 *ita et resurrectio mortuorum.* Stellarum diuersitati iustorum differentiam conparauit, quos gradus uirtutum in gloria, non peccata, facient esse diuersos: nam peccatorum diuersitas in caelo non erit, sed in poena. *Seminatur in corruptione, surgit in incorruptione.* Ut nec febres iam nec cetera corruptibilitatis genera patiatur. 43 *Seminatur in ignobilitate.* Quid tam ignobile quam cadauer! *Surgit in gloria.* In gloria splendoris [ut sol]. *Seminatur in infirmitate.* Imbecillitatis humanae. *Surgit in uirtute.* In uirtute aeternitatis. 44 *Seminatur corpus animale.* Hic animal[e]est[corpus], quia non semper habet spiritum sanctum: tunc uero semper[per]manebit in sanctis. *Surgit corpus spiritale.* Quod possit ire obuiam Christo. 45 [*Sicut scriptum est:*] *Factus est primus homo Adam in animam uiuentem, nouissimus Adam in spiritum uiuificantem.* Notandum quod, cum duos Adam dicit, eiusdem naturae

17 cf. 1 Thess. iv 17

1 autem *om.* R alia (*tert.*)] *hinc deficit* S 2 et *om.* GVCas charitas G* stillarum G* tota] omnis Cas huius] huiu G* *om.* Cas 3 ad hoc] hoc B adhuc G fecit G ualet Sd genus] ienus V *om.* Cas ⤻fac. reddere Cas ⤻fac. reparare Sd 4 stilla G* a] ab H,G corr. *om.* G* ad V stelle E*MN stilla G* 5 aedifert G* ita] sic AHVCas (=vg) 6 di(e MN)uersitate EMN diuersitatem Cas differentia G diffirentiam V differentiae Cas comparat Cas gradus uirtutum] uirtutes Cas grados E*R* gratus V 7 ⤻non pecc. in gl. V* in gloria *om.* Cas facient esse] facientes sed G*V faciunt RH_2 9 corruptionem C surget ECas incorruptionem Cas febris BHG 10 corruptibilitatis genera *om.* Cas patiantur BR 11 contumelia Sd quam] ut $Sd^{ed\ cod}$ cadauer]+in gloria H_1 mortuum corpus Cas surget Cas gloria] gloriam CG* 12 in gloria] *om.* H in gloriam G*Cas ut sol *om.* BG ut] sicut Cas infirmitatem(?)G* 13 surget Cas uirtutem G *utroque loco* aeternitatis]+angelicae Cas 14 hic]+quidem Cas anim. (*alt.*)] animal BG est *om.* Cas corpus *om.* A qui H_2 15 ⤻habere potest Ambst (*cf. uol.* I, *p.* 53 *ss.*) habemus Cas semper *om.* H_2 permanebit B erit Cas 16 sanctis] nobis Cas surget AmbstCas spiritale]+si est corpus animale est et spiritale sicut (sic enim R) scriptum est HCas (=vg)+sicut scr. est B(*uide u.* 17)AmbstGV quid G* 17 christus adam *add.* A *mg.* 18 nouissimus]+autem H(—R) spiritu H(—C)V 19 not.] aliter not. H+est Ambst quid B eiusdem] eius adam H

utrumque demonstrat: quod contra Manichaeos et Apollinaristas facit, qui negant a dei uerbo perfectum hominem esse susceptum. [46 *Sed non prius quod spiritale est, sed quod animale: deinde quod spiritale.*] 47 *Primus homo de terra terrenus, secundus homo de caelo caelestis.* Caelestis dicitur, quia non naturae fragilis ritu, sed diuinae maiestatis nutu et conceptus est et enixus: nam usque adeo naturam [nostram] habuit ut secundus [Adam] dicatur et homo. 48 *Qualis terrenus, tales et terreni, et qualis caelestis, tales et caelestes.* Si ideo, ut heretici uolunt, nostri generis adsumptus homo non fuit, qui[a] caelestis dicitur, ergo nec isti naturae nostrae sunt, qui caelestes appellantur: si uero de his nemo dubitat, nec de illo est ambigendum. 49 *Igitur sicut portauimus imaginem [illius] terreni, portemus et imaginem [huius] caelestis.* Peccator imaginem Adae portat, iustus uero imaginem Christi. ergo sicut portauimus ueterem hominem ante baptismum, ita et post baptismum portemus nouum. 50 *Hoc autem dico, fratres, qu[on]ia[m] caro et sanguis regnum dei non possidebunt [, neque corruptio incorruptelam possidebit].* Frequenter scriptura carnem pro operibus nominat carnis, ut ibi: 'uos autem in carne non estis, sed in spiritu.' Aliter: Caro, sicut est, regnum dei non possidebit nisi inmortalitate uestita. 51 *Ecce*

2 cf. Apoc. xix 13 16 cf. Eph. iv 22, 24 etc. 20 Rom. viii 9

1 utrosque BAmbstHGVCas^{ed} *fort. recte* (*uid. uol.* I, *p.* 114) quo G ap[p]ollonaristas ER apolinaristas H_2 2 a *om.* H 3 sed (*pr.*)—spiritale (4) *om.* A quid B 4 animale (carnale Cas^{ed})] + est H(—E corr.)VCas quid B spiritale] + est RCas^{ed} spitale V primus] hic primus H hic primus—caelestis *bis* H(—R) 5 homo *om.* C 6 qui H_2 naturae fragilis] humanae fragilitatis BAmbstHGV ritus G diuinae(iu *in ras.*) G magestatis B magistatis V nauta E 7 contemptus BG* ⤻et enixus est R est *om.* H(—R, C corr.) et *om.* G* ad eum E*R*N nostram] *om.* BG* nostri Ambst 8 adam *om.* AHV dicitur ER et *om.* H_2 9 tales (*pr.*)] talis V et (*alt.*) *om.* H 10 ut] quod G heredici V 11 qui B AmbstH$_2$G lelestis G* ⤻nos. nat. B 12 quia MN apellantur V* uero] ergo B uere G 13 illo] illis B llo G* ambiguum R ambiguendum MN* ambiendum V 14 illius *om.* AHVCasSd (=vg) potemus G et]+in B huius *om.* AHVCas (=vg) 15 peccatur G ⤻ad. im. ER imag.] + huius caelestis G* adam Cas^{ed} imaginem *om.* VCas 16 baptismus G 17 ⤻nouum portare debemus V 18 quia ACas^{ed} non possidebunt] possidere non possunt AHCas (=vg) non possedebit V 19 neque—possidebit *om.* A incorruptalam(u *in ras.*) G possidebunt B 20 ⤻car. nom. Sd 21 sicut]+nunc Cas 22 uestita] uestra ER*G

mysterium dico. Obscuritatem significat mysterium nominando. *Omnes quidem resurgemus, [sed] non omnes inmutabimur.* Omnes homines resurgent, sed soli qui regnaturi sunt in gloria[m] mutabuntur. Siue: Ita omnes resurgemus qui in aduentu Christi mortui inueni[e]mur. non omnes inmutabuntur qui in corpore fuerint reperti, quia sancti soli beatitudinis gloriam consequentur. 52 *In momento, in ictu oculi.* Per ictum oculi nimiam breuitatem [uult] significare momenti, ut quanta sit dei potentia ex resurrectionis celeritate cognoscas. *In nouissima tuba: [canent enim et] mortui resurgent [incorrupti] et nos immutabimur.* Nouissimus aduentus intellegitur Christi: mortui autem uel peccatores intelligendi sunt, qui etiam uiuentes mortui esse dicuntur, ut ad poenam aut inmortales aut absque aliqua membrorum diminutione resurgant, uel certe simpliciter omnes mortuos resurgere dicit et solos sanctos cum his, qui uiui iusti inuenti fuerint, in gloriam inmutari. 53 *Oportet enim corruptibile hoc induere incorruptelam.* Necesse est fieri quod promissum est. *Et mortale hoc induere inmortalitatem.* Est quod induit et est similiter indumentum. 54 *Cum autem mortale hoc induerit inmortalitatem, tunc fiet sermo qui scriptus est: Absorta est mors in uictoria.* Ut euacuatis causis mortis per diuinam uictoriam

5 cf. 2 Cor. iii 18; cf. 1 Thess. iv 15, 16 6 cf. Hier. *epist.* 119, §§ 2 ss.; cf. 2 Cor. xii 2 13 cf. 1 Tim. v 6 16 cf. 2 Cor. iii 18

1 myst.] + uobis VCas (= vg) obscurum Cas ⤳nominando (non minando V) myst. BAmbstHGVCas 2 omnes—inmutabimur *om.* G resurgimus H(—C)V sed *add.* AHVCas^{ed}Sd (= vg) immutabuntur Cas^{cod} 3 omnes] + autem Ambst 4 in gl. mut. *bis* G gloria BG ⤳res. omn. H resurgimus BHV in adu. chr.] christo ueniente Cas in *om.* N 5 aduentum ERAmbst^{codd} inuenimur BH(—C)GV 6 fuerint] sint B AmbstH(sunt RC)G ⤳sol. sa. N 7 ictum] ictu G 8 uult *om.* B 9 resurr. celeritate] resurrectione Sd caeleritatem G 10 canent—et *om.* BG canent enim *om.* Ambst canent] canet HVCas (= vg) enim] + tuba CVCas resurgunt ERG incorrupti *add.* BAmbstHGVCas (= vg) 11 nons(n *alt. in ras.*) inmutabitur G* nouissimus] *praem.* nouissima tuba V 13 uiuentem G* esse] autem (*eras.*) es*se G inmortalitatis(-es M) H_2 14 alia qua H_1 alia MN diminutionem ER* 15 resurge V solus MNV* 16 qui uiui] quique (*corr.* quicumque C) H_2 17 enim *bis* B incorruptionem RAmbstCas 18 quid B deus promisit Sd mortalem G 19 inmortalitate MN quid B induet SH_2Cas similiter indumentum] quod induetur (induitur *ed.*) Cas 20 autem] + corruptum hoc induerit incorruptionem et VCas inmortalitate V 22 prae diuinam (diuiuam B) BG

ac si absorta non [ap]pareat. 55 *Ubi est, mors, stimulus tuus? [ubi est, mors, uictoria tua?]* Propheta ex persona iustorum loquitur insultantium morti. 56 *Stimulus autem mortis est peccatum.* Sagitta mortis peccatum per quod animae iugulantur. *Uirtus uero peccati [lex].* Dum fortius et maius fit per scientiam peccatum. 57 *Deo autem gratias, qui dedit nobis uictoriam per dominum nostrum Iesum Christum!* Uictoriam illius peccati in quo lex per carnem nostra uoluntate fuerat infirmata, quam Christus cruce et exemplo destruxit. 58 *Itaque, fratres mei, stabiles estote [et] inmobiles.* Nemo uos de gradu spei futurae ultra permoueat. *Abundantes in opere domini semper, scientes quod labor uester non est inanis in domino.* Reddita resurrectionis ratione, de qua haesitabant, hortatur eos in dei opere permanere, iam certos de retributione futura. 1 *Nam de collectis quae fient in sanctis, sicut ordinaui ecclesiae Galat[i]ae.* De sumptibus dicit qui per singulas ecclesias collecti Hierusolimam sanctis pauperibus mittebantur. *Ita et uos facite* 2 *per unam sabbati.* Una sabbati dominica dies est: sic enim in euangelio dicit[ur], dominum 'una sabbati' surrexisse. *Unus quisque uestrum aput se [ponat] recondens quod*

17 cf. Gal. ii 10 18 Apoc. i 10 19 Luc. xxiv 1

1 si] sibi BG pereat BAmbstEG pareat Ambst^{codd}V *recte* ubi] *praem.* in oseae propheta H uictoria tua HCas (=vg) 2 ubi est—tua *om.* A stimulus tuus HCas (=vg) 3 insultandum V aculeus Sd ⤻pecc. est AHVCasSd^{cod} (=vg) est] et G *om.* Sd$^{ed\ cod}$ 4 sagittae H_1 sagittam V stimulus uel sagitta Sd iugulentur B iuniulantur G 5 lex *om.* B et maius] *om.* VCas et uiolentius Sd magis H_1 sit SNSd 6 conscientiam Sd^{cod} + commissum Sd 7 ⤻ies. chr. dom. nost. Cas^{cod} 8 carnalem nostram uolun(p Cas)tatem BAmbstHGVCas infirmabatur Cas 9 quod V cruce] *om.* G + sua Cas et *om.* Ambst^{codd} ESN et exemplo *om.* Cas exemplum H_1 10 mei] + dilecti HVCas (=vg) et *add.* AAmbstHVCas (=vg) nemo—permoueat *om.* C de] + hoc VCas 11 ⤻ultra moueat spei V ⤻spei moueat ultra Cas futurae *om.* VCas ultra] uestra G in] + omni R corr. 12 dei MN quod labor uester *om.* V 13 ⤻rat. res. RCas hesitabam B esitabunt MN 14 permanere *om.* H_1 iam] etiam BG certus ENCGCas resurrectione A tribulatione BG retributiones V* 15 ⤻de coll. autem (*om.* ES) AHVCas (=vg) fiunt BAmbstHGVCas (=vg) sanctos AAmbstHGVCasSd$^{ed\ cod}$ (=vg) ordinauit G ecclesiis AHVCas (=vg) 16 galatae BG dicit] **(di *s.l.*) cit G singulas *om.* N 17 hier.] in hier. Sd sanctus G 19 sic enim] sicut BAmbstEH$_2$GV sic SR dicit BAmbst^{codd}G scriptum est V deum H(—E) resurrexisse AmbstH$_2$ 20 ponat *add.* AHVCas (=vg) reponat R

ei [*bene*] *placuerit*[,*ut non cum uenero, tunc collectae fiant*]. Ut paulatim reseruantes non una hora grauari se putent, ut hilares datores diligantur a deo. [3 *Cum autem fuero praesens, quoscumque probaueritis per epistulam, hos mittam perferre gratiam uestram Hierusalem.* 4 *quod si dignum fuerit ut ego eam,* 5 *mecum ibunt.*] [Per se clarum est quia utrumque in eorum arbitrio derelinquit, ut et quod dederint portetur et per quos direxerint ipsi eant.] 5 *Ueniam ad uos autem, cum Macedoniam pertransiero: nam Macedoniam pertransibo.* 6 *apud uos autem forsitan manebo, uel etiam hiemabo* [,*ut uos* 10 *me ducatis quocumque iero:* 7 *nolo enim uos nunc in transitu uidere: spero enim me aliquantum temporis mansurum aput uos, si dominus permiserit*]. Quia ita se agunt Macedones, ut non sit necesse mihi apud eos diutius demorari: aput uos autem necesse est ut maneam uel hiemem: multa enim sunt 15 quae corrigantur in uobis, sicut medicus ibi moram habet ubi plures aegrotant. 8 [*Per*]*manebo autem Ephesi usque ad pentecosten.* 9 *ostium enim mihi apertum est magnum et euidens, sed aduersarii multi.* Ideo ibi permanebo quia, cum mihi euidens datus sit aditus praedicandi, sunt plurimi qui 20 resistant. 10 *Si autem uenerit T*[*h*]*imotheus, uidete ut sine*

3 cf. 2 Cor. ix 7

1 bene *add.* AmbstBHGCas (=vg) ut—fiant *om.* A ut] et ES cun B uenere G collecta G **2** reponentes VCas hora] ura G* grauare MN putant H(—C) ut] quo V **3** diliguntʳ[ur] H_1 domino H_2 cum—ibunt *om.* A ∽praes. fu. HVCas (=vg) **4** quos HVCas (=vg) epistulas HVCas (=vg) perficere H_1 **5** hier.] in hier. HVCas (=vg) si dignum] signum V ut] + et Ambst^{cod} VCasD **6** per—eant Ambst *om. rell.* **8** ∽autem ad uos AAmbstHGVCas (=vg) **9** maced. (*pr.*)] macedonia V nam—pertr. *om.* H_2 **10** apud—hiemabo *om.* Ambst autem *om.* H remanebo G hi*em*abo G hiemauo V* ut—permiserit *om.* A ut] nisi Ambst nosi (*corr.* nisi) G uos *om.* N **11** [de]duxeritis Ambst deduxeritis G deducatis B corr.,HVCas (=vg) enim] autem Cas nunc] modo HVCas (=vg) **12** aliquanto Cas^{cod} manere HVCas (=vg) **13** quia (qui H_2) ita se] qui ait ase A aggunt G* habent Cas mac[h]edonis H(—C) **14** non *om.* H_2 mihi] mihihi G *om.*VCas remorari Ambst remanere Ambst^{codd} **16** corrigatur G in] a AmbstCas^{cod}* nobis Cas^{cod}* sicut] nam et Cas ubi B habet] facit R **17** ibi B permanebo AHVCas (=vg) uque G* **18** penticusten V enim] autem Ambst magnum *om.* S et *om.* SMN **19** uidens EV* sed] et AHVCas (=vg) ideo] id est BG quia] qua R **20** nata sit oportunitas Cas **21** resistunt BH recti sunt S thimotheus ANCas^{cod} uidere B ut (et ER*) sine timore] ne timorem (in timore C) H_2

timore sit apud uos: nam opus domini operatur, sicut et ego. 11 *ne quis illum spernat.* Sine tribulationis formidine uel etiam uestri contemptu[s]. *Deducite autem illum cum pace, ut ueniat ad me: expecto enim illum* [*cum fratribus*]. Nihil admittentes quod ad animi eius proficiat laesionem. [12 *De Apollo autem fratre notum uobis facio quia multum illum rogaui ut ueniret ad uos cum fratribus, et utique non fuit uoluntas eius ut nunc ueniret: ueniet autem cum oportunum fuerit.*] 13 *Uigilate* [, *state*] *in fide, uiriliter agite et confortamini:* 14 *omnia* [*enim*] *uestra cum caritate fiant.* Uigilate mentis oculis ad diaboli astutias praecauendas: state, quia stantibus difficile somnus obrepit: uiriliter agite; muliebris enim omnis inconstantia et uarietas iudicatur: confortamini. ut sit in uestra uirtute profectus, omnia non inanis gloriae causa, sed caritatis gratia facere festinate. [15 *Obsecro autem uos, fratres, nostis domum Stefanae et Fortunati et Achaici quoniam primitiae sunt Achaiae, et in ministerium sanctorum se ordinauerunt,* 16 *ut et uos subiecti sitis talibus et omni cooperanti et laboranti in*

12 cf. Verg. *Aen.* iv 569–70 14 cf. Phil. ii 3

1 ∽apud uos sit **H**(—S) ∽opus enim **AHVCas** (=vg) quia opus Ambst oper*atur G et *om.* E 2 ne quis] + ergo **H**(—SR)Cas (=vg) enim R formidinem V 3 uestri *om.* R contemptu B autem *bis* B cum] in BAmbst**HG**VCas (=vg) ueniat ad] ueniadat G 4 expectu G enim] *om.* S autem H_2 cum fratribus *om.* A cum *bis* G* amittentes V 5 animae **H** le(i MN)sionem *codd.* de—fuerit *om.* A 6 fratres BG notum—multum *om.* H_1 notum—quia *om.* H_2Cas^{ed} (=vg) significo uobis quia R corr.,VCas^{cod} ∽rogaui eum **H**Cas (=vg) ut ueniret] ut uenirent B uenire Ambst 7 utique] unicuique N eius *om.* Ambst^{codd}**H** (ei C)GVCas^{cod} (=vg) ut] et E 8 ueniet] ueniat G cum] + ei **H**Cas (=vg) oportunum] uacuum Cas (=vg) + ei*** V fuit ES 9 state *add.* AAmbst**H**Cas (=vg) ste V et *om.*V enim *om.* BAmbst**HG**VCas (=vg) 10 uester MN cum Ambst^{cod}GD in *rell.* (=vg) ad *om.* C zabuli B 11 adstutias G praecauentes C stabiles(-is E) H_2 somnu E* 12 obripit Ambst subripit **H** scsumbrumpit N* se subripit N obrepet G obrebit V agete G* mulieribus B mulieris Ambst^{codd}R* omnes G inconscientia R instantia H_2 13 iudicetur SR ut—profectus *in ras.* G 14 cause SM 15 obsecro—in uobis *om.* A obsegro V nosti G* domum] + LXX (=*num. capitul.*) H_2 16 et achaici *om.* HVCas (=vg) ∽sunt primitiae(-ia V) AmbstVCas (=vg) 17 ministerio H_1Cas^{ed} ministeriom V sanctorum] sanctis fratribus V ∽se ipsos ord. **H** ord. se ipsos VCas (=vg) 18 subditi **H**VCas (=vg) sitis] *om.* ES setis V talibus] eius modi VCas (=vg) omnia MN ope.anti **H**(—RC) conla-boranti **H** in uobis *om.* **H**VCas (=vg)

uobis.] 17 *Gaudeo autem in praesentia Stephanae et Fortunati et Achaici, quoniam id quod uobis de-erat ipsi adimpleuerunt.* Quia praesentes sunt aput uos et in illis magnum potestis habere profectum. Siue: Quia mihi uenerunt pro uobis ministrare officium caritatis. 18 *Refecerunt autem et meum spiritum et uestrum.* Meum spiritum caritate pro uobis, uestrum pro mea laetitia refecerunt. *Cognoscite ergo* [*qui*] *eius modi* [*sunt*]. Unde alibi ait: 'cognoscite eos qui ita ambulant ut habetis formam nos[tram].' hic 'cognoscite' honorate cognoscentes eorum studium uel laborem. [19 *Salutant uos ecclesiae Asiae.*] *Salutant uos in domino Aquila multum et Priscilla cum ea quae in domo eorum est ecclesia* [*, aput quos etiam hospitor*]. Domesticam congregationem fraternitatis ecclesiam nominauit. [20 *Salutant uos fratres omnes: salutate inuicem in osculo sancto.* 21 *salutatio mea manu Pauli.*] 22 *Si quis non amat dominum* [*nostrum*] *Iesum Christum, anathema sit.* Sicut illis qui eum amant redemptio uenturus est Christus, ita [et] qui eum non amant, anathematizabit, id est, ut illos abominetur et perdat. *Maranatha.* Magis Syrum est quam Hebraeum, tam[en] etsi [ex]

8 *Phil. iii 17 14 cf. 1 Petr. ii 17 etc. 18 cf. 1 Tim. ii 6 20 cf. Hier. *epist.* 26, 4

1 gaudia(*corr.* -io) G gaudebo Cas^{ed} sthephanę A stephani H_2 furtunati AAmbst^{cod}SMV 2 achaiae H(—C) id *om.* R* suppleuerunt AHVCas (=vg) adimpleuerunt G 3 et—profectum *om.* V in *om.* G magnam H_1 4 ∽min. pro uobis V 5 officio C corr. autem] enim AHVCas (=vg) et] ut MN 6 caritatem SRGV caritatis H_2 7 pro *om.* G meam laetitiam G laet.] + meum Ambst^{codd} efecerunt V qui *add.* AHVCas (=vg) 8 huius AmbstH_2Cas sunt *add.* AHVCas (=vg) unde] + et Ambst sicut Cas ait *om.* Cas qui—cognoscite (9) *om.* H_2 9 ita] tibi E ut] sicut RCas habeatis V nostram] hos B nos GV (=vg) cogn.] + pro VCas 10 studium uel *om.* Cas studium] + LXXII (*cf. p.* 228 *u.* 15) H_2 laborem] laborum ES + LXXII C 11 salutant(*pr.*)—asiae *om.* A achaiae M domino] + semper Cas^{ed} 12 ∽multum (+ multum ES) aq. AHVCas (=vg) prisca Cas (=vg) ea—est] domestica sua (*om.* H_2) AHVCas (=vg) 13 aput—hospitor *om.* AHCas^{cod*} (=vg) etiam] et V congrecationem V 14 salutant—pauli *om.* A 15 salutate] salute G 16 mea] + in R nostrum *om.* AH_2VCas (=vg) 17 ∽sit (fit S sic M) anath. BAmbstHGCas (=vg) anathama V sicut] quomodo Cas 18 et] *om.* BAmbstGVCas^{cod} + eos C corr. his Cas^{ed} 19 anathemazabit A* anathematizet B anathe(a V)mabit AmbstV anathemauit H(—C)G anathematizauit R corr. N corr.,C* anathema illis uenit Cas 20 magis] *praem.* maranatha V est *om.* EN tamen AR*H_2 et *om.* H_2V ex *om.* B

confinio utrarumque linguarum aliquit Hebraeum sonat et interpretatur 'dominus noster uenit.' 23 *Gratia domini* [*nostri*] [*Iesu*] *uobiscum.* Propri[a]e manus consueta suscriptio. 24 *Caritas mea cum omnibus uobis.* Ut, quo modo uos ego diligo, ita et [ipsi] in Christo [uos] inuicem diligatis. *In Christo Iesu.* Non secundum saeculi caritatem. *Amen.* Confirmatio est benedictionis hic sermo, sicut superius ipse demonstrat, 'quo modo' [inquiens] 'dicet "amen" super tuam benedictionem?'

EXPLICIT AD CORINTHIOS PRIMA

7 1 Cor. xiv 16

1 conf.] + est NC* utrumque G lingarum V sonet VHier. 2 interpetratur V noster *om.* H nostri *om.* AESVCas (= vg) 3 iesu] *om.* B AmbstG + christi Ambst^{codd}R$\dot{H}_2$VCas^{ed} propriae—suscriptio *om.* V proprie BR conscriptio HG 4 ut] sed Cas^{cod} ∽ego uos RSd ∽dil. ego Ambst^{cod} 5 et *om.*VCas ipsi *om.* BAmbstHGVCasSd in christo *om.* Sd uos *om.* BAmbstHGV alter(*om.*V)utrum VCas 6 ∽bened. est Cas est *om.* Sd 7 hic sermo] amen VCas ∽ipse sup. Cas demostrat V dicit Cas 8 inquiens] *om.* ACas inquies MN dicit AAmbst HGVCas dicitur MN tua benedictione G 9 EXPLICIT: AEPISTOLA: AD: CORINTHIOS (+PRIMA ES) BH$_1$ EXPLICIT AD CORINTHIOS PRIMA Ambst (*uide uol.* I, *p.* 57) *nil habent* MN Explicit aepistola pauli prima ad corinthios C Explicit epistola beati pauli apostoli ad Corinthios prima Cas

INCIPIT AD EOSDEM SECVNDA

[Quoniam in prima pro quorundam peccatis doctores eorum praecipue corripuerat, et multum fuerant contristati, nunc eos consolatur, suum eis proponens exemplum et docens non debere aegre ferre quod pro aliorum salute sunt correpti, cum ipse pro aliena salute periculis cottidie et morti subiace[a]t.]

1 *Paulus apostolus Christi Iesu.* Quaeritur cur in omnibus epistulis contra usum epistularum primo suum nomen ponat quam eorum ad quos litterae destinantur. sed hoc auctoritatis [est] apostolici ordinis, quia minoribus scribit, sicut etiam iudices saeculi solent ad eos quos regunt scripta dirigere. *Per uoluntatem dei.* Dei, non hominum uoluntate; simul ut ostendat non sine patris uoluntate se missum a Christo. *Et Timotheus frater, ecclesiae dei quae est Corinthi.* Non dixit: 'Paulus et Timotheus,' quia non ambo apostoli: ad Philip[p]enses uero, ubi non erat tanta auctoritas necessaria, 'serui' ambo ponuntur. *Cum sanctis omnibus qui sunt*

16 Phil. i 1

INCIPIT: ARGVMENTVM: AEPISTOLAE: SECVNDAE B INCIPIT AD EOSDEM CORINTHIOS SECVNDA (*om.* R) H_1 INCIPIT AD EOSDEM SCRIPTA DE PHILIPPIS MN Incipit aepistola pauli ad corinthios secunda C INCIPIT EIVSDEM SECVNDA SCRIPTA DE PHYLIPPIS uersus DCCC . LXX G Incipit argumentum ad corinthios Cas 1 quoniam—subiaceat *om.* AH *Marcioniticum argumentum subiciunt* H_2Cas *praem.* cuius haec principalis est causa Ambst *praem. Marcioniticum* GV *et hic etiam* haec epistulae ad corinthios secundae principalis est causa quoniam in prima] nam G dotores G* 2 corripit G et—et *om.* G 4 aegre ferre] aegre id ferre G haec referre V quod *om.* G ⤳sunt sal. AmbstV sunt—salute] suo exemplo quo G 5 ⤳cott. per. G et morti *om.* G subiacet B + contristatos quidem sed emendatos ostendit G EXPLICIT: ARGVMENTVM: INCIPIT: EPISTOLA: SECVNDA: AD: CORINTHIOS B 6 ⤳iesu christi SRH_2GCasSd (= vg) quaerit V cur] quom B *om.* G* 7 epistularum] scribendi Cas primum H(—SR) prius V ponit H_2 8 quam] et sic Cas litteras H(—E) distinatur SMN destinauit R destinat C auctoritas AmbstS 9 est *om.* BEN apostolici] + 11 *litt. eras.* G apostolicae et VCas qua Ambst^{cod} qui H_2 minoribus] + se Cas 10 saeculi *om.* Cas solint V* praecepta Cas 11 dei non] dei A* deus pro H id est non E deus (*corr.*) nostri G 12 ut ostendat] ostendit G ut ostenderet Cas et ostendit Sd ⤳uol. pat. Cas a christo *om.* Cas 14 qui H_2 non *om.* V 15 philipense(*ex* i)s AAmbst^{cod}EV(etc.) ⤳tanta auct. non erat B ⤳auct. non tantum erat Cas ⤳tanta erat V 16 ⤳ambo serui VCas

in uniuersa Achaia. Hic sancti possunt accipi sacerdotes, qui in prima [ponuntur] dominum inuocantes, et ad Philip[p]enses cum episcopis et diaconis. ideo autem postea nominantur, ne parum intellegentes eos praetermissos esse putarent, cum iam sint in ecclesia conprehensi [Achaia], cuius est metropolis Corinthus. 2 *Gratia uobis et pax a deo patre* [*nostro*] *et domino Iesu Christo.* [Solita apostoli salutatio]. [hinc iam] gratias agunt deo, gaudentes se ideo consolari ut ipsi alios consolentur. 3 *Benedictus deus et pater domini nostri Iesu Christi, pater misericordiarum.* Quia ex ipso est omnis misericordia. *Et deus totius consolationis.* Id est, perfectae consolationis, quia non est minus tribulatione solacium. 4 *Qui consolatur nos in omni pressura nostra.* Non [in] aliquibus, sed in omnibus. *Ut possimus et ipsi consolari eos qui sunt in omni angustia, per exhortationem qua exhortamur et ipsi a domino.* Propterea liberamur, ut et nos alios consolari et de tristitia liberare possimus. Aut: Ita formam nobis dat alios consolandi, et per exhortationem qu[i]a ipsi a deo consolamur, agnoscimus quod deus timentium se neminem derelinquat et multo magis

2 cf. 1 Cor. i 2 3 cf. *Phil. i 1

1 achaia] ecclesia S ⤳poss. sa. hic Cas sacerdotum G* 2 prima] primo H(—S) *om.* G* ponuntur *om.* AEV philipe. A 3 et *om.* Cas^{cod} diacones Ambst^{codd} Cas^{cod} diaconibus G*V nominatur G* posuit sacerdotes Cas 4 paruum H(—SR),G corr. putarent *om.* N 5 in ecclesia *bis* G achaiae H(—E) *om.* BAmbstV ⤳metr. est V est *om.* G 6 corinthiis B patre—christo *om.* Ambst patre] + nostro BH(—E)VCas (= vg) et] + a H_2 7 solita apostoli salutatio *om.* BAmbstH(—E)V(Cas) solicita G* apostoli *om.* E salutatione G hinc iam *om.* BAmbstSH_2VCas hinc] hic R iam *om.* H agant B agit Cas 8 ut] + et (*s.l.*) *eras.* G corr. ipsi *om.* Cas^{cod} consolantur E* 9 deus] + noster V et pater *om.* E 10 quia—misericordia *om.* G quia] id est E 11 cons. (*pr.*)] *add. hic* qui consolatur nos (*cf. u.* 12) AV id—consolationis *om.* G* consolationes A* 12 minus] *om.* H_2 minum G* tribulationi S tribulationis RH_2 solacia H_2 13 in omni (n omni *al. man. in ras.*) A omni *om.* Ambst tribulatione AHGVCas (= vg) non] *praem.* id est E *et quidem saepissime in hac epist.* in *om.* BAmbst^{cod}HV aliquid Ambst^{codd} 14 possemus V ⤳in omni pressura sunt AHGVCas (= vg) 15 quam MN* quae V exhortatur G ipse G* deo AAmbstHGVCas (= vg) + per exortationem qua exortamur H_2 16 liberamur *om.* G* nos] ipsi VCas consolare MN et—liberare *om.* V 17 possemus E aut ita] ac sic Cas ⤳dat nobis formam G ⤳nobis formam C ⤳dat nobis ESd et] ut Ambst *om.* G 18 qua] quia BR*G*Sd^{cod}Zm^{cod} qui MN* ipsi] si EZm^{cod} deo] + hortamur ut per exhortationem qua ipsi a deo qua ipsi a deo G agnoscemus E*m*1 agnoscamus E*m*2Ambst^{codd} 19 timentium se *om.* CasZm timendum G

in futuro remuneret[ur] quos etiam in praesenti non deserit. 5 *Quoniam sicut abundant passiones Christi in nobis.* Id est, pro nomine Christi. *Ita et per Christum abundat* [*etiam*] *consolatio nostra.* Ut [et] Petrus est de carcere liberatus et ipse Paulus uisione domini et uoce confirmatus in templo. 6 *Siue autem angustiam patimur, pro uestra exhortatione et salute.* Quia uos ad salutem hortamur. [Siue: Ut uobis exemplum tolerantiae praebeamus.] [*Siue exhortamur,*] *pro uestra exhortatione,* [*quae operatur in*] *sufferentiam earundem passionum, quas et nos patimur,* 7 *et spes nostra firma* [*est*] *pro uobis.* Ideo liberamur ut ipsa re confirmemini non pertimescere passiones. Siue: Ut uos hortemur patienter ferre illa quae et praesentem consolationem optinent et futuram. *Scientes quia, et si socii passionum estis, simul et resurrectionis eritis.* Haec est spes nostra firma pro uobis. 8 *Non enim uolumus ignorare* [*uos*], *fratres, de pressura nostra, quae facta est in Asia.* Narrat suas passiones ut illi se ad earum conparationem parua pati cognoscant, maxime cum illi talia patiantur, qui uice Christi fuerant destinati, sicut, si quis discipulus doleat suam iniuriam,

3 cf. Act. v 41 4 cf. Act. xii 11 5 cf. Act. xxiii 11

1 remuneret BAmbst **H**(—E)GVCasSd$^{ed\ cod}$ *fort. recte* ∽etiam quos Cas etiam in *om.* E 2 ∽chr. pass. E uobis G id est] passiones Cas 3 etiam BAmbstSd *om.* AHGVCasZm (=vg) 4 ∽petrus ut E* ut] sicut Cas et *add.* Ambst *recte* est *om.* Sd carce G et] ut Sd ipse *om.* ECas 5 paulos A* in uisione Sd et *om.* Sd confirmatur GSd^{codd} 6 angustiam patimur] tribulamur AHGVCasZm (=vg) qui H_2 7 ∽exhortamur ad sal. Cas siue ut—praebeamus *om.* B siue] uel E tolerantiae] letitiae E 8 praebeamus *hic ad sua redeunt* Ambst^{codd} siue exhortamur *om.* B siue—exhortatione *om.* E 9 quae operatur in *om.* B in *om.* EC corr. GCas tol[l]erantiam AH(—E)GCas tolerantia V (=vg) 10 et] ut C corr. Cas^{ed} est] *om.* AH(—EC)VCas^{cod} (= vg) sit ECGCas^{ed} nobis B ideo] propterea nos Cas 11 confirmamini EM*N* non] ne E + uos debere Cas tribulationes Cas 12 siue] uel E uos *om.* Cas exhortemur G ∽haec ferre Cas et *om.* GCas 13 obtent E habent Cas quoniam AH_1GVCas (=vg) *om.* MN* et si] sicut AHGVCas (=vg) 14 simul] sic AH(—ER)GVCas (=vg) *om.* R consolationis AH(—E consolationum) GVCas (=vg) eritis *post* sic *tr.* AH(—E)GVCas (=vg) 15 ∽pro uobis firma SR* ∽uos ign. ER uos *om.* BV 16 tribulatione AHGVCas (=vg) uestra B ∽suas narrat Cas ∽suas pass. narrat Sd 17 se *om.* H ad—conparationem *om.* Cas illarum ESd earondem (*corr.* earundem) G compassionem B pati] + se C 18 patiuntur H_2 sint perpessi Cas uice] uia MC ad uiam (d *s.l.*) N christo C corr. 19 discipulo R discipulum C corr. doleat] doceat R*H_2 + super E ∽ini. su. E

cum audierit magistrum maiora perpessum, consolatione accepta dolere desistit. *Quoniam supra modum onerati sumus supra uires* [*nostras*]. Grauati pondere passionum. *Ita ut taederet nos etiam uiuere.* Ita ut mori omni desiderio cuperemus. 9 *Sed ipsi* [*in*] *nobis* [*ipsis*] *responsum mortis habuimus, ut non simus fidentes in nobis.* Hoc est, in nostra prudentia uel cautela. *Sed in deo, qui suscitat mortuos.* Ipsa mors nos docuit omne humanum auxilium defecisse, [et] ab illo solo sperandum esse remedium, cui etiam mortuos suscitare possibile est. 10 *Qui de tantis periculis eripuit nos* [*et eruet*], *in quem* [*et*] *speramus quoniam* [*adhuc*] *et liberabit.* Scit se adhuc multa passurum, qui sperat se etiam liberandum. 11 *Adiuuantibus et*[*iam*] *uobis.* Nisi laborans [non] dicitur [ab alio] adiuuari. *In oratione pro nobis.* Multum ualet oratio totius ecclesiae, quae etiam Petrum de carcere liberauit. *Ut ex multorum facie*[*rum eius*], *quae in nobis est, donationis per multos gratiae referantur pro nobis.* Hoc habet sensus, ut ex multorum conuentu pro eo quod uobis donamur domino gratiae referantur.

14 cf. Iac. v 16; cf. Act. xii 5, 11

1 cum *om.* G* **2** dolore[m] H(—MC) desistit] re (*eras.*) desistit A desinit E desistet H_2 quia E onerati BSd grauati AHGVCas(=vg) **3** uires BSd uirtutem AHGVCas(=vg) nostras *om.* AHGVCasSd(=vg) **4** cedet (*corr.* tedent) B dederit MN* tederit N*m*2 te****deret G etiam *om.* E uiuire V ∽om. des. mori G omni desiderio *om.* Cas cuperimus E*S caeperimus MN **5** in *om.* B ipsis *add.* AVCas(=vg) **6** haec G nostra]+uel Cas **7** domino H_1 suscitauit E ∽doc. nos ESd nos *om.* G **8** omnem G et *om.* B ipso H_2 solo *om.* Sd **9** ∽poss. est mort. susc. E mortuos *om.* Sd **10** et eruet *add.* BSRN*(=vg) et eruit H_2Cas et qui et G **11** et *om.* AHGVCas (=vg) adhuc *om.* AEV ∽et adhuc RSd(=vg) et *om.*V liberabit] liberauit nos E eripiet AH(—E)GVCas(=vg)+nos Sd^{cod} ∽multa adhuc SR adhuc *om.*G(*hic*),Sd **12** qui] adhuc qui G se etiam *om.* E ∽etiam se G se *om.*V etiam *om.* Cas **13** etiam BSd et AH(—ER)GVCas (=vg) *om.* ER non *om.* B ab alio *om.* BCas iuuari E **14** in oratione pro nobis] per orationem pro nobis E orationibus uestris R in oratione V totius *om.* Sd **15** quae] quia B qui R*N etiam *om.* E ∽multarum ex E multorum] BR*G* multarum *rell.* (=vg)+personisER,N corr.,CCasSd(=vg)+personas MN* **16** facierum AHGVCasSd(=vg) facierunt N fecerunt N corr. eius *add.* AHGCas(=vg) quod Sd^{ed} uobis EMN est *om.* E* donationes MN* donatio V multas N ∽pro n. gr. ref. Sd **17** agantur AH(—ES)GVCasSd^{cod}(=vg) aguntur(+deo E)ES uobis $BH_2Cas^{cod\,corr.}$ hoc habet sensus] id est E hoc dicit sensus Sd ut *om.* G conuentus B **18** donantur E donati sumus Cas domino gratiae(as E) referantur *om.* SRMN referuntur G

Siue: Quia multis donati sumus, plures conuertentes per nos gratias agant pro nobis. 12 *Nam exultatio nostra haec est.* Ideo in ipsis passionibus gloriamur, quia conscientia nos minime reprehendit eo quod gloriae uel lucri causa docere uideamur. *Testimonium conscientiae nostrae.* 'Beati mundo corde, quia ipsi deum uidebunt.' *Quoniam in simplicitate et sinceritate dei.* Hoc est quo modo deus simplex est et sincerus. [*Et*] *non in sapientia carnali, sed in gratia dei conuersati sumus in* [*hoc*] *mundo.* Non subdole uel astute docentes, sicut [et] sapientia carnalis, quae mercede distrahitur, sed gratis, sicut a deo accepimus, praedicamus, uel dei solius causa docemus. *Abundantius autem ad uos.* A quibus nec uictum, qui nobis iure debebatur, accepimus. 13 *Non enim alia scribimus uobis.* Non confundor, quia etiam uos nostis certum esse quod dico. *Nam qu*[*a*]*e legistis et cognoscitis.* Quae legistis in epistula, cognoscitis in conscientia. *Spero autem quod usque in finem cognoscetis.* Certus sum me propositum non mutare. 14 *Sicut et cognouisti*[*s*] *nos ex parte.* Quia 'nondum est finis:' cum autem finis uenerit, ex integro cognoscetis. *Quia gloria uestra sumus, sicut et uos nostra.* Sic est gloria discipulis de bono

5 *Matth. v 8 18 cf. Matth. xxiv 6 etc.

1 siue] uel E quia] + in G simus G* conuertantes EG* conuertentur R 2 agunt EN*G pro nobis] *om.* E pro uobis H_2 gloria AHGVCasSd (= vg) gloriatio Sd^{cod} 3 ipsis] nostris Sd^{cod} quia] qua E qui N nos] nostra H_2Sd me Cas minime] + nos R,C corr.,Sd 4 comprehendit B quod] + non G lucri] crucis H(—E) uideatur G* 5 quoniam BHGV 6 quod AH(—S)GVCas (= vg) quo S dei] + non est E 7 hoc est *om.* E est (*alt.*) *om.* A* sinceris H(—E) non] et non BH(—E)GVCas (= vg) 8 gratia (gloria A*)] + *nonnulla erasa* V hoc *om.* AHGVCas (= vg) 9 subdolo E uel astute *om.* Cas dicentes R sicut] ut E et] *om.* BE est H,V *in ras.*,Cas 10 carnis C carnali* G quae] + a E mercedi C detra[h]itur EG detrahit H_2 11 accipimus G*V praedicamus *om.* E 12 autem *om.* E a *om.* H(—EC) ∽deb. nob. iu. G 13 debeamur S debatur G accipimus EMNG*V alias scribsimus E ∽uobis scribimus G 14 erubesco Cas qui H_2 etiam *om.* E scitis Cas 15 nam] quam AHGVCas (= vg) *fort. recte* que B cognouistis E legis V* legitis V 16 cognoscitis] *praem.* et S cognouistis E cognoscetis V autem] enim E quo MN usque(us *in ras.*) G 17 cognoscitis H(—EC)G*V me] *om.* H(—ES) meum E 18 et *om.* E cognouisti B cognoscitis H_2 ∽ex parte nos E ∽finis est E 19 autem *om.* E ∽uen. fin. Cas finis *om.* E uenerit] fuerit E ex] tunc ex Cas cognoscitis R*M*NV quia] quid (*corr.* quod) E corona Sd^{cod} uestra] + nos E 20 uos] + 4 *litt. eras.* G est gloria discipulis] gloriantur discipuli AESd

doctore, quo modo et magister in bonis discipulis gloriatur. *In die[m] domini nostri Iesu Christi.* Quando et ueri magistri et boni discipuli proba[bu]ntur. 15 *Et hac confidentia uolueram prius uenire ad uos.* Quia nihil aliut uestrum quaesiuimus quam salutem. *Ut secundam gratiam haberetis* [, 16 *et per uos transirem in Macedoniam, et iterum a Macedonia uenirem ad uos, et a uobis deduci in Iudaeam*]. Quia primam in primo meo habuistis aduentu. Siue: Ut secundam gratiam praesentiae meae post litteras haberetis. 17 *Cum hoc ergo cogitassem, numquit leui[t]ate usus sum?* Quia promissum non impleuerat, ne leuita[ti]s putaretur, excusat. *Aut quae cogito, secundum carnem cogito?* Secundum carnalem scilicet uoluntatem: carnale est enim [aliquem] nulla maiore causa exsistente non facere quod[quod] promisit. *Ut sit apud me 'est'* ['*est*'] *et 'non'* ['*non*']*?* Ideo non cogito secundum carnem, ut non mendax uel duplex inueniar. 18 *Fidelis autem deus.* Ita et nos, per quos ipse loquitur et qui eum imitamur, non sumus infideles. *Quia sermo noster, qui fit apud uos, non est in illo 'est' et 'non'* [*, sed 'est' in illo est*]. Nulla in illo est ambiguitas, nec nos uobis sumus aliquando mentiti. 19 *Dei enim filius*

1 magistro Sd quo modo] sicut G discentibus V *fort. recte* gloriatur] probabitur H_2 glorietur G 2 die AHGVCasSd (=vg) nostri *om.* VSd^{ed} quando] quia B quoniam H_2 ubi Cas ueri] boni B 3 probabuntur BH(—E)GVCasSd *fort. recte* haec V uolui AH(—E)VCas (=vg) 4 ∽uen. ad uos pr. H_2 quod E nihil] mihi B non G quesiui mihi B quaesiui E 5 quam] + ad S secundum BSRNSd^{cod}D gratia G* et—iudaeam *om.* A et per] pre (*corr.* per *m*2) G 6 transirem in mac.] mac. proficisci E transire H_2VCas$^{cod\ corr.}$ (=vg) in *om.* G 7 uenire EH$_2$VCas^{cod} (=vg) transire G* deduci] praemitti E quae S quam C corr. primum H(—E) priorem Sd 8 meo *om.* ECas aduentum SR*MN siue] uel E secundum SR*NSd^{cod} ∽gr. sec. E gratiam] gloriam B + habuistis G* 9 post] per R habeatis Sd$^{ed\ cod}$ ∽ergo hoc ER (=vg) autem E hoc G* ergo Cas^{cod} ergo haec Cas^{ed} 10 uoluissem AH(—E)GVCas (=vg) leuiate B 11 exhibuerat Cas leuitatis] leuitas A corr. (*sed cf. uol.* 1, *p.* 115) + hoc esse V(Cas) excusat] ex causa B 12 carnalem] carnem MN carnale (?) G* scilicet *om.* ECas 13 ∽enim est E aliquem *om.* BH(—E)GVCasSd maiora H(—SC) maiori N corr.,C *om.* Cas 14 quodquod] quod BHGVCasSd quia E promittas VCas promittitur Sd sic B si V est *om.* BHG,V*mg.*,Cas (=vg) 15 et *om.* V non *om.* BHG,V*mg.*, Cas (=vg) carne V 16 autem] est E *om.* S deus *om.* A* et *om.* E 17 qui] dum E imitamus G* 18 fit] fuit CCas^{ed} (=vg) apud] ad C uos] + sic et non Cas^{cod} 19 sed est in illo est *add.* BHCas^{ed} est (4°) *om.* E dubietas Cas 20 nos *om.* Cas deus G*

Iesus Christus, qui in uobis [*est, qui*] *per nos praedicatus est,* [*per me et Siluanum et Timotheum*] *non fuit 'est' et 'non.'* [Si in] Christo non fuit 'est' et 'non,' qua re, cum promisisset se ire ad centurionis puerum, non perrexit? sed adfuit spiritali gratia, qui non adfuit praesentia corporali. *Sed 'est' in illo fuit.* Hoc est inmutabilis ueritas, sicut illud Moysi: 'qui est misit me.' Ille enim uere est qui semper idem est. 20 *Quotquot enim promissiones dei* [*sunt*], *in illo 'est,' etiam per ipsum 'amen' deo ad gloriam per nos.* Omnis ueritas promissionis in Christo est, quae per nos ad dei gloriam praedicatur. 21 *Qui autem confirma*[*ui*]*t nos uobiscum Christus dominus.* Gratia et doctrina; et quia dixerat per nos, modo ostendit deum totum facere, qui in eis ista omnia est operatus. *Et qui unxit nos deus.* Spiritu sancto uel chrismate. 22 *Et qui signauit nos.* Illut signatur quod aliquid intrinsecus continet praetiosum. *Et dedit pignus spiritus in cordibus nostris.* Pro arra spiritus gratiam; omnis autem arra pro magnitudine pretii dari solet: quantum ergo pretium est, cuius tanta est arra! 23 *Ego*

3 cf. Matth. viii 7, 13 etc. 5 cf. 2 Cor. x 10 6 Exod. iii 14

1 iesus christus *om.* S est qui *om.* AHGCas (=vg) qui *om.* V est (*alt.*) *om.* V 2 per—timotheum *om.* AE fuit]+in ea (*corr.* eo) E+in illo Cas^{ed} et non *om.* E si—corporali *om.* H(—E) si in *om.* B 3 re *om.* V* cum] non G* ∽ire se E et se ire G 4 ad]a V puerum]+pro G fuit GV spiritalis B spiritalia G* 5 ∽corp. praes. Sd praesentia *om.* EG ∽fuit in illo est E 6 hoc]id E inmutabilitas ueritatis H_2 ueritas et immutabilitas Cas incommutabilis ueritas Sd sicut—moysi] ut est moysen dicit E sicut moyses dicit Cas illo H_2 7 ∽me misit E ∽est enim uere SCas 8 enim *om.* E promissionis SR*MN dei *om.* E sunt *add.* AHGVCas (=vg) est]id est uerum est et E etiam per ipsum]et in illo V etiam]ideo et AHGCas (=vg) per *om.* R*C* ipsum]+gratiarum actio E+conplete sunt Cas^{cod}+dicimus Cas^{ed} 9 per nos] nostram AHGCas (=vg) omnis—praedicatur *om.* SH_2 *et alia omnia dant* omni G* omnes V promissionum BVCas+patris Sd 10 quae]quia A a G*V ∽gl. d. Cas completur Cas impletur Cas^{cod}* 11 confirmat BHVCasSd (=vg) praedi (*eras.*) confirmauit G uobiscum]+sum S christus dominus] in christum A in christo H(—E)GVCas (=vg) gratia—et (12) *om.* VCas gratiae doctrinae RMN gratia]+dei G 12 ∽hoc totum ost. deum VCas 13 ista] ita H(—E) ita est S ∽omn. op. est ECas omn. operatur S est omn. op. RH_2V est op. G iuxit nos deum G* 14 carismate B nos]+a$\overline{p}$ id est E 15 continetur G et *om.* H_2 16 spiritus *om.* E arras SR*MNV spiritus] christi H(—ES)G christus S 17 ∽pret. mag. Cas ∽dari pret. V petii G* dare SRMG* consueuit V 18 quando S quanto R*MN* ergo *om.* E praemium VCas

autem testem deum inuoco. Reddit causam non impleti promissi: hoc est, non suae leuitati, sed illorum infirmitati adserit deputandum. *Et animam meam.* Cuius secreta solus agnoscit. *Quod parcens uobis non ueni* [*ultra*] *Corinthum.* Ne in uobis acrius uindicarem. 24 *Non quia dominamur fidei uestrae, sed cooperarii sumus uestrae gloriae.* Non quo ideo credideritis ut uobis dominemur, sicut in lege sacerdotes, et ideo uos terremus, sed omnia ad uestram facimus emendationem, ut et hic in conscientia [et] in perpetuo gaudeatis, ne ipsa libertate male usi ruatis in peius. *Nam fide statis.* Fide, non lege; id est, credendo Christo stare coepistis. 1 *Iudicaui autem hoc ipsum apud me, ne iterum uenirem in tristitiam ad uos.* Id est, cogitaui siue disposui, ne in tristitiam secundo uenirem, qui, cum primum credidistis, [apud uos] in gaudio fui. 2 *Si enim contristo ego uos, et quis est qui me laetificet?* Propter ea hoc facio, ut possim gaudere de uobis. *Nisi qui*[*s*] *contristatur ex me.* Si enim contristatur, intellegit se peccasse: sic [et] aeger, qui dolorem sentit, potest percipere sanitatem et ad medici laetitiam pertinere. 3 *Et hoc ipsum scripsi* [*uobis*].

3 cf. 1 Cor. xiv 25 etc. 14 cf. Rom. xv 32

1 deum] dominî B deo S in uoce B reddet E 2 promissio G hoc est *om.* E ho G* leuitatis BH(—E)G leuitate E 3 deputandum] deesse putadumdum (*corr.* putandum) G et] in AHGVCas (=vg) 4 ultra *add.* BH(—E)GCas (=vg) 5 uos Cas^{cod} acrius] uerbis B alius S agrius MN qui adhominamur S 6 adiutores AHGVCas (=vg) ∽gaudii uestri AHGVCas (=vg) quod HGV quia Cas 7 credidistis Cas domnemur G 8 terreamus Cas^{cod} ∽em. ues. fac. Cas faciemus E faciamus SM 9 et (*pr.*) *om.* ECG conscientia] praesentia H_2 et *om.* B in] im B ne] in SR + per C 10 ipsi B ipsam H(—E,R corr.)V libertate(-em V) male usi ruatis] libertatem male usurpetis B libertate male usi fruatis E libertatem ale usunt gratis S libertatem(m *exp.* R*m*2) alius (alios R corr.,C) gratis (trahatis H_2) RH_2 nam—coepistis *om.* M stetistis ASR*NVCas^{ed} (=vg) 11 est *om.* E christo *om.*V accepistis C statui AHGVCas (=vg) 12 autem *om.* E ipse BH_2VCas (=vg) ∽in trist. uen. AHGVCas (=vg) tristitia R*H_2VCas (=vg) 13 siue] uel ECas ne—uenirem *om.*V tristitia H(—R corr.) 14 cum primum (*om.* R)] primo cum BH_2 cum primo G primum quando V(Cas) apud uos *om.* BH(—E)V 15 ∽ego cont. BH(—E)VCas (=vg) et *om.* E 16 quis B contristat MN 17 si AESd qui BH(—E)GVCas contr.] + ex me qui enim contristatur (qui enim contristatur *eras.*) G intelleget MN sic et] sic AH(—E)G sicut EVCasSd^{cod} si Sd$^{ed\ cod}$ 18 dolorem] + adhuc VCas sensit R recipere VCas 19 pertinet H(—E) uobis *add.* BH(—E)VCas (=vg)

Modo enim ideo scribo uel ante scripsi, ut litteris emendati praesentem [me] gaudere faciatis. *Ut non, cum uenero, tristitiam super tristitiam habeam.* Tristitiam habeo, quia pecca[s]tis, quae magis augebitur, si uos non perfecte uidero emendasse. *De quibus oportuerat me gaudere.* De quibus semper gaudere debueram. Siue: De emendatione gratulari. *Confidens in omnibus uobis, quia meum gaudium omnium uestrum est.* Confidens uos intellegere quia tunc sit uerum gaudium uestrum, si ego gaudeam. Siue: Confido quod me taliter diligatis, ut meum gaudium uestrum esse ducatis. 4 *Nam ex multa pressura et angustia cordis scripsi uobis per multas lacrimas.* Primam epistulam, qu[i]a uos corripui: et [hinc] intellegendum quam fuerit de omnium salute sollicitus. *Non ut contristemini, sed ut sciatis quam* [*abundantius*] *habeam caritatem.* Non ideo commemoro ut iterum contristemini, sed ut sciatis me omnia de caritate fecisse. [*Abundantius*] *in uobis.* Ex maiore sollicitudine abundantiorem cognoscite caritatem. 5 *Si quis autem contristauit, non me contristauit.* Quia per illius peccatum etiam uos correpti amplius profecistis. Siue: Qui emendauit, non me penitus contristauit. *Sed ex parte.* Ex ea solum parte qua nocuit sibi[,dum illi necesse

1 enim *om.*V ideo] de E ut] uel H_2 emendetis R correcti Cas 2 ⤻gaud. me praes. G presente V me *om.* BR sentiatis G faceretis Cas 3 trist. (*alt.*)] + enim Cas habeam E peccatis BRCas^{ed} 4 ⤻non uos B 5 de (*alt.*) *om.* E 6 ⤻gadere (*add.* u G corr.) semper G siue] uel E + uel V gaudere Cas 7 *in A qui A* quoniam Cas 8 confide (*corr.* confido) G uos] omnes uos Cas^{cod} uos omnes Cas^{ed} sit] *om.* SR* habetis Cas 9 gaudium uestrum *om.* SR* congaudeam V gaudeo Cas siue] uel E 10 diligitis Sd dicatis BH_1M corr. N corr. C*GV 11 praesura E (*cf. uol.* I, *p.* 154) tribulatione *rell.* (= vg) 12 priorem Cas quia B quam SR* per quam H_2 13 hinc] *om.* B hic H(—E)GCas hunc V* quae E quod H_2 fuerat H_2 14 tristemini E contristimini V (*sic etiam, u.* 15) abundantius *om. hic* AHGVCas (= vg) ⤻car. hab. AH(—E)GV (= vg) car. abund. hab. Cas habeam] habeo AH_1GVCas^{cod} (= vg) 16 me] + quoniam G ⤻de car. om. G fecissem G abundantius *add. hic* AHGV (= vg) 17 maioris E maiori V sollicitudinem V cognosce(i)tis H_2 18 autem *om.* E non me] nonne S*NCas^{ed} 19 illos (pro illo C) peccato H_2 illius peccati G etiam *om.* ER nos B corrupti E proficitis E proficitis Cas 20 qui] et qui RH_2G quia VCas me *om.* Cas peremptus B per omnia Cas ex parte] *om.* H_2 ex perte G 21 sola H(—E)GSd solo (*corr.* solam *et postea* sola) V quia SR ⤻sibi nocuit Sd sibu[a]e MN dum—paenitere *om.* BH(—E)VCas

est paenitere]. *Ut non onerem omnes uos.* Ideo scribo eum recipi, ut non oneremini, si per uestram duritiam desperauerit de salute. 6 *Sufficit ei qui eius modi est, obiurgatio haec quae fit a pluribus.* Non de illo solo dicit qui paternum polluit thorum, sed de omni peccante: nam multos illic peccasse epistula prima demonstrat. 7 *Ita ut e contrario magis donetis et consolemini.* Ut contra obiurgationem donetis ueniam et consolemini uerbis prophet[i]ae dicentis: 'nolo mortem peccatoris[, tantum ut conuertatur et uiuat'], et: 'iniquus quacumque die fuerit conuersus, non memorabuntur peccata eius.' *Ne forte maiore tristitia absorbeatur qui eius modi est.* Ne forte per desperationem indulgentiae absorbeatur gurgite uitiorum, et a diabolo persuasus ad infidelitatis et blasphemiae maiora praecipitia deducatur. 8 *Propter quod obsecro uos ut confirmetis in illum caritatem.* Qua perfectam se agnoscat ueniam consecutum. 9 *Ad hoc enim [et hoc] scripsi, ut cognoscam experimentum uestrum, si in omnibus oboedientes estis.* Ut uideam si, quo mod[o ob]audistis in [uindicando, ita obau-

4 cf. 1 Cor. v 1 8 *Ezech. xxxiii 11 9 cf. *Ezech. xxxiii 12, 16

1 honorem H(—C)G* ⤿uos omnes V uos *om.* Sd^{ed} ideo(id *in ras.*) G scribo]+uobis Sd eum *om.* V 2 non oneremini] honoremini B non honoremini H(—C) non honorem G* (honerem G) non onerem V non uos grauet Cas si] nisi H(—C)V 3 de salute *om.* Cas subiecit E ei BSd illi AHGVCas(=vg) huius Cas ⤿haec obi. E haec] ista S haec(h *in ras.*) G 4 plurimis E proluribus V* ⤿solum de illo Cas quia V paternam H_2 paternon G* patris Sd 5 thorum] *om.* MN uxorem C de *om.* MN peccanti MNV ⤿pecc. ill. H_2 ibidem V 6 docet Cas e *om.* VCas contra H_2VCas 7 consolationem E consolamini G ut—obiurgationem *om.* Cas obiurgatione V 8 prophetae dicentis] profeticis E prophetae] profetiae BG dicentis *om.* Cas peccatorum E 9 tantum—uiuat *add.* BH(—E)G tantum ut conuertatur *add.* Cas tamen H_2+magis C et (*alt.*) *om.* H(—E) iniquus *tr. post* fuerit Cas 10 ⤿fu. die V ⤿conu. fu. H_2GCas conmemorabuntur G 11 abundantiori BH(-e EG*Sd$^{ed\ cod}$)GVCasSd(=vg) 12 forte *om.* Cas dispensationem G* obsorbeatur E surgite E profundo Cas 13 et] uel VCas a *om.* ER* absortus VCas blasphemia E blasphe (*sic*) V 14 maiora] maiore M*N* *om.* Cas delabatur Cas^{cod}* 15 confirmites V quia H(—E)quo V perfectum G ⤿cognoscat se BH recognoscat E cognoscat RG 16 consecutam H(—EC) ad hoc BSd ideo AHGVCas(=vg) enim] autem H_2 et—si *om.* G* et *om.* ASRCasSd hoc *om.* AHGVCasSd(=vg) 17 si] an AHGVCas(=vg) obaudientis V sitis AERGVCas(=vg) 18 si* G quo modo]+deo Sd quomodaudistis(d *corr.* b) B obaud.] aud. H(—E) uindicando—in *om.* B uindicando] excommunicando Cas ita] sic Cas

diatis in] indulgendo: oboedientia enim illa perfecta et uera est quae in nullo contemnit. 10 [*Si*] *cui autem aliquid donastis, et ego: nam et ego quae donaui.* Si cui iam forte donastis, et ego: sicut uobiscum uindicaui, ita et dono uobiscum. quod autem ego dono, non in mea persona, sed Christi, qui dixit: 'quae donaueritis in terra, erunt soluta et in caelo.' [*Si quid donaui,*] *propter uos.* Ne uos grauemini uel contristemini. *In facie Christi.* Quia uice fungimur Christi. 11 *Ut non circumueniamur a Satana[n]: nec enim uersutias eius ignoramus.* Similiter enim circumuenit per nimiam duritiam, ut peccatores pereant desperando, quo modo in nimia remissione minime corrigendo. unde Solomon ait: 'non declines dextra[m] neque [in] sinistra[m].' quamuis ergo tota epistula contra Nouatum sit, tamen hic euidentissime ostenditur a diabolo circumuentus paenitentiam denegare, cuius ista uersutia est ut sub specie iustitiae fallat incautos. 12 *Cum uenissem autem Troadem propter euuangelium Christi et ostium.* Aditus uel oportunitas

6 *Matth. xviii 18 12 *Prou. iv 27

1 in *om.* Sd inducendo B recipiendo Cas oboed. (a *s. alt.* o) A abaudientia G enim illa *om.* E ∽uera et perfecta E et *om.* H(—E) 2 nulla R contemnitur RG si *om.* AHGVCas (=vg) donatis SR*MNG* (=vg) 3 et ego (*pr.*) *om.* SR* quod AHGVCas (=vg) si—ego *om.* E donatis G et ego *om.* V 4 ita *om.* G* ∽uob. dono Cas quod—dono] nam et ego quod donaui E 5 ego *om.* R donaui Cas sed] + in ERG qui dixit] dicentis V 6 quaecumque E*GSd^{codd} quicumque E corr. qui S quodcunque Sd^{ed} donaueritis BSR* solueretis V solueritis *rell.* super terram Sd ∽in cael. sol. V et *om.* SV caelis GSd^{ed} si quid donaui *om.* BR* quid] quod(uod corr. *in ras.*) G 7 per E uel contristemini *om.* Cas 8 persona AHGVCasSd (=vg) qui G* uice fungimur] personam gerimus VCas funguntur E fugim G* circumueniamini R 9 satanan AR*MG nec BESd non AH(—E)GVCas (=vg) enim *om.* E uersutias BESd^{codd} cogitationes *rell.* (=vg) eius *om.* E ∽ign. cog. eius AHGVCas (=vg) 10 sim.] *praem.* idem E enim *om.* E minimam B seueritatem Cas ∽pecc. ut B ut *om.* R animae Cas 11 in] et V minime] *om.* SR non Cas 12 ut de G* ne R decl.] + in E + ad H_2GCas dextra B dexteram HGCas dextera V 13 in] *om.* BSRV ad H_2GCas^{codd} sinistra BV quamquam BH(—E)G ergo *om.* Cas totam SR*N*C* epistulam SN*C* nauatum E*S noctum R* nouacianum C nouatianos Cas 14 circumuentos B,R corr. circumuentis C* circumuentu G* circumuenti Cas 15 ista—ut] haec (hae Cas) sunt uersutiae et(eius ut Cas)VCas sub—iustitiae] per inmoderata bona Cas 16 iustiae G* troad(+ a E)e HGVSd^{codd} 17 et *om.* E aditus—praedicandi *om.* H(—E) adiutus G

praedicandi. *Mihi apertum esset in domino,* 13 *non habui requiem spiritui meo, eo quod non inuenerim Titum fratrem meum.* Modo illis uult probare quanto amplius eos diligat, quorum causa tantum sollicitus est, ut cum illi essent omnia prosperata, nullam requiem habuerit, quia Titum, quem ad eos uidendos miserat, non inuenit, timens scilicet ne minime correxissent, quia nondum ei renuntiauerat Titus. *Sed uale dicens eis.* Cito inde egressus sum, quamuis occasionem habuerim praedicandi. *Profectus sum in Macedoniam.* Per quam a uobis Titus erat utique rediturus: uicinior est enim Macedoniae Ac[h]aia quam Troad[a]e: denique, dum ibi esset, dicit Titum postea aduenisse. 14 *Deo autem gratias, qui semper triumphat nos in Christo.* Triumphare nos facit per Christum. Siue: In nobis ipse triumphat. *Et odorem notitiae suae manifestat per nos in omni loco.* Odor notitiae dei per doctrinam manifestatur et signa: odor autem ideo dicitur quia sentitur potius quam uidetur, et quia primo credentes modicum aliquit tamquam [per] odorem sentire ualebant. 15 *Quia Christi bonus odor sumus deo in hi[i]s qui salui fiunt, et in hi[i]s qui pereunt.* Quidam ita dicunt: "noster labor deo

12 cf. 2 Cor. vii 6

1 praedicanti Cas^{ed} est EG **2** spiritu ER eo *om.*V inueni* R inuenirem MNCas tum A* **3** illos B ⤻probare uult RH_2 praebere E quando SR* ⤻eos amp. R dilexerat H_2 **4** tantum] tunc E tanto SR* ⤻essent illi E **5** prospera H_2CasSd nullam] + tamen V habuerat SR* quia] quod E qui Sd$^{ed\ cod}$ **6** uidendos *om.* H_2 scilicet] iam E **7** ei *om.* ESd^{codd} renun.] nuntiauerat H_2 + eis E **8** dicens ESdD faciens *rell.* (= vg) eis *om.*V egressus sum] egressum G* exii Cas **9** habui E **10** quem V ⤻erat titus red. a uobis V uerbis B utique *om.* V redditurus E*N ⤻enim est H(—E)G enim *om.* ECas **11** ⤻achaiae macedonia Cas macedonia est E*m*2 machedoniam S macedonia RC,G corr. acaiça (ç *exp.*) B ad achaiam H_2 achaie G quam troadae *om.* Cas troade ABSRGV troadę EC troiade MN troadi Sd denique *om.* E dum] cum BRH_2 *om.* S ubi S **12** dici SR* uenisse H(—E) autem *om.* E **13** christo] + iesu H(—E)GCas (= vg) ⤻fac. nos H_1G facit] + de tribulationibus Sd per] in BH(—E)G **14** christo RH_2,G corr. siue] uel E nos Cas ipse] ipsis se G **15** per (*pr.*)] pro MN ustitiae B **16** ⤻et sign. man. Cas ideo *om.* H(—E) dicitur *om.* Cas **17** et *om.* Cas^{cod} **18** modicum] modo quom B *tr.post* tamquam E quasi Cas per *om.* BCas ualebant E,M corr.,GV audebant R poterant Cas uolebant *rell.* **19** christus V boni G hiis B *utrobique* **20** ita *om.* E noster] nostrum E* nostrae S is (hi N) sunt MN + autem SR ⤻semper deo G

semper est gratus, quia omnibus praedicamus, seu uelint credere illi seu nolint." sed hic proprie de illis dicit qui uel sanabantur per ipsos, uel in quibus uindicta fiebat. bonus ergo odor in utrisque, quia iustus. 16 [*Quibusdam* [*quidem*] *odor mortis in mortem,*] *quibusdam quidem odor uitae in uitam:* *et ad haec quis* [*est*] *tam idoneus?* Et [ad] haec facienda quis potest tam idoneus esse quam nos, qui ad hoc sumus electi? 17 *Non enim sumus sicut plurimi, adulterantes uerbum dei, sed ex sinceritate.* Pseudo-apostolos tangit, humanum sensum diuinae praedicationi miscentes, unde [et] Isaias ait: 'caupones tui miscent uino aquam'; id est, mer[a]e doctrinae adulationis mollia uerba, quibus homines [qui] non tam inebriati ferueant quam delectati tepescant. [*Sed*] *sicut ex deo coram ipso in Christo loquimur.* Sicut ex deo processit doctrina, quam scimus nos ipso praesente in persona dicere Christi, id est, sicut ipse praedicauit. 1 *Incipimus iterum nosmet ipsos commendare?* Non ut commendemus nos uobis ista dicendo, laudare nos uolumus, sed haec, ne ab aliis seducamini, cogimur memorare. *Aut numquid indigemus, sicut quidam,*

10 *Esai. i 22 15 cf. 2 Cor. ii 10

1 est *om.* H_2 gradus V seu] si R uellent H(—E) uellint EG*V 2 credere illi] credere EH_2 credere ille S ille (*corr.* illi) credere R nollent H(—E)G corr. nollint EG* hillis A* his BH(—E)GV dicitur E ∽uel qui E 3 san.]+ab ipsis SR,G corr. +ab illis H_2 fiebant SR*G 4 ergo *om.* E odor *om.* H_2 iustus] intus E+utique S quibusdam—mortem] *om.* B, *tr.post* uitam E quibusdam E aliis *rell.* (=vg) quidem *add.* AH(—E)GVCas (=vg) 5 quibusdam quidem] aliis autem AH(—E)GVCas (=vg) quibusdam E 6 et (*pr.*) *om.* E est *om.* AH GVCasSd (=vg) tam *om.* Sd et (*alt.*) *om.* HG ad *om.* A qui potens MN 7 nos *om.* V ho G* 8 sicut] sunt E plurimis G* 9 -olus SG* taxat Cas 10 praedicatione SR*N*G et *om.* AHGV conpones E 11 ∽uino aq. misc. B misc. aq. uino Sd miscunt V est merae] mittere E mere BS mero H_2 12 adulterationis H_2 mollia *om.* Cas qui *add.* BH(—E) inebrietati MN ebrietate Cas 13 fuerint B fuerant H(—E) feruant G delectatione Cas sed *add.* AVCas^{cod} (=vg) 14 coram ipso *om.* NC* coram *om.* M ipso] deo AH_1MGV (=vg) sicut] *om.* E si Sd$^{ed\ cod}$ praecessit ECas^{ed} 15 quam] et quam V discimus B nos *om.* ESd loquitur Sd^{ed} loquimur Sd^{codd} 16 nos Sd$^{ed\ cod}$ 17 commendamus MN commendemur VCas nos]+spiritum G *s.l.*, *om.* V docendo Sd 18 laudari C haec *tr. post* memorare Cas 19 commemorare E,R corr. memorari S,N corr. egemus ARCGCas (=vg) [a]egimus SMNV

commendaticias epistulas ad uos aut a uobis [*aliquas commendaticias*]? Quos non commendat gratia uirtutum, illos digne commendant epistulae amicorum. 2 *Epistula nostra uos estis.* Per uestram fidem omnibus commendamur, sicut alibi dicit: 'signaculum apostolatus mei uos estis.' *Scripta in cordibus nostris.* In conscientiis nostris e[s]t uos nobis praedicantibus credidisse. Siue: In corde nostro est praedicatio, per quam epistula [nostra] estis effecti. *Quae* [*cogno*]*scitur et* [*quae*] *legitur ab omnibus hominibus,* 3 *manifestati*[*o*] *quoniam estis epistula Christi ministrata a nobis.* Omnibus manifestum est Christo uos per nostram credidisse doctrinam, confirmante per uirtutem spiritu sancto. Siue: Hinc uere cognoscimini Christi esse, quod et spiritum accepistis. *Inscripta, non atramento, sed spiritu* [*sancto*] *dei uiui.* Hoc est, spiritu sancto praeparata. *Non in tabulis lapideis, sed in tabulis cordis carnalibus.* Hinc iam differentiam inducit legis et gratiae. Iudaei in dura materia legem acceperunt significante [et] duritia[m] mentis eorum, sicut et uelamen faciei Moysi cordis

2 cf. 1 Cor. xii 30 5 1 Cor. ix 2 13 cf. Act. xix 2
16 cf. Rom. vi 14 18 cf. 2 Cor. iii 13, 15

1 -ias -las BESd^{codd} -iis (commendatiis V) -lis *rell.* (=vg) a] ex AHGVCas (=vg) aliquas commendaticias *om.* AHGVCas (=vg) commendaticias *scripsi* commendaticius B 3 commendat SR*N litterae VCas nostra] nam N 4 nostram B fidem] *om.* H_2 conuersationem C commendamus SRMN quod in prima dixerat V sicut in prima dicit (dixit *cod.*) Cas dicit] ait B *om.* Sd 5 sign.] nam sign. Sd estis] + epistula commendaticia Cas scripta in] inscripta Sd 6 uestris (*pr.*) S,R corr.,M est] et B nos uobis B,(uobis *ex* uos)N uos uobis S 7 siue] uel E est *om.* E 8 nostra *om.* AE facti E scitur AH(—E)GVCas (=vg) quae *om.* AH(—E)GCas (=vg) 9 elegitur E agnoscitur V manifestatio B manifestatur E manifeste R corr.,MN quam S ⤻epist. estis AH(—E)GVCas (=vg) 10 ministra A* manifestatum MC 11 ⤻uos christo Cas uos *om.* EG cred.] + siue in cor (*eras.*) G confirmantem G 12 per *om.* E uirtutes H(—E)Cas uirtute V sancti G corr. (?) uel E si S hinc] in hoc G ⤻uere hinc H ⤻cogn. uere Cas^{cod} uere *om.* EV cognoscemini RNGCas^{ed} 13 esse] est B *om.* G* et] eius BH(—E)VCas spiritu V in] et AH(*om.* S)GVCas (=vg) 14 atromento E sed] + in E sancto *om.* AHGVCas (=vg) dei] p dei B id E spiritum G* 15 parata G* tabulis (*pr.*)] talibus G* ⤻carn. cord. Cas^{cod}* 16 hic SRFG iam *om.* E differentia N corr., C inducit *om.* H_2 gratia SR* 17 durati G* martyria E acciperunt AER*M et *add.* B 18 duritia BSR*GV mentis *om.* Cas et *om.* HGCas fatie B facie S in facie C *om.* Cas

eorum uelamen ignorantiae portendebat: nos uero, quamuis legem Christi scriptam in euangeliis habeamus, tamen in primis non quasi absentes tabulis scriptis, sed praesentes per auditum domini uerba corde suscepimus: eua[n]gelia uero postmodum scripta sunt ad memoriam posterorum. si ergo inexcusabiles sunt qui legem in lapidibus acceperunt, quanto magis nos qui uerba Christi suscepimus, si peccemus, sicut [et] ad Hebraeos scribitur: 'si enim illi non effugerunt super terram loquente[m] sibi,' et cetera! 4 *Fiduciam* [*autem*] *talem habemus ad dominum per Christum.* Qu[i]a nouimus uos per nos credidisse, uel qu[i]a [nos] non humana epistula, sed gratia diuina commendat. 5 *Non quod sufficientes simus cogitare aliquit a nobis quasi ex nobis.* Uult ostendere nihil se sua prudentia facere uel uirtute, quia pauci homines rustici numquam sine dei gratia totum mundum saluare potuissent. *Sed sufficientia nostra ex deo est.* Ideo hoc praemisit quia dicturus erat tanto maius se quam Moysen ministerium suscepisse, quanto maius est nouum testamentum a lege scilicet, ut eos a falsis apostolis sibi detrahentibus reuocaret. 6 *Qui et suffi-*

8 *Hebr. xii 25

1 ignorantiae *om.* Cas protendebat EGV portendebant SR*MN ostendebat Cas 2 christi *om.* Cas^{cod} scriptam *om.* E in euangeliis *om.* Cas tantum G in primis] primo Cas 3 absentem G* sed praesentes *om.* V praesentis SR* ∽dom. uer. per aud. V per auditum *om.* Cas 4 auditum domini] auditis B corde] corde(e *in ras.*) V + nostro Cas suscipimus Cas euagelia B 5 ∽ob (propter Cas) memoria(-am Cas) scr. sunt VCas posteriorum EG*Cas^{cod} post eorum SV* ergo] + illi VCas 6 fuerunt Cas qui extrinsecus legem habebant Cas 7 nos *om.* E uerba] + ex ore VCas susc.] *praem.* in corde Cas sicut] ut E 8 et *om.* BHGV dicitur E 9 loquente B sibi] illis E *om.* V cetera] reliqua E autem *om.* BE 10 ∽per chr. ad deum AHGCas (= vg) dominum] deum V qua] quia BH(—E)GSd quod E + non H_2 scimus Cas 11 qua V quia *rell.* nos *om.* B non *om.* SV* dei gratia Cas 12 sumus A*ESV 13 quasi ex nobis *om.* EG* uult ostendere] ut ostenderet R uult ergo ostendere Cas ∽se nihil RH_2G se *om.* S sua prudentia facere *bis* G* 14 quia] quod E cum utique CasZm homines rustici *om.* Cas rusticani H(—E),G(rusti**cani) 15 gratiam SR*G uniuersum Zm 16 hoc] autem E permisit H_2 17 tantum G* magis H(—C)GZm^{codd} quae E mysterium EG 18 quantum MNGV* magis SRM* a lege] legis B scilicet] iam E *om.* CasZm eos] *praem.* eis B 19 sibi] siue G corr. quia S quae MN et *om.* E sufficientes NC idoneos (ideos A*) ABERGCas (= vg) sufficiente S sufficientibus MN* idoneus V

cientes nos fecit ministros noui testamenti. Cum ad hoc implendum idonei non essemus. *Non littera*[*e*], *sed spiritu*[*s*]. Non litterae legis, sed spiritui gratiae ministrantes. *Littera enim occidit, spiritus autem uiuificat.* Quo modo [autem] ergo alibi legem dicit esse spiritalem? sed spiritalibus. ceterum peccatores occidit: gratia uero etiam impium iustificat conuertentem. quidam uero dicunt quod historicus intellectus occidat, [ne]scientes quod nec ubique historia[e] nec ubique possit allegoria seruari: nam sicut quaedam in figura sunt dicta, [ita,] si praecepta uelis allegorice intellegere, omnem eorum uirtutem euacuans, omnibus aperuisti ianuam delinquendi. sed [et] ille uere spiritalis est intellectus qui non ueri similibus [coloribus] pulchrum mendacium pingit, sed uirtute rerum ipsarum exprimit ueritates. 7 *Quod si ministratio mortis, [in] litteris [de] formata in lapidibus, fuit in gloria.* Quae mortificat peccatores. ceterum ipse eam [et] sanctam et iustam et bonam alibi appellauit. *Ita ut non possint filii Istrahel in faciem Moysi intendere propter gloriam uultus eius, quae euacuatur.* Contra Manichaeos. numquam enim apostolus

5 cf. Rom. vii 14; cf. 1 Cor. ii 13 6 cf. Rom. iv 5
16 cf. Rom. vii 4; cf. *Rom. vii 12

1 non G dum E ad hoc] adhuc E ⤻id. impl. E implendum *om.* H_2 **2** littera BH(—E*)VCas spiritu BHCas **3** non—spiritui *om.* E littera H(—E)Cas spiritu H(—E)G ministrantem E **4** autem *om.* G autem (*alt.*) *add.* B ergo] *om.* E ego G* **5** alibi—spiritalem] lex spiritalis est V ⤻dic. leg. ESd sed] ad MN* (*exp.* N) **6** uero *om.* E etiam] autem E iustif.] uiuif. BE ⤻uiuificat impium E ⤻conu. iustif. Sd conuertantem E*G **7** uero *om.* V putant BH(—E)GVCas quia E **8** occidit MNCas^{ed} scientes B non intellegentes Cas quia Cas historiae B **9** seruare SR* reseruari G quidam H_2 fugura A* futura B **10** dicta *om.* E ita *om.* B uellis ESV alligoriae MN **11** ⤻uirt. eorum E eorum *om.* S eua*cuans A eneruans BHV(Cas) *fort. recte,* euacuens E* aperuistis E uiam E delinquenti MN **12** et *om.* BEH_2 uerus E est *om.* E **13** ueri sim.] uisib. G ueris E uere H(—ER) coloribus] *om.* B colore in S fingit H_2 **14** uirtutem H(—EC) ipsarum] ipsam rem B ipsam uim H(—E)V + uim G ueritatis BH(—E)GV ueritatem E quod si] quasi S ministerium SRG *fort. recte* ministra M **15** in *om.* AH_2GVCas (= vg) de *add.* AH(—E)GVCas (= vg) deformatum SR*G *fort. recte* fuit *om.* E **16** necatores E ipse eam] ipsam G eam V et *om.* BEV **17** appellauit] dicit E appellant S appellat NSd possint H(—R)Zm^{ed} possent ARGVCas (= vg) possunt B **18** facie V intendere] *ante* filii *tr.* AH(—E)GV (= vg) *post* is. CasZm^{codd} intuere *post* is. E **19** euacuabitur E enim *om.* Cas

posset contraria comparare, id est, [maiorem] ministrorum noui testamenti quam Moysi gloriam praedicare, si nulla inter eos uideretur esse communio. 'Propter gloriam uultus eius, quae euacuatur.' Gloria legis per gloriam euuangelii euacuatur, sed i[s]ta euacuatur ut proficiat, sicut infantiam ipse dicit euacuari in uiri perfecti aetatem. semen quoque euacuatur in fructu: melior quidem fructus semine, sed sine eo esse non potest fructus, [et] non perit, sed multiplicatur semen in fructu[m], et ita euacuatur, sicut prophetia et scientia destruentur. 8 *Quo modo non magis ministratio spiritus erit in gloria?* In gloria nostra, quae ut perfecta non potest [e]uacuari. 9 *Si enim* [*ex*] *ministerio damnationis gloria est.* Exposuit quod superius dixerat, litteram occidere, ministrationem [esse] mortis, scilicet damnando peccantes. *Multo magis abunda*[*bi*]*t ministerium iustitiae* [*in*] *gloria.* Quod ministrat iustitia[m] dimittendo peccata. 10 *Nam* [*n*]*ec glorificatum est quod claruit in hac parte, propter excellentem gloriam.* [In] comparatione gloriae euangelicae obumbratur gloria legis, sicut orto sole lumen obtunditur lunae, cum tamen suo

5 cf. 1 Cor. xiii 11 6 cf. 1 Cor. xv 36, 37 9 cf. 1 Cor. xiii 8 13 cf. 2 Cor. iii 6 16 cf. Matth. ix 5 etc.

1 possit **H**(—EN)GVCas contrario B conponere R est *om.* E maiorem *om.* B magistrum N **2** quae E qua V moyses H_2 dicere E si] sed H_2 nulla *tr. post* eos E inter eos] in te SR* **4** gloriam SR* euangeliis E **5** ista AE ita *rell.* euac.] et uac. G* perficiat Sd$^{ed\ cod}$ sicut] ut E infantium **BH**(—EC) ipse] sicut B dixit Sd **6** euacueri E* perfect[a]e SR* quippe Sd^{ed} **7** futuro B fructum EH_2VZm futurum Sd^{ed} quidem] *om.* E quidam G semine] semen perit E semini SG sine] in G* **8** et *om.* BEH_2 non perit *om.* E poterit S periit H_2 erit G multiplicabitur E semen in] semen SR,C corr. semine H_2 **9** fructum ASR*NG* fretu B fructu EMCVCasZm et (*pr.*) *om.* E ita] si Cas euacuetur G* prophetiae N **10** non magis *om.* E ministerio V erit *om.* E **11** gloria (*pr.*)] + magis non erit E in gloria (*alt.*) *om.* Cas perfecit Sd^{ed} poterit Sd **12** uacuari B euacuare G si enim] nam si **AH**GVCas (= vg) ex ministerio] ministratio AH_1CG (= vg) ministerio R*V ministerium R corr. gl.] in gl. A*RG **13** exponit Cas^{cod} occidere] + et V **14** esse *om.* A scilicet]iam E damnanda E peccatores Sd **15** abundat AERCGCasZm^{codd} (= vg) abundet SMNZm^{ed} abundauit V* in *om.* A **16** iustitia BNC* demittendo **AH**(—RC) admittendo B dampnando G nam nec -um] nec ne sic -us S nec] et B ne V **17** scelentem S excellente V **18** in *om.* **BH**(—E)GV ad Cas conparationem **H**(—C)GCas ⤻eu. gl. Sd eu.] euangelii VCas umbratur Sd **19** ut E ortu solis Cas ⤻obt. lun. lum. Sd^{ed} ⤻lucernae caecatur Cas

tempore magnum habeat fulgorem. hoc ostendit etiam dominus, cum ascendens montem solus splendore solis uisus est radiasse, cum tamen etiam Moyses et Helias uisi in gloria referantur, et ideo uox desuper patris ipsum iam solum praecepit audiri. 11 *Si autem quod euacuatur, per gloriam est, multo magis quod manet, in gloria est.* Si euacuandum per gloriam datum est testamentum, quanto magis erit quod permanet gloriosum! 12 *Habentes igitur talem spem.* Talem spem gloriae, quia 'spe salui facti sumus.' *Multa fiducia utimur.* In eo qui nos fecit idoneos. 13 *Et non sicut Moyses ponebat uelamen super faciem suam, ut non intenderent filii Istrahel.* Non ita facimus, quia [hic] iam omnes uident gloriam [domini] Christiani, sancto spiritu reuelante. *Usque ad finem eius.* Usque in finem uitae eius. ita et lex non intellegitur usque in finem eius, id est, [usque dum] Christo credatur. *Quod euacuatur.* Quod uelamen nunc euacuatur in Christo. 14 *Sed obtu[n]si sunt sensus eorum usque in hodiernum diem.* Nisi enim crediderint, intellegere secundum prophetam omnino non possunt. *Id ipsum uelamen in lectione ueteris testamenti manet.*

2 cf. Matth. xvii 1–5; Marc. ix 2–7; Luc. ix 28–35 9 Rom. viii 24
17 cf *Esai. vii 9

1 habebat G uideatur habere VCas hic G corr. etiam *om.* Cas 2 asc.] + in GCas dicitur Cas 3 radiare SR tamen] tam G etiam *om.* E moyses et] mos est V moysen G* et *in ras.* G helyas A 4 desuper *om.* VCas iam *om.* E praecipit SGCas^{cod} 5 audire H(—E) audire nos Cas autem] enim AH(—E)GVCasSd (= vg) *om.* E quod(od *in ras.*) G per gloriam (gloria S)] in gloria M corr. est *om.* E* 6 si *om.* E euacuatum E 7 gloria V erit *om.* R* 8 manet R*MN talem spem *om.* G*Sd 9 spem *om.* E quod E qui Cas^{ed} qua Cas^{cod} ∽salui spe E saluati MN confidentia V utamur E 10 eos V ∽fecit nos E idoneus G*V* ut E 11 non *om.* E intenderint NG* 12 sic Cas faciamus G agimus Sd hic *om.* BSd iam *om.* ECas uiderit E ∽christiani uid. gl. domini (christi Sd) BSd domini *om.* AECas 13 christiani] christi C*m*2Cas^{ed} usque *om.* SVCas ad B in *rell.* (= vg) faciem H(—E)GCas (= vg) ***eius G 14 in finem uitae] ad reuelationem Cas uita G* sic Cas et *om.* H_2 usque—est *om.*Cas usque] + dum BRH_2V 15 finem] fine MNV(Cas) + uitae S eius *om.* GSd usque dum] *om.* BH(—ES)V cum S **usque dum G + in fine eius Cas christus Sd 16 quod] *om.* ECas quo G* *lamen (ue *add. corr. s.l.*) G nunc] non BV* euacuatur *om.* Cas 17 obtonsi EG obtusi BRC*Cas^{ed} sensus eorum *om.* H_2 enim *om.* E 18 crediderunt BS credideritis Cas non intelligetis Cas prophetiam C

Cuius figuram ille gestabat in facie[m]. *Quod non reuelatur, quoniam in Christo euacuatur.* In Christo, qui finis est legis. 15 *Sed usque in hodiernum diem, quotienscumque legitur Moyses, uelamen est positum* [*ignorantiae*] *super cor eorum.* [Uelamen ignorantiae super cor eorum,] qui[bus] legitur Moyses, id est, Iudaeorum. 16 *Cum uero conuersus fuerit ad dominum, auferetur uelamen.* Cum conuersus fuerit Iudaeus, sicut Moyses conuertebatur ad [dominum] audiendum. 17 *Dominus* [*autem*] *spiritus est.* Nihil in illo obscurum neque uelatum. *Ubi autem spiritus domini, ibi libertas.* Liber est spiritus, et idcirco non potest uelamen accipere, cum magis omnia ipse reuelet. qui ergo spiritum dei habet, omnia illi nuda sunt et aperta, quia 'spiritus omnia scrutatur.' 18 *Nos itaque omnes reuelata facie gloriam domini speculantes.* Euidenter et clare domini gloriam contemplamur. *Ad eandem imaginem reformamur.* Quam Christus ostendit in monte, sicut [al]ibi dicit: 'qui transformauit corpus humilitatis nostrae conforme [fieri] corpori claritatis suae.' Siue: Transformamur, cotidie

2 cf. Rom. x 4 7–8 cf. Exod. xxxiv 34 12 cf. Hebr. iv 13 13 1 Cor. ii 10 16 cf. Matth. xvii 2; Marc. ix 2 17 *Phil. iii 21

1 ∽il. fig. Cas ipse H_2 illud Sd portabat B gerebat G faciem BSd quod non reuelatur BH(—E)Sd non reuelatum AEGVCas (=vg) 2 quoniam] quod Cas^{ed} in christo (*alt.*) *om.* ECas ∽est fi. Cas fini G* 3 cum AHGVCas (=vg) ∽moy. leg. E moyses] in moysen G 4 est positum *om.* S ignorantiae *om.* AHGV*Cas (=vg) super cor eorum *om.* H(—E)G uelamen—eorum *om.* BV uelamen *om.* HGCas 5 qui B moyses *om.* V 6 uero] autem AH(—E)GVCas (=vg) *om.* ESd fuerit] + iudeus E a V deum H(—E)GVCas (=vg) 7 aufertur H(—EC) auferatur EG cum conuersus fuerit *om.* E cum] con G (*corr.*?) 8 moyses] cum moyses (-i MN) RH_2GV dominum aud.] aud. AE aud. deum H(—E) deum aud. GV 9 autem *om.* B nihil] + ergo S in illo] in illa V per illum Sd^{codd} per Sd^{ed} obsc.] + est G neque] uel E compositum Cas 10 libertas] + est E liber est] libertas Sd^{ed} 11 cum] sed VCas ∽ipse omnia E omnia ipsi SGSd^{ed} 12 reuelat RH_2VCas quia EN ergo] qui E *om.* V autem Cas domini Cas illi *om.* E nota V 13 scrutat V itaque] uero AH(—S)GVCas (=vg) ergo S autem Sd^{ed} 14 gloria R speculamur R speculantur S 15 claram E clare G* clari *uel* clara G domini (*in ras.*) G memoriam G* gratiam G corr. contemplemur E ad] in AHGVCas (=vg) eadem R*MNG*$V\frac{1}{2}$ 16 transformamur AH(—MN)GCas (=vg) transformatur MN *om.* V quae E dominus E morte MN alibi] ibi BG (*cf. uol.* I, *p.* 91) soli SR*MN paulus R corr., solus C 17 dixit E ait V *om.* Cas transfigurauit E transformabit C conforme—suae *om.* Cas conformen S conformem R* 18 fieri *add.* BG corporis SR* *om.* G claritati V suae *om.* E siue transformamur *om.* V uel E

enitimur transformari. *A gloria in gloriam, sicut a domini spiritu.* A gloria hac in futuram [gloriam] proficimus spiritu domini operante. 1 *Habentes autem hanc* [*am*]*ministrationem sicut misericordiam consecuti sumus.* Quia per nos idonei tanto officio non eramus. *Non deficimus.* In omnibus tribulationibus nostris. 2 *Sed abicimus occulta dedecoris.* Abicimus ab hominibus occulta uitiorum: dedecus est enim delinquere Christianum. *Non ambulantes in astutia.* 'Non turpis lucri gratia' praedicantes. *Neque adulterantes uerbum domini.* Per adulationem excusando peccata, sicut illi qui [causa] laetificandi cor hominis, uerbo dei sermonem uilem admiscent et per terram repentem. *Sed in manifestatione ueritatis commendantes nosmet ipsos ad omnem conscientiam hominum.* Sed ita manifestum est apud [h]om[i]nes uerum esse quod dicimus, ut etiam eorum conscientia testimonium nobis perhibe[a]t qui resistunt. *Coram deo.* Non coram hominibus, id est, non propter ipsos eis nos commendamus. 3 *Sed si* [*etiam*] *est opertum euangelium nostrum in hi*[*i*]*s qui pereunt.* Quasi illi aliquis obiecisset: "[quid] quod et hanc non omnes

2 cf. 1 Cor. xii 11 8 Tit. i 11 10 cf. Ps. ciii 15
11 cf. Hor. *epist.* II, i, 250–1 15 cf. Rom. ix 1

1 nitimur SRV innitimur Cas^{cod} id nitimur Cas^{ed} a claritate in claritatem AHGVCas(=vg) a] de Sd^{ed} tamquam AHGVCasSd^{ed}(=vg) a *om.* S dn̄ri (*sic*) MN 2 a *om.* H_2 futurum AH(—E)G gloriam *add.* BV *spiritu A 3 hab. autem] ideo hab. AH(—E)GVCas(=vg) hab. E ministrationem AH(—E)GVCas(=vg) 4 sicut] iuxta quod (*om.* S) AHGVCas(=vg) consecutis G* ∽non er. ta. off. B 5 ministerio Cas deficiamus EH$_2$GSd^{cod} tribulatonibus (*sic*) G 6 nostris *om.* Cas abdicamus AH(—E)GVCas(=vg) abietiamus E abducamus Sd^{cod} occulta] + uitiorum MN dedechorus G abicimus ab hominibus *om.* E abiciamus V ab *om.* MN 7 hominibus *om.* V est *om.* EV christiano dedecorose uiuere Cas 9 gratiam B uerbus V* domini] dei BH(—E)VCas (=vg) *om.* G 10 adolentianem(a *alt. corr.* o) G + et V sicut illi qui] ut aliqui E causa *om.* BH(—E)GVCas letificati B laetificant H(—E)GCas letificanti V 11 hominis] + et (*s.l.*) C dei *om.* V 12 repetentem E repente S rapantem G* reptentem G corr. repunt Cas^{cod} repent Cas^{ed} in *om.* H_2 commendanter E* 14 apud homines] omnibus Cas apud omnes BV quo G* 15 etiam *om.* E ∽perh. nob. E perhibet B perhibeant MN 16 resistant E resistit G* deo *om.* G* coram *om.* E est *om.* E 17 sed] quod AH(—E)GVCas(=vg) sed et E etiam *add.* AH(—E)GVCas (=vg) ∽op. (operatum V) est AHGVCas(=vg) 18 nam N hiis B pereunt] + est opertum H(—E)GVCas(=vg) 19 ∽al. il. ECas aliquid obiecissent R quid] *om.* BSRNCV quo G* quod *om.* EM non *om.* E

intellegunt ueritatem?" 'sed non credentes,' inquit, 'uel subdoli, non fideles.' ibi etiam Iudaeorum plurimi ignorabant. 4 *In quibus deus huius saeculi excaecauit sensus infidelium, ut non peruiderent lumen euangelii gloriae Christi.* Deus saeculi potest ita accipi quo modo 'princeps mundi,' quia ipse sibi in infidelibus uindicat principatum; sed propter calumniam hereticorum ita legendum est ut dicamus deum mentes infidelium huius saeculi merito infidelitatis excaecasse, sicut ait saluator: 'in iudicium ueni in hunc mundum, ut qui non uident uideant, et qui uident caeci fiant,' et ipse apostolus alibi dixit: 'quia non crediderunt ueritati, sed consenserunt iniquitati, mittet illis deus spiritum erroris;' hoc est, dari permittet, quia credere noluerunt; quia et medicus, [si] inoboedientem aegrum deserat, [ipse] ei aegritudinem dicitur prolongasse, cum tota illius culpa sit qui audire contempsit. tamen si rursum roget et obtemperet, potest recipere sanitatem. *Qui est imago* [*inuisibilis*] *dei.* 'Imago expressa substantiae' dei, sicut scriptum est ad Hebreos. 5 *Non enim nosmet ipsos praedicamus, sed Christum Iesum dominum*

5 *Ioh. xii 31 7 cf. Aug. c. *Faust.* xxi 2 9 *Ioh. ix 39 11 cf. *2 Thess. ii 12, 11 17 *Hebr. i 3

1 intellegant E non *om.* SH_2 2 subdole H(—E) ibi] id H(—E) + autem V ⤻pl. iud. E ideorum G* plurimi] pueri G ignorabantur SR 3 in quibus *om.* S excitauit E caecauit V mentes AH(—E)GVCas (= vg) 4 peruiderent lumen] fulgeat (fulgat G) inluminatio AH(—E)GVCas (= vg) uiderant lumen E euangelicae G saeculi] *om.* E huius saeculi G 5 ita] sic Cas quo *bis* V* ⤻inf. ipse sibi G 6 in *om.* H(—EC)G primatum B calumniantes Cas 7 hereticorum *om.* Cas intellegendum E pronuntiandum Cas est *om.* E 8 infidelitatum Cas caecasse V sicut] + ipse Cas 9 ⤻salu. ait Cas hunc *om.* Cas non—qui *om.* VCas 11 ⤻dix. al. Cas ait BE qui G sed consenserunt iniquitati *om.* VCas 12 iniquitates G* mittit H(—EC)VCas^{cod} misit E illi E eis H_2 errorem E* hoc est] quoniam non credentibus V(Cas) est *om.* G* dare R 13 permittit H(—C)GVCas quia credere noluerunt *om.* V quia (*pr.*)] qui H(—E) quia et] quasi si BH(—ES) quasi sine S quasi G sicut si VCas si *om.* BHGVCas ⤻aeg. inob. Cas 14 desinet E disserat SR* ipse *om.* B ei] et B *om.* E ⤻dic. aegr. Cas 15 tota illius culpa] totum eius VCas illi H_2 peccata sint E quia E qui eum Cas 16 ⤻si tamen VCas si] cum E rursus HGV roget et *om.* Cas oboediat VCas ueniet ad salutem Cas 17 inuisibilis *om.* AHGVCasSd (= vg) substantia G* 19 met ipsos *om.* Sd^{cod} praedicauimus E ⤻dom. ies. chr. Cas ⤻ies. chr. HG (= vg) christum *om.* V

nostrum. Qui enim commoda propria quaerit, non Christum, sed se praedicat, sicut qui suo uentri deseruiunt. *Nos uero seruos uestros p[ropt]er Iesum.* Quia uestrae utilitati omnia procuramus, exemplo Christi, qui formam serui accepit, non gloriae nec auaritiae causa docemus. 6 *Quoniam [deus], qui dixit de tenebris lumen splendescere.* Hoc contra omnes inimicos Ueteris Testamenti, quia a patre Christi sit datum. *[Qui] inluxit [in] cordibus nostris ad inluminationem scientiae claritatis dei.* [In]luxit primum in cordibus nostris per Christum, ut nos alios inluminare possimus. *In facie Christi Iesu.* Quae claritas est in facie Christi maior quam Moysi. Siue: In persona Christi nos homines scientia [in]luminamus. 7 *Habemus autem.* Iam hinc incipit ostendere qua re tanta uel talia patiantur, quia de hoc quoque illis pseudo-apostoli detrahebant. *Thesaurum istum in uasis fictilibus, ut excellentia uirtu[ti]s dei sit, et non ex nobis.* Thesaurum gratiae spiritalis in fragili corpore baiulamus, in quo, etiam cum alios sanemus, ipsi aliquotiens infirmamur, ut quod faci[e]mus, non nostrae uirtu[ti]s, sed dei esse noscatur. 8 *In omnibus pressuram patimur, sed non angustiamur.* Persecutionem quidem patimur,

1 cf. 1 Cor. xiii 5 2 cf. *Rom. xvi 18 4 cf. Phil. ii 7 12 cf. 2 Cor. ii 10

1 nostrum *om.* $SH_2VCas(=vg)$ ⤻prop. comm. CasSd commoda] quomodo MN commodat V **2** ⤻praed. sed se Cas se]+metipsum E uentre B seruiunt E uero]autem BH(—E)GVCas(=vg) **3** propter BESd per AH(—E)GVCas(=vg) qui E qua N utilitatis G* **4** exemplum V accipit EV suscepit Cas **5** causę R deus *add.* AHGVCas (=vg) **6** lucem AH(—ES)GVCas^{ed}(=vg) splendere E splendiscere MN hoc *om.* E **7** ueteri A* quod C a *om.* MN qui AEGVCas(=vg) *om.* BRH_2 ipse S **8** in *add.* AHGVCas(=vg) **9** dei] eius E luxit BH(—E) primus E *om.* V nostris]+primum V **10** iesum christum E possemus A*MV possumus BE ⤻ies. chr. E christi *om.* Sd **11** est]et H **12** siue] uel E omnes R corr. scientiae SR* luminamus ASV inluminamur M(?),G* **13** habentes Sd^{cod} iam hinc] hinc E hinc iam SRG hic iam H_2 **14** uel]et E alia S patiuntur E de]ad S ⤻ps. ill. R illi S **15** detrahant V istum *om.* Sd$^{ed\ cod}$ sublimitas AH(—E)GVCas (=vg) **16** ⤻sit uirt. (uirtus B) dei BENCVCas(=vg) uirt. sit dei SRG sicut uirt. dei MN* **17** in (*pr.*) *om.* S etiam *om.* E **18** quotiens E frequenter Cas faciemus B faciamus E **19** uirtus B omni G* tribulationem AHGVCas(=vg) **20** angustamur E agustamur G angustiamus V pers. quidem pat.] tribulationem (*om.* Cas^{cod}) persecutionum pat. V(Cas) ⤻pat. quid. H_2

[sed] per solacium futurae spei non angustiamur, sed amplius dilatamur. *Aporiamur, sed non destituimur*[*:* 9 *persecutionem patimur, sed non derelinquimur*]. Caede et obprobriis, sed diuino non desolamur auxilio. [*Humiliamur, sed non confundimur:*] *tribulamur, sed non perimus.* Usque ad desperationem uitae uenimus, sed non morimur: [sed, et si morimur,] non perimus. 10 *Semper mortificationem Iesu in corpore nostro circumferentes, ut et uita Iesu* [*Christi*] *in corpore nostro manifestetur.* Per tribulationes, sicut alibi ait: 'cotidie morior per uestram gloriam.' ergo 'si commorimur,' inquit, 'et conuiuemus': illi autem qui nolunt commori, nec conuiuent. 11 *Semper enim nos qui uiuimus, in mortem tradimur.* Quam diu 'sumus in corpore.' *Propter Iesum, ut et uita Iesu manifestetur in mortali carne nostra.* Non propter opera mala, sed propter corpus eius, id est, ecclesiam, patimur quod passus est ille pro nobis, ut uita eius, hoc est, aeterna, manifestetur in carne nostra mortali, ut possit fieri inmortalis: 'nondum' enim 'apparuit quid erimus.' 12 *Ergo mors in nobis operatur, uita autem in uobis.* Numquid ergo semper in nobis erit mors, et in uobis uita et futura et praesens? 13 *Habentes autem*

2 cf. 2 Cor. vi 13 9 *1 Cor. xv 31 10 *2 Tim. ii 11 13 2 Cor. v 6
15 cf. Eph. i 22, 23 16 cf. Ioh. iii 15 etc. 17 1 Ioh. iii 2

1 sed *om.* B futurae *om.* V angustamur E,R corr. sed—patimur *om.* G* sed] immo V 2 delectamur E deletamur G* aperiamur B operiamur E destruimur *ex* destruimus G persecutionem—derelinquimur *om.* AE 3 caede et] et caede et E *fort. recte* cedimur C aporiamur caede et V caedibus (*corr.* cladibus Cas^{cod}) uel Cas ob(p V)propriis EMNV 4 diuino] dei in omni E desoluamur M*N* desolamus G deserimur Sd humiliamur—confundimur *om.* AHGVCas(=vg) 5 tribulamur] deicimur AHGVCas(=vg) perimur E usque]+dum G separationem E 6 ****uitae G sed—morimur (*alt.*) *om.* B et *om.* E moriamur VCas 7 perimur E* iesu] *om.* E iesu(u *in ras.*) G+christi Sd^{ed} nostro *om.* SH_2 8 christi *om.* AHGCas(=vg) corporibus nostris H(—E)GCasSd^{ed} (=vg) manifestatur E 9 tribulationem H(—E)G tribulatione V alibi] in prima V morimur H(—SR)G* propter MG 10 ergo si] si enim Cas cum morimur H_1 commoriamur (a *s.l.*) V inquit *om.* Cas cum uiuimus H_1 conuiuimus MN*GV 11 non commoriuntur Cas commorire MN nec *bis* E conuiuunt B 12 quam diu] qui Cas 13 et *om.* E 14 ⤻ca. no. mo. AHGVCas(=vg) 15 pro corpore V [a]ecclesia GV patimur] morimur E ⤻ille passus est R 16 aet.] uita aet. E 18 apparuit]+in nobis E 19 ergo *om.* H 20 et (*alt.*)] ut RH_2 autem] *om.* E igitur V

eundem spiritum fidei, [sic]ut dictum est. Increpat eos quia falsis apostolis [dicentibus] crediderunt idcirco Paulum passionibus subiacere, quia fidei sit minoris, se uero [per] fidem tribulari non posse. [e] contrario ergo ostendit se propter fidem talia sustinere, illos uero causas odii non habere per adulationem atque desidiam. unde ad Galatas ait: 'qui uolunt in carne placere, tantum ut crucis Christi persecutionem minime patiantur.' *Credidi, propter quod locutus sum, et nos credi[di]mus, ideo quod et loquimur.* Hoc testimonio credere se probat. si enim ille ideo quia credidit loquebatur—nemo enim san[a]e mentis alteri adfirmet quod ipse non credit—, ergo 'et nos qui loquimur,' inquit, 'credimus, qui etiam propter ea tribulamur.' 14 *Scientes quoniam qui suscitauit [dominum] Iesum.* Firmiter tenentes hanc fidem, a qua nec morte diuellimur. *Et nos cum Iesu suscitabit et constituet uobiscum.* Sicut illum suscitauit, [et nos] etiam, si pro eo mortui fuerimus. 15 *Omnia enim propter uos.* Omnia ideo patimur quia fideliter uestram salutem quaerimus et optamus. *Ut gratia abundans per plurimam [gratiarum] actione[m] abundet in gloria[m] dei.*

6 *Gal. vi 12

1 ut B sicut *rell.* (=vg) scriptum AHGVCas (=vg) eos *om.* E qui RM 2 dicentibus *add.* BH(—E)GVCas crediderant V paulum] paulo in SR* 3 persecutionibus Cas sufficere E fides G ⤻min. sit E(Cas) se] si BH(—E)G* per *om.* B 4 tribulare R*M*N possit B e *om.* B 5 causa H(—E) causam Cas 6 atque] et Cas dissidiam EMN*G unde] + et V *fort. recte* sicut Cas nolunt SR* 7 persecutione V 8 minime] munimine B non Cas lucutus V 9 credidimus A ideo] propter AH(—E)GVCas (=vg) quod et] que E *fort. recte* quod S hoc] + est G testimonium H(—EC) 10 se *om.* H_2 se probat] reprobat SR* locutus est Cas 11 enim *eras.* E sane ABERM sana G mente G alii V aliis Cas^{ed} altus Cas^{cod} adfirmat BMN,C corr.,VCas adfirmeat N* 12 qui *om.* A*H_2 inquit] + quod H_2 quia EH_2 13 quoniam] quod E dominum *om.* AHGCasSd (=vg) 14 firmissime Cas a qua] quia H(—E) a quam G* mortem H(—EC) 15 deuellimur H(—C)Sd^{codd} iesu] illo E suscitauit H(—EC) et *bis* Cas^{cod} constituit (S)RMNV* 16 suscitauit—etiam *om.* V suscitabit A*F*Cas et nos *om.* BH(—E) etiam *om.* E eo] + etiam V morimur E moriamur Cas 17 enim] autem HG + patimur Sd nos(?) V omnia (*alt.*)] *om.* E + enim Sd qui NC perfecte Cas 18 uestra V quaerimus et optamus] curamus Cas 19 plurimam] multos AH_1GVCas (=vg) multas E corr.,H_2 gratiarum *add.* AHGVCas (=vg) actione AH_1GCas (=vg) actiones E corr.,R corr.,H_2 actio V gloria BSH_2GV gloriam AERCas (=vg)

Hoc habet sensus, ut per multitudinem credentium propter gratiam abundantem et gratiarum actio abundet in gloria[m] dei. 16 *Propter quod non deficimus.* Propter uos et [propter] gloriam dei in omnibus tribulationibus et obprobriis non cessamus. *Licet enim exterior noster homo corrumpitur, sed interior renouatur de die in diem.* Licet corpus passionum iniuriis corrumpatur, anima tamen spe futurorum cotidie confirmatur ad omnia sustinenda. 17 *Nam quod praesens est temporale et leue pressurae nostrae.* Praesens tribulatio, quantolibet tempore perseuerans, ad conparationem inmensae aeternae[que] gloriae et breuis et facilis est, sicut ad Romanos ait: 'existimo enim quod non sunt [con]dign[a]e passiones huius temporis ad futuram gloriam.' *Supra modum in sublimitate[m].* Quia nulla conparatio esse potest. *Aeternum gloriae pondus operatur in nobis.* Quia illud leue dixerat, ideo hic pondus posuit, seruans metaforae stateram. Siue: Quod tribulationum pondus, quae supra modum sunt in praesenti, in sublimitate[m] gloriae aeternae proficiat. 18 *Non*

11 Rom. viii 18

1 hoc *om.* R ut *om.* H(—E) 2 ⤻ab. gr. Sd gloriam B et *om.* Sd gloria $BSH_2VCas^{cod}Sd^{ed}$ 3 dei *om.* Sd^{ed} quia E propter *om.* B 4 omnibus *om.* Cas oppropriis V 5 licet (licit G*) enim] sed licet AH(—E)GCas (=vg) licet EV exterior BESd is (his MG*) qui foris est AH(—E)GVCas (=vg) corrumpatur G sed interior BSd tamen is (his SR*M) qui intus est AH(—E)GCas (=vg) sed tamen interior E sed qui intus est V 6 licet]+per G licit V pass. ini.] passionibus V tribulationibus et passionibus Cas passionis N 7 corrumpetur E corrumpat MN anima tamen] sed anima Cas 8 confirmat MN confortatur Cas toleranda Cas nam] id enim AH(—E)GVCas (=vg) praesens] in praesenti AH(—E)GVCas (=vg) 9 temporale (*bis* B)] momentaneum AH(—E)GCas (=vg) momentaneum est V tribulationis AH(—E)GVCas (=vg) nostrae *om.* E 10 quantolibet tempore] quamdiulibet Cas quanto] quantum H(—EC)G temporis E perseuerant MN perseueret C inmensa[m] SR 11 ⤻gl. aet. E aet.] et aet. CCas que *om.* BHGVCas ⤻et fac. est et bre. V et fac. et bre. est Cas et (*pr.*) *om.* E ad romanos ait] alibi dicit Cas 12 enim] *om.* E autem G sint BCas *fort. recte* digne B condign[a]e *rell.* passionis A*SR*N 13 superuenturam NC in *om.* SR sublimitate BH_2VCas (=vg) 14 nulla] nec Cas ⤻ **potest esse E,VSd ⤻glo. aeternae V eternae glo. Cas^{cod} 15 ⤻pond. glo. G in *om.* $VCas^{cod}$ uobis E quod E ideo] uel E 16 hic] in SR ⤻pos. pond. V posuit *om.* E metafora H(—C)G metaforam CVCasSd statera E stecteram S staterae C corr.,GVCas stare Sd siue] uel E 17 quia B qui R in] *om.* HG ad R corr. 18 sublimitate BH_2 sublimitati C corr. proficiunt AG perficiunt E

contemplantes [nobis] quae uidentur, sed quae non uidentur: quae enim uidentur temporalia sunt, nam quae non uidentur aeterna sunt. De uisibilibus nec bonis mouemur nec malis, quia utraque fini[en]tur. 1 *Scimus autem quoniam si terrestris domus nostra huius habitationis dissoluatur, quod aedificationem ex deo habemus.* Quasi aliquis [ei] dixisset: "quando istud erit, cum sciam me esse [mortalem]?" ideo gloriam resurrectionis induxit. ['domus nostra,' inquit,] terrenum corpus, in quo in hoc saeculo adhuc corruptibiliter habitamus, si ante aduentum domini uel passionibus uel conditione naturae fuerit dissolutum, caelestem incorruptionem ex deo corpore [re]uiuescente sumemus. *Domum non manu factam, aeternam in caelis.* Quia animale corpus, quod dei quodam modo manu dicitur esse plasmatum, hoc ipsum spiritale fiet per spiritum. 2 *Etenim in hoc ingemescimus, habitationem nostram, quae de caelo est, superindu[c]ere cupientes.* 'Gemitus' hic pro labore accipitur, quia cum gemitu laboratur, sicut et partus ponitur pro dolore.

8 cf. 1 Cor. xv 40 13 cf. 1 Cor. xv 44 cf. Gen. ii 7
17 cf. Eccli. xix 11; Rom. viii 22

1 contemplanti(a A*)bus AH(—E)GVCas (=vg) respicientes E *fort. recte* nobis *add.* AH(—E)GVCas (=vg) quae (*alt.*)] quia B 2 ⤳uidentur enim E nam quae] quae autem AH(—E)GVCas (=vg) quae E 3 de—malis] non considerantibus uisibilia bona uel mala V(Cas) de uis.] diuis. E nec (c *in ras.*) G monemur E mouimur S, R corr. quia neutrum eorum aeternum est Cas utrumque A 4 finientur V finietur A* finitur A finiuntur BHG autem] enim BH(—E)GVCasSd (=vg) *om.* E quoniam *om.* E domum RMNF* nostra *om.* H(—E) 5 desoluetur E* aedif.] + habemus C corr. *s.l.* aedifacionem V 6 habemus] *om.* MN habeamus SGCas (=vg) ⤳ei aliquis R ei *om.* BCas istud erit] stud erit SR* studeret N istuderet C* 7 ⤳me sciam G mortalem *om.* B ⤳resurrectionem gloriae E incipit resurrectionis ostendere V(Cas) 8 domus nostra *om.* BV inquit] *om.* BH(—E)G hoc est VCas ⤳corp. terr. V 9 adhuc corruptibiliter *om.* VCas corruptibilitatem B corporaliter EG habitamus] habeamus E + quod G corr. *s.l.* 10 passione BG dissoluatur Cas 11 ⤳incorruptione caelestem V cęlesti C corr. incorruptioni C corr. uiuescente AH(—E, C corr.) 12 sumemus] uiuemus B uiuimus H(—E,C corr. *qui eras.*) factam] + sed EGD *fort. recte* facta SR* aeternam *om.* V 13 corporale Cas ⤳dei manu quodam modo BH(—E)V manu dei quodam modo G 14 ⤳fiet (fiat MN) spir. BH(—E)G spiritum] + manet E christum G etenim BSd nam et ASRGVCas (=vg) *om.* E nam H_2 15 in *om.* G*Cas^{cod} nostram (*eras.*) N 16 superinduere ED superinducere B superindui AHGVCas (=vg) ⤳hic gem. V accipiuntur B 17 gemitu] gemit H(—E) ⤳gemit cum C corr. laborat C et *om.* H_2Cas ⤳pro labore ponitur E

ad hoc ergo laboramus ut illa superindui mereamur. 3 *Si tamen expoliati, non nudi inueniamur.* Si tamen expoliati corpore, nudi non inueniamur a fide uel opere pietatis. 4 *Etenim cum sumus in corpore isto ingemescimus grauati, eo quod nolumus expoliari, sed superuestiri.* Nam et qui uiui 5 inuenientur hoc laborant, ut non expolientur ab igni cum peccatoribus, dum omnia coeperint elementa consumi, sed [ut] cum iustis [inmortalitate super]indui mereantur. *Ut absorbeatur mortale hoc a uita.* Quod absorbetur non apparet, cum sit sicut ferrum, si mittatur in ignem, et manente eius 10 materia totum sit ignis: nam et splendorem et calorem [ipsius] ignis adsumit. 5 *Qui autem perficit nos in hoc ipsum deus.* D[e]um hoc dicit facere, ne cui inpossibile uideretur. *Qui dedit nobis pignus spiritus.* [Qui iam nobis dedit pignus spiritus] ut sciamus quia templum sui spiritus perire non pati[e]tur. 15 6 *Audentes igitur semper et scientes.* Ideo hoc audemus petere. *Quia dum sumus in corpore, peregrinamur a domino:* 7 *per fidem enim ambulamus, et non per speciem.* Peregrinamur,

7 cf. 2 Petr. iii 12 13 cf. Matt. xix 26
15 cf. 1 Cor. vi 19

1 illa] illic R *om.* H_2 illam V *fort. recte* 2 expoliati] uestiti MN,$G\frac{1}{2}$,CasSd^{ed} (=vg) expoliata E* + corpore ES,$G\frac{1}{2}$ ⤻nudi non SRC,$G\frac{1}{2}$ inueniamus G* si—inuen. *om.* H_1 tamen (*alt.*)] tantum B 3 ⤻non nudi Cas a fide *om.* G fide uel *om.* Cas opera H pietatis *om.* V 4 etenim cum] nam et (*om.* E) qui AHGV (=vg) sumus in corpore isto] sumus in hoc corpore AGV in hoc sumus corpore E sumus in tabernaculo SH_2Cas^{cod} (=vg) sumus in hoc tabernaculo RCas^{ed} 5 expoliari] grauari A spoliari V suprauestire SR* superuestire MN* et *om.* E 6 inueniuntur E inueniantur SR* inueniemus N inuenti fuerint Cas^{cod} fuerint inuenti Cas^{ed} in hoc R corr.,G expoliantur H_1N igne BE,R corr.,H_2Cas 7 cum EH_2 omnia *om.* H_2 inceperint (in *eras.*) C 8 ut *om.* BH(—E)VCas inmortalitate super *om.* B inmortalitatem H(—E) *fort. recte* 9 mortale hoc] quod mortale est AHGCasSd^{ed} (=vg) hoc mortale V mortalitas Sd^{ed} a(o E)bsorbitur H_1Cas^{ed} a(o G)bsorbeatur NG aperit E 10 quamuis Cas sit *om.* E in *om.* N ⤻mat. eius man. G man. mat. eius V eius *om.* Cas 11 ⤻ignis sit Cas fit R corr.,C ignis *om.* E splen.] in splen. Cas^{cod} ipsius *om.* AV 12 ignis] ignit G *om.* Cas^{cod} assumpsit Cas perfecit Sd efficit ASRCVCas (=vg) effecit EMNG 13 deum—uideretur *om.* H_2 deum] dum A domini B ⤻dic. hoc CasSd ⤻fac. dic. G incredibile Cas qui] + et V 14 pignu G* qui iam—spiritus *om.* BM ⤻dedit nobis G ⤻pig. ded. Cas ⤻pig. sp. ded. C dedet A* spiritum Cas 15 ut] aut G templum] + dei M sui] sancti H_1 periri ES patietur B 16 audientes SR*G*V gaudentes H_2 ⤻et sci. semp. G ideo—petere *om.* G hoc *om.* Cas sperare Cas 17 quia A quoniam BHGVCas (=vg) corpore] hoc corpore R

qui[a] adhuc non sumus in hereditate paterna. ut peregrini ergo non debemus de huius saeculi rebus magnopere curare, sed necessariis contenti desiderium omne et studium perueniendi ad patriam habeamus, quam fide adhuc speramus necdum specie possidemus. 8 *Audemus autem et consentimus.* Prorsus hoc audenter eligimus, sicut alibi ait: 'dissolui et cum Christo esse multo magis melius.' *Magis peregrinari de corpore.* Bene ait peregrinari a corpore, quia ad id sumus iterum regressuri. *Et adesse ad dominum.* Quamquam creatori suo nulla creatura absens sit, nos tamen quodam modo illi tunc magis praesentes erimus, ut [et] iam perfecti, cum a carnis fuerimus fragilitate seiuncti. Siue: Quod secundum nos deo praesentes erimus, quia secundum illum absentes esse numquam possumus. 9 *Et ideo conitimur siue absentes siue praesentes placere illi.* Iam modo tales esse [actu] conamur quales futuri sumus in regno, natura incorruptibiles sine dubio et perfecti. 10 *Omnes enim nos manifestari oportet ante tribunal Christi.* Pro magnitudine potentiae sedentis magnitudo tribunalis et terror iudicii aestimanda sunt. *Ut reportet unus quisque propria corporis, prout*

6 Phil. i 23

1 qui B ⤳non sumus adhuc Sd ⤳ergo ut pereg. Cas **3** contenti—patriam *om.* S ⤳omne desid. Cas desideremus **H** + et C omne et (*eras.* R) ER* ⤳et omne C **4** quia BH_1V quae R corr., MN necdum] et (*om.* VCas) nondum BHGVCas **5** specie] speciem BMN per speciem C + adhuc G psidemus G* autem] ergo Sd consentimus] bonam uoluntatem habemus (habeamus H_1M) AHGVCas (= vg) **6** ⤳aud. hoc Cas audienter G* legimus B elegimus **H**(—C)G ait *om.* Cas diss.] utinam diss. Sd^{codd} cupio diss. Sd^{ed} ⤳esse cum christo $Cas^{cod}Sd$ **7** multo magis melius *om.* Sd peregrinare EMN* peregrinamur V de BSd a AHGVCas (= vg) bene—corpore *om.* H_1 **8** a] de G ad *om.* G* id] ipsum Cas^{cod} eum Cas^{ed} **9** adesse] praesentes (praescientes G) esse AHGVCas (= vg) deum BCas (= vg) dn̄o(o *eras.*) R creatori(a *in ras.*) G **10** ⤳sit (fit S) abs. BHGV nos tamen] sed nos BHGV modo] + dum H_2 illi] + et G ⤳erimus praes. G **11** sumus Cas ut et iam] ut iam A,R corr.,V utinam **H** etiam ut etiam V profecti SR a *om.* SRCas^{ed} **12** se uincti B **13** nequaquam G possimus G **14** contendimus AHGVCasSd (= vg) contendamus M corr. N corr. abs.] praesentes H_2 praesentes] absentes H_2 iam] hoc a H_2 hoc est a C **15** tale G* actu *om.* BH(—E)G conemur H_2 contendimus VCas **16** natura] + esse G substantia Cas incorruptibili B incorruptibilis **H**(—E)V* sine *om.* C dubio *om.* H_2 inperfecti SRG inperfecte H_2 (*corr.* -a C) **17** manifestare H_1 **18** penitentiae G sedenti G* **19** recipiat A referat HGVCas (= vg) probria A

gessit. Quia de resurrectionis tempore fecerat mentionem, uult ostendere animam omnia per corpus operatam. *Siue bonum siue malum.* 'Uenite, benedicti' et: 'discedite a me, maledicti.' 11 *Scientes ergo timorem domini, hominibus suademus, deo autem manifesti sumus.* Scientes quantus metus sit diuini iudicii, hominibus suademus ut caueant: deo autem manifesti sumus, si non et nos formidamus. *Spero autem et in conscientiis uestris nos manifestos esse.* Quamuis male uobis suggestum sit de nobis, puto tamen quod non recipiat conscientia uestra de nobis aliter suspicari quam nouit, nec possit aliis magis fidem adcommodare quam sibi. 12 *Non igitur nos commendamus uobis.* Quia superius dixerat: 'incipimus nosmet ipsos commendare?' *Sed occasionem damus* [*uobis*] *gloriandi pro nobis.* Contra pseudo-apostolos, qui eis primo per detrac[ta]tionem odium[apostoli]uolebant inserere, ut eis fides facilius haberetur. *Ut habeatis ad eos qui in facie gloriantur, et non in corde.* Ut habeatis ad eos qui in carnalibus et uisibilibus, et non in conscientiis gloriantur, quid respondere possitis contra ea quae [de] nostra obtrectatione confingunt, ut etiam sui cordis testimonio reuinca[n]tur. 13 *Siue enim mente excidimus, deo.* Dicebant enim de illis: "si eorum esset memoria coram deo, numquam talia paterentur." quidam autem aliter dicunt:

3 Matth. xxv 34, 41 12 2 Cor. iii 1

1 resurrectionis—mentionem] resurrectione tractat VCas 2 operatum H(—C)G operatur G* ⤻malum siue bonum Cas^{ed} 3 uenite]+ad me H(—F) a me *om.* GV 5 scientes]+autem G ⤻sit metus VCas^{ed} sit *om.* Cas^{cod} 6 ut caueant *om.* G autem]uero Cas 7 si non]siue B si G nos] non N+similiter V 8 ⤻manif. nos AHGVCas (=vg) 9 ⤻uest. consc. Cas nostra G 10 aliter]aliquid BH(—E)G ⤻mag. al. Cas aliquis V 11 igitur]iterum AHGVCas (=vg) *fort. recte* nos (non G) comm. ABH(—E)G (=vg) ⤻comm. nos EV nosmet ipsos comm. Cas 12 dixerit G 13 occasione E uobis *add.* AHGCas (=vg) uobis B 14 primum E detractationem A detractionem *rell. fort. recte* 15 apostoli] *om.* B,R corr. eis H_1V eius H_2GCas (*tr. ante* odium Cas^{cod}) apostolorum Sd ⤻ins. uol. Cas inferre BSd^{cod}* fide G facilis V 16 facie]+in carnalibus operibus et uisibilibus *hic mg.* V 17 ad—cordis (19)] quid respondere ad eos qui cum ad faciem de sua laude et nostra obtrectatione glorientur cordis sui V(Cas) carnalibus—conscientiis] facie G et (*pr.*)] et in EMN 18 qui B*H(—EC) possetis ES 19 de *om.* B obtractione G confringunt MN* *ut A 20 reuincatur A conuincantur C excedimus BRCGCas (=vg) 21 dicebat R 22 quidam *om.* R autem *om.* ERV aliter *om.* V dicebant H_2

siue in exstasi sumus, deo, siue nostro sensu loquimur, uobis. *Siue sobrii sumus, uobis.* Siue abstinentes, propter uos. 14 *Caritas enim Christi urget nos, iudicantes hoc.* Necesse est nos uel aliquatenus uicem eius rependere caritati [ualeamus], id est, [ut] pro eius corpore patiamur qui mori pro nostra morte dignatus est. *Quod unus pro omnibus mortuus est, ergo omnes mortui sunt,* 15 *et pro omnibus mortuus est.* Solus inuentus est qui ut inmaculata hostia pro omnibus qui erant in peccatis mortui offer[r]etur. *Ut [et] qui uiuunt, iam non sibi uiuant, sed ei qui pro ipsi[s] mortuus est.* Ei debemus uitam nostram qui illam in omnibus sua morte seruauit. si quis ergo suam potius quam dei uoluntatem facit, sibi uiuit, non illi. unde [ipse] dominus ait: 'si quis uult post me uenire, abneget se[met] ipsum sibi,' et cetera. *Et resurrexit.* Propter calumniam semper morti resurrectionem adiuncxit. 16 *Itaque nos neminem nouimus [ex hoc] secundum carnem.* Neminem nouimus carnaliter circumcisum, [omnia] et carnales caerimonias obseruantem; nullius ueterum imitamur exemplum. *Et si cognouimus secundum carnem Christum, sed nunc iam non nouimus.* Quia eis exempla ueterum proponeba[n]t, et Christum carnaliter circumcisum cum Iudaeis omnia celebrasse.

8 cf. Hebr. ix 14; 1 Petr. i 19 etc. 13 *Matth. xvi 24

1 siue (*pr.*)] ita siue V 2 subri[a]e MN uobis *om.* G absentes R 3 nos] uos B aestimantes AH_2GV (= vg) hoc] + iudicantes G necesse est] neque se H_2 4 nos] nobis E enim H_2 uel aliquatenus] uelle quatinus B reprehendere SM ualeamus *add.* B 5 ut *om.* B nostra] nobis E 6 quoniam AHGVCas (= vg) unus] si unus HGCas (= vg) est *om.* E ergo—est (7) *om.* G 7 est] + christus Cas^{ed} 8 ut *om.* G 9 peccata (—S) mortuis SMN offeretur BH(—SC)GV et *om.* BC* non *om.* SM 10 uiuunt G ipsis] ipsi B eis H_2 11 omnibus] nobis V saluauit HG 12 fecit M(?),N 13 ∽ ait ipse dom. G ipse] *om.* BH_2Cas per se SR ait *om.* Cas ∽ post me uult G me *om.* V abnegat MN abne G abnegit V 14 met *om.* BSH_2VCas^{ed} sibi *om,* Cas reliqua Cas 15 mortis H(—F corr.) mortem G adiungit BHGVSd *fort. recte* iungit Cas itaque] + ex hoc G nos] + ex hoc CasSd^{ed} 16 ex hoc *om.* AH_1(*hic*)G,V, (*hic*)Cas neminem (*alt.*)—exemplum (18) *tr. post* carnalis (*p.* 261, *u.* 4) BHG 17 carnaliter] + 7 *litt. eras.* A omnia *om.* AV carnaliter Cas^{cod} carnalem Cas^{ed} ceremonia G sabbatum Cas 18 nullis Cas^{cod} ueterem SR* ueteris Cas^{ed} imitemur E imitamus G sequimur Cas exemplis Cas^{cod} et *om.* E 19 ∽ chr. sec. carn. Cas^{cod} 20 quia] + illi Cas eis] ei G + pseudo-apostoli Sd exemplum B ueteris B proponebat BH 21 ∽ cum iud. circ. Sd^{cod*ed}

sed nunc iam ista non nouimus, quia post resurrectionem eius nouum [est] testamentum. Aliter: Qui infirmi sunt, carnaliter credunt Christo: perfecti uero intellegunt iam post resurrectionem nihil inbecillitatis in eo esse carnalis. 17 *Si qua ergo in Christo, noua creatura, uetera transierunt; ecce facta sunt* [*omnia*] *noua.* Si quis credit in Christo, noua est creatura, intellegens uetera suo tempore fuisse dispuncta et [a] modo nouo more uiuendum. 18 *Omnia autem ex deo.* Quia et iam praecepta innouata sunt, tamen et noua et uetera ab uno deo pro diuersitate sunt temporum dispensata. [*Gratias autem deo*] *qui reconciliauit nos sibi.* Quia peccando ab eo fueramus auersi. *Per* [*Iesum*] *Christum.* Per Christi doctrinam pariter et exemplum. *Et dedit nobis ministerium reconciliationis.* Ut et nos alios reconciliare possemus. 19 *Quoniam quidem deus erat in Christo.* Tribus modis inesse deum legimus: secundum infinitatem omni creaturae, sicut ipse dicit per prophetam: 'nonne caelum et terram ego impleo?': secundum sanctificationem et peculiarem inhabitationem in sanctis, iuxta illud: 'et inhabitabo in illis': secundum plenitudinem diuinitatis in Christo, dicente alibi apostolo: 'quia in ipso [in]habitat omnis plenitudo diuinitatis corporaliter.' *Mundum reconcilians sibi, non reputans illis delicta ipsorum.* Hoc est, per solam fidem

9 cf. Matth. xiii 52 17 *Hierem. xxiii 24 19 *2 Cor. vi 16 (*Leu. xxvi 12) 20 Col. ii 9

1 iam] + inquit V istam $Sd^{cod\,ed}$ noumus G quia] omnia B eius] christi Sd 2 est *om.* B aliter] siue V qui *om.* V sunt] s̄* G *om.* V 3 iam post *om.* V 4 carnalis *om.* Sd 5 creat.] + intellengens (*exp.*) G ecce] et ecca G 6 omnia *om.* AH_2Cas^{cod} (= vg) ⤻ in chr. credit V ⤻ creat. est Sd^{cod} 7 uetera] omnia uetera V ⤻ defuncta fuisse Sd fuisse] *om.* G esse V disponet B disiuncta H_1CCas et a] ita Sd^{ed} a *om.* BVCas modo *om.* G* 8 uiuindum V* 9 et uetera] ueteraque G 10 ⤻ temp. sunt RGCas effecta Cas gratias autem deo BESdD *om.* AH(—E)GVCas (= vg) 11 peccando] per peccata Cas furamus G* 12 iesum *om.* AHGVCas (= vg) doctrinam] sanguinem Cas 13 et (*pr.*) *om.* EM 14 alio MN* reconciliari MN possimus AHG(Cas) 15 christum MN domini MN 16 infirmitatem BSd^{cod} omnis BGSd omne G* dixit B 17 ⤻ ego impl. cael. et terr. Sd terra G* implebo G iuxta Sd sc̄ificationem(c̄i *in ras.*) G sanctificatio V 18 in sanctis iuxta] quo in sanctis est ut est Sd 19 eis Sd 20 dicente] + etiam V quia] + iam G inhabitat A,R corr.,G(Cas) habitat *rell.* 21 corporaliter *in ras.* G 22 non reputans *in ras.* G illis] illi MN *om.* V illorum H pro G*

ignoscens. *Et ponens in nobis uerbum reconciliantis* 20 *pro Christo, pro quo legatione fungimur.* Ut pro Christo nos reconciliemus homines deo: Christi enim uice legati sumus dei. *Tamquam deo exhortante per nos.* Id est, non ex nobis loquimur, sed ex deo. *Orantes pro Christo reconciliari deo.* Hoc est, uice Christi. 21 *Eum qui [cum] non cognouerit peccatum, pro nobis peccatum fecit.* Pater pro nobis Christum, qui peccatum nesciebat, peccatum eum fecit: hoc est, sicut hostia pro peccato oblata peccatum uocabatur in lege, ut in Leuitico scriptum est: 'et inponet manum super caput peccati sui,' ita et Christus pro peccatis nostris oblatus peccati nomen accepit. *Ut nos efficeremur iustitia dei in ipsum.* Non nostra, nec [in] nobis. 1 *Adiuuantes autem simul et obsecrantes.* Uerbo uos adiuuantes. *Ne in uacuum gratiam dei excipiatis.* In uacuum gratiam dei recipit qui in nouo testamento non nouus est, hoc est, nihil in illo proficit. 2 *Ait enim: Tempore acceptabili exaudiui te, et in die salutis adiuui te.* Acceptum tempus ad exaudiendum et in salute miserandum in hac uita praesenti e[s]t, sicut ait saluator: 'ambulate, dum lucem habetis, ne uos tenebrae conprehendant.' *Ecce nunc tempus acceptabile.* Sicut

9 cf. Leu. iv 28 10 *Leu. iv 29 19 *Ioh. xii 35

1 cognoscens B agnoscens S indulgens Cas posuit AHGVCas (=vg) uobis B reconciliationis AHGVCas (=vg) 2 pro quo (quod G*)] *om.* H_1 ergo H_2Cas (=vg) leuatione B legationem ES 3 reconc(t G)iliemur H(—C)G* deo *om.* V christi enim uice] cuius christi uice BH_1V *fort. recte* cuius uice christi H_2G cuius uice Cas dei *om.* H_2 4 exorante V id est *om.* G* nouobis G dicimus Cas 5 obsecrantes A obsecramus HGVCas (=vg) per christum V reconciliamini HGVCas (=vg) 6 cum *add.* B nouerat AHGVCas (=vg) ⤿pecc. pro nobis H_2 7 ⤿fec. pecc. Cas factum est H_1 ⤿chr. pat. pro nobis V pater] ita pater SR qui peccatum nesciebat *om.* V 8 ⤿eum pecc. G eum] quom B *om.* VCasSd^{ed} 9 oblatum B dicebatur Cas ut] *om.* V sicut Sd$^{ed\ cod}$ 10 inponit AHG manus Cas 11 accipit V 12 nos *om.* H_2 efficeremus SMN essemus SdD iustitiae E ipso AHGVCas (=vg) nec] non Sd in *om.* BH 13 simul et obsecrantes] exhortamur AEMCas^{ed} et exhortamur SRNC*VCas^{cod} (=vg) et ex hoc ortamus (h *s.l.*) G et obsecramus Sd hortamur Zm 14 recipiatis BH(—SR)VCas (=vg) accipiatis S 15 ⤿dei gr. BZm^{ed} accipit G 16 hoc est *om.* H ⤿in illo nihil B proficet V ait enim] in esaia H_1 (*cf.* V *mg*,D) *om.* H_2 acceptabili BSd accepto *rell.* (=vg) 17 exaudiuit A* et—te *om.* H_2 adiuua E* acceptum] ecce S accepto V tempus] *om.* ER* mihi V ad *om.* SR* 18 exaud.] + est G in salute] ad salutem BH die salutis V(Cas) miserandum] ministrandam C *om.* V ⤿praes. uita G praesenti] praesentis E *om.* VCas 19 est] et B *om.* G ⤿ten. uos Zm

alibi 'ergo dum tempus habemus' ait 'operemur quod bonum est.' dies autem ideo dicitur haec uita, quia [ad] operandum est ap[er]ta, et concluditur nocte iudicii, quae [dies] tenebrae est [peccatoribus], non lux, in qua[m] iam nemo poterit operari. aestati quoque adsimilatur hoc tempus, in cuius conparatione[m] formica dicitur hiemem sperare uenturam. *Ecce nunc dies salutis.* Modo solum possumus inuenire salutem, quia iuxta prophetae testimonium in inferno nemo confitebitur. 3 *Nemini dantes ullam offensionem, ut inreprehensibile sit ministerium nostrum.* Nemo nostro offendatur exemplo, ne non tam [nostrum] uitium putetur esse quam legis. 4 *Sed in omnibus exhibeamus nosmet ipsos.* Non in aliquantis. omnia ergo [huius causae] in nostra sunt potestate. *Sicut dei ministros.* Dei ministri deum debent, prout possibile est, imitari, ut ex actu cognoscantur dei esse cultores. unde [ait] alibi: 'portate deum in corpore uestro,' sicut ille se ab [h]om[i]nibus patitur blasphemari, et tamen in praesenti uita ingratis etiam sua beneficia non denegat. *In multa patientia.*

1 *Gal. vi 10 2 cf. Ioh. ix 4 4 cf. Ioh. ix 4
6 cf. Prou. vi 6–8; xxiv (xxx) 60 (25); Verg. *Aen.* III 402–3 etc.
8 cf. Ps. vi 6 (cf. Esai. xxxviii 18) 16 1 Cor. vi 20

1 ergo *om.* **H** ait] *om.* GCasZm inquid V operemus M,N(?) quod *om.* Cas **2** est *om.* Cas ideo *om.* CasZm qui SG ad *om.* B **3** aperta B aptea MN* apta *rell.* concludetur N nate G* in nocte Zm dies] *om.* A diest G et V est Zm **4** erunt B erit HG peccatoribus] *om.* A et V lux] + et (*s.l.*) V quam BM iam] dam G* dum G *om.* VCas Zm poterat operare SR* **5** uestiti MN uestito C* aetato G* aetati G assimulatur B similatur H_1 assimilutur V* **6** comparatione BH_1(—R*)V CasZm^{cd} conparationis R corr.,H_2 formicae dicuntur CasZm forma[m] **H** hiemen V separare H_1 **7** die G modo] hic Cas ∽poss. solam (*sic*) B soli M corr. possimus G **8** quia—confitebitur *om.* V iuxtae G infernum SR* conf.] + domino R **9** inreprehensibile sit] non uituperetur AHGVCasZm (= vg) **10** nostro G nostro] nostrum SR* offendetur E offenditur H_2 exemplum SR* **11** ∽uicium nostrum Cas^{cod} nostrum] *om.* B nostro V* putaretur SR putet H_2 legis] ministerii Cas **12** in *om.* V aliquibus Cas^{ed} omnia—potestate *om.* Cas **13** ergo] autem E *om.* G huius causae] *om.* A ex dono dei V ut Sd^{cod} **14** ministri Sd dei] ** A habent H_1V prout possibile est] in omnibus VCas est *om.* G* **15** imari A* imitare BG* ut] et VCas cognoscant G* cognosci ueri VCasZm esse *om.* ECas ait] *om.* BH(—S)GV et S **16** portate] + inquid V se *om.* V ∽pat. ab om. Cas omnibus BHVCas **17** ∽bl. pat. G blasphemare H_1NG et] + non MN tamen *om.* Cas ∽etiam ingr. VCasZm **18** sui(?) G corr. ∽non negat (denegat Zm) ben. VCasZm deneget G*

Non in parua, nec in modica. *In tribulationibus.* Omnis laesio tribulatio est. *In necessitatibus.* Omne quod necesse est feramus ut necesse est. *In angustiis.* Angustia est omnis egentia. 5 *In plagis, in carceribus, in lacerationibus, in laboribus.* Manuum uel discursuum. *In uigiliis.* Non minus mentis quam corporis. *In ieiuniis.* Notandum ieiunia cum uirtutibus numerari. 6 *In castitate.* Illa est uera castitas quae nec mente polluitur. *In scientia.* Notandum quod [con]scientia [inter] species sit uirtutum. *In longanimitate.* Id est, sustinentia longa. *In suauitate.* Ut nulli uerbi[s] nostris amaritudinem generemus, et [ut] dicatur de nobis: 'fauces' eorum 'dulcedines,' et reliqua. *In spiritu sancto.* Dum dignos [nos] eius habitaculo praeparamus. *In caritate non ficta.* Omnia quae nobis uolumus [ab aliis] fieri, [nos] aliis faciamus, ut 'non diligamus uerbo, sed opere et ueritate.' 7 *In uerbo ueritatis.* Id est, in uerbo Christi, si apte proferatur et uere, ne fiat de ueritate mendacium. *In uirtute dei per arma iustitiae.* In uirtute dei siue legis contra diabolum dimicemus. *A dextris et* [*a*] *sinistris.* Nec prosperis eleuemur nec frangamur aduersis. 8 *Per gloriam et ignobilitatem.* Gloriam uirtutum, ignobilitatem carcerum. *Per infamiam et bonam famam, ut seductores sed ueraces.* Ab

11 cf. *Cant. v 16 13 cf. Matth. vii 12 14 1 Ioh. iii 18

1 non—modica *om.* H nec in] uel BG 2 tribulationi V* fer.] sic fer. Cas 3 angustiis] angustias G* inopia Cas 4 in (*alt.*) *om.* B* lacerationibus BSd^{cod} seditionibus AHGVCasZm (=vg) laceratione Sd$^{cod\ ed}$ magnum H_2 5 siue V discursum EH_2V 6 non tantum H_2 ieiunium H_1 quam H_2 munerari B 7 ⤻castitas (castias V*) uera V polluetur ES 8 quod *om.* G* conscientia B scientia *rell.* inter *om.* BH(—E)VCasZm 9 longaminitate B ⤻longa animi patientia V longa] diuturna Cas 10 uerbi B amaritudine V 11 ⤻ **** ut et G et *om.* E ut *om.* BHVCas de nobis] *om.* G a nobis Cas^{cod} a uobis Cas^{ed} facies RH_2 eius BHVCasZm eius eorum G dulcedinis BHGVCas 12 reliqua] totus (totum BE) desiderium(-o Zm) BHGVCasZm dignum H(—SR*)G dignus SR* nos *om.* BHSd^{cod} habitaculum H(—SR*)G habitatione Zm 13 praeparemus ER*Sd^{cod} 14 ab aliis fieri nos] facere BH(—C) fieri CVCasZm facere nos G facimus G ut ut G* 15 opera MN uirtute B 16 christi *in ras., et postea 6 litt. eras.* A abste B sit V de uerit.] diuersitate G 17 uel V 18 leges H_2 dimi[t]tamus MN dimicantis C* dimicantes C corr. demiscemus G* dimicamus Cas a (*pr.*)] ad E a *om.* AE(=vg) 19 nec (*pr.*)] ne H_2Sd neque Cas propris G* eleuemus G nec] ne Sd$^{cod\ ed}$ ⤻adu. frang. G frangimur G* 20 ign. (*pr.*)] -tate V carcerem E* carceris E corr.,H_2 21 sed] et AHGVCas(=vg) *fort. recte*

aliis ut ueraces laudamur, ut seductores ab aliis infamamur, sicut et ipse saluator appellatus est a Iudaeis. quae omnia aequaliter ferimus, nec extollunt nos laudantes nec deiciunt uituperantes, quia solet utraque pars aliquando mentiri. unde ad conscientiam redeuntes non debemus fidem aliis magis adcommodare quam nobis. *Ut qui ignoramur et cognoscimur.* Igno[ra]ti [a] perfidis et ingratis et cogniti [a] fidelibus atque iustis. 9 *Quasi morientes et ecce uiuimus.* Hoc est, usque ad mortem peruenientes, sicut, quando lapidatus est et mortuus aestimatus, surgens docebat in Listris. *Ut temptati et non mortificati.* 'Castigans castigauit me dominus et morti non tradidit me.' 10 *Quasi tristes, semper autem gaudentes.* Tristes serietate uultus, corde uero etiam in tribulatione gaudentes. *Sicut egentes, multos autem locupletantes.* In hoc ipso quo nobis egemus aliis abundamus, dum per nos elimosinae fiunt. Siue: Terrenis egentes, alios bonis caelestibus facimus locupletes. simul adtendendum quod omnia quasi pati se dicit, non tamen pati, ut ostendat ista esse quasi imagines passionum ad conparationem praemii sempiterni. *Quasi nihil habentes et omnia possidentes.* Sicut ait Solomon:

2 Matth. xxvii 63 9 cf. Act. xiv 19, 20 11 Ps. cxvii 18
13 cf. 2 Cor. vii 4 20 *Prou. xvii 6 a

2 iudaeis] + seductor E*m2mg* quae omnia] omnia haec VCasZm 3 feramus V ducamus Cas suscipiamus Zm ne H(—C) extollant A*,E corr. R corr.,VCasZm deiciant VCasZm 4 detrahentes BHGVCasSdZm *fort. recte* solet AGSd necesse est BHVCasZm utraque pars AGSd utramque BH(—ES) partem BH(—E parte) utrosque VCasZm nonnumquam CasZm mentire H(—C) 5 red.] *om.*G respicientes Cas ⤻aliis magis (plus Cas) fidem BH(—fidei SMN)GV(Cas) 6 ut—cognoscimur] sicut (si G) qui ignoti (ignorati A) et cogniti AHGVCasZm (= vg) 7 ignorati a] ignoti B (*tr. post* ingratis), ignorantes E* ignorati E*m2* ignorantia[m] H(—E,C corr.)G cognita G a *om.* BH(—E)GVSdZm 8 atque iustis *om.*V atque] et ESd 9 mortem] desperationem uitae CasZm peruenimus Sd sicu V* est *om.*V 10 urgens V docebant MN* in listris] inlustria Sd^{cod} in lystria Sd^{cod} illustria Sd^{ed} lustris G*Zm^{cod*} ut] u V* castigati HGCas (= vg) 11 deus Cas^{ed} morti—me] reliqua H_2 13 seueritate BECasZm serenitate[m] H(—ER*),(renit *in ras.*)G aetate V 14 gaudientes MN egeni Sd^{ed} 15 quod Zm ⤻eg. nob. CasZm^{codd} agimus S egimus R*MN al.] in al. Zm abundabus V 16 aliis GV bonis caelestibus *om.* Cas bonis] bonos SR* *om.* Zm 17 locuples V quod] quomodo HG quia V 18 tantum R istas V 19 imaginis H(—C) 20 tamquam AHGVCasZm (= vg) mnia V* dicit CasZm

'eius qui fidelis est totus mundus diuitiarum': nam, excepto quod omnia nostri dei sunt, nemo plus habet quam qui nullius indiget: ille uero nullius eget qui praeter necessaria nil requirit. 11 *Os nostrum patet ad uos, o Corinthii, cor nostrum dilatatum est.* Ita sumus uestro profectu [pro]uocati, ut tacere penitus non possimus: profectus enim discipuli prouocat os magistri, et cor dilatat atque amplificat, id est, facit sensibus abundare, sicut de Salomone scriptum est quia 'dedit' illi deus 'latitudinem cordis, sicut arena[m] maris.' 12 *Non angustiamini in nobis, coartamini autem in uisceribus uestris.* Non [est] ex nobis sermonis angustia, sed, quia ualidiorem uos non potestis audire doctrinam, ideo[que] ex uobis causa procedit angustiae. 13 *Eandem* [*autem*] *habentes remunerationem.* Eandem habebitis remunerationem, si eundem sustinueritis laborem, aut certe, si tantum quantum dicere possumus capiatis. *Tamquam filiis dico, dilatamini et uos.* Quasi filii meo exemplo dilatamini, ut maiora recipiatis. Siue: Sacerdotes in doctrina exemplo suo praecepit dilatari. 14 *Et nolite iugum ducere cum infidelibus.* Nolite illis coniungi uel aequari, quia iugum simul non trahunt nisi pares: id est, nolite iungi pseudoapostolis, uel his qui in idol[i]o recumbebant. *Quae enim*

8 cf. *3 Regn. iv (v) 25 (9) 21 cf. 1 Cor. viii 10

1 ei Cas diuitiarum] + est CasZm nam *om.* Cas **2** ⤳dei nostra Sd nostra **BH**(—MN)GSd *om.* Cas ⤳sunt dei V domini Cas nullius indiget] indige[n]t nihil BSRMNGV nullius indiget nihil E nullo indiget CasZm nullius eget Sd **3** uero] *om.* CasZm enim Sd nullius] nihil **BH**VCas^{ed} nichilo Cas^{cod} nullo Zm egit H_1G indiget CasZm nihil **BHG**VCas requiret ES(N) **4** c[h]orinthi RV **5** uestro] nostro B ⤳prou. prof. V(Cas) profecto A* profecti B uocati B iacere V **6** penitus *om.* Cas possumus EMN* prouocat ASd aperit **BHG**VCas **7** atque] que V magnificat VCas **8** ut Cas salomene A **9** [h]arena BE*MNGV **10** coartamini] angustiamini **AHG**VCas (= vg) **11** est V *om. rell., saltem hic* ex] est E nobis] + est CCas sermonibus H_1 ualidiore V **12** uos *om.* V ⤳doct. aud. G audire] sustinere V ideoque AEG ideo **BH**(—E) *om.* V nobis BR causa] *om.* **H**(—E) cordis E **13** angustiare E angustiae R*S angustia H_2 autem *add.* ARH_2GVCas (= vg) **14** eadem V habentes **AHG**Cas eandem G **15** quantum *om.* V possimus G* **16** filio ER **17** dilatamini *tr. post* recipiatis V meliora G **18** doctrinam H_1 ⤳suo ex. V praecipit BSR*MC et *om.* **H**(—R)VCas (= vg) **19** duce V* coniuge G* coęquare G **20** iuium G* simul *om.* **A*** patris SR* iungi pseudo-ap.] pseudo-ap.sociari (sociare MN) **BH** iungi pseudo-ap. sociari G sociari pseudo-ap.V **21** idolo B idolis **H**(—C)G recumbant **A*** recumbent R* recumbunt R corr.,V

participatio iustitiae cum iniquitate, aut quae societas luci ad tenebras? Nulla, sicut nec cum tenebris luci. simul ostendit neminem posse et iustum esse pariter et iniustum, ualde contraria exempla proponens. 15 *Quae autem conuentio Christi cum Belial? aut quae pars fideli cum infidele?* Penitus illis non potest conuenire. Beliab autem diabolum siue antichristum in uocabulo idoli nominauit. 16 *Qui[s] autem consensus templo dei cum idolis? uos enim estis templum dei uiui.* Idola ipsos homines dicit qui idola colunt, quia templa sunt daemonum, sicut [et] isti templum [sunt] dei. *Sicut dicit deus: Quoniam inhabitabo in illis.* Cum ubique sit deus, tamen in illis proprie habitare se dicit, qui eius gratia [se] perfruuntur et qui mundum ei praeparant sui cordis hospitium. *Et in[tra eos] ambulabo.* Omnes eorum sensus optineam uel percurram. *Et ero illorum deus.* Deus enim natura omnium est, uoluntate paucorum: 'non est' enim 'deus mortuorum, sed uiuorum.' *Et ipsi erunt mihi populus.* Qui uoluntate serui sunt, non natura tantum. 17 *Propter quod exite de medio eorum et separamini, dicit dominus.* Actu uel conuersatione uel familiaritate, non loco. *Et inmundum ne tetigeritis.* Omnis qui peccat inmundus est: inmundus enim apud deum omnis iniquus. *Et*

16 Marc. xii 27; *Luc. xx 38

1 at V* luci ad] lucis ad ER* lucit a MN* lucis (luci D) cum GD lucia V **2** tenebris GD ne E tenebris cum luce Cas^{cod} cum *om.* SR* lucis GVCas^{ed} **3** et (*pr.*) *om.* Cas inistum G* ualde *om.* Cas **4** contrarium exemplum H_2 exemplo ES quid MN* **5** cum] ad AHGVCas (=vg) beliab(?) A beliar N* belian V aut quae] atque E infideli BSR*,G corr.,V*Cas infidelibus H_2 penitus *om.* Cas ⤻non pot. ill. R **6** bel.] de bel. B beliab A,N(?) belia S belian V belial *rell.* zabulum B uel Cas antechristum ESN* **7** in uocabulo idoli *om.* VCas quis BC qui AH_1GVCas (=vg) quid MN **8** tempo V* dei *om.* MN enim] autem H_2 *om.* V **9** idolum Cas^{ed} ⤻dic. ip. hom. VCas templum RV **10** sicut] autem E et *om.* BHV iusti H_2G templa MNG *om.* V sunt dei] dei BV dei sunt HG dominus SH_2 **11** habitabo SSd ⤻deus ubique sit Cas tantum Cas^{cod} in *om.* V **12** ⤻prop. ill. V eius]+ propriae G gratiae E se *add.* B perfruentur R **13** ⤻ei mundum G tra eos *om.* AHVCas^{cod} (=vg) ter eos G **14** inambulabo] inhabitabo V+inter eos Cas^{ed} obtinebo BCCas obtineant E percuram SR* **15** enim] autem H_2 *om.* CasSd uoluntate]+uero Sd **16** ⤻enim est Cas est *om.* G ⤻mort. deus H_2 **17** ipse MNCas^{ed} erant ES erit Cas^{ed} populus *om.* G* serui sunt] seruiunt V **19** uel (*pr.*)] et VCas **20** ne] non MN omnes V **21** inm. (*pr.*)] mundus G* inm. (*alt.*)] et inm. H dominum H_2 omnes EMNV*

ego recipiam uos. Si uos illi eiecerint. 18 *Et ero uobis in patrem et uos eritis mihi in filios et filias.* Si uos parentes abdicauerint infideles, me patrem habebitis sempiternum. *Dicit dominus omnipotens.* Addidit 'omnipotens,' ne cui inpossibile uideatur. 1 *Has igitur habentes promissiones, karissimi.* Tantas et tales promissiones habentibus quanto studio mundanda est domus talem hospitem receptura! et dei filii quo modo debent patrem in omnibus iustitiae operibus imitari! *Mundemus nos ab omni inquinamento carnis et spiritus.* Inquinamentum carnis est quod per carnem admittitur: spiritus uero quod sola cogitatione peccatur. *Perficientes sanctificationem* [*spiritus*]. Tunc erit perfecta sanctificatio [sanctificatio], si utraque munda seruentur. *In timore dei.* Non in laude hominum uel timore. 2 *Capite nos: neminem nocuimus.* Accipite quod dicimus siue quod uiuimus, ut exemplum nostrum teneatis. *Neminem corru*[*m*]*pimus.* [In] mala doctrina. *Neminem circumuenimus.* Ut eius aliquit tolleremus. 3 *Non ad condemnationem dico: praedixi enim quod in cordibus nostris estis ad commoriendum et ad conuiuendum.* Non me excusando uos tales expono: non enim possum de uobis hoc sentire quos diligo, ut superius memoraui. Siue: Dilectio tantam me facit habere fiduciam. 4 *Multa mihi libertas* [*est*] *ad uos.* Multam mihi fiduciam dedistis loquendi, quia in omnibus oboedistis. Siue:

2 cf. Ps. xxvi 10

1 illi] illis A* ille E *om.* Cas *eiecerint A eiecerunt E iecerint MNG ecerint G* **2** eretes V* ⤻inf. abd. Sd abdigauerint SR* abdiceberint G* **3** habetis SH_2 sempit.] in sempit. G deus Cas^{cod} **4** addit GSd^{cod} nec V uideretur BHGVSd **6** mandanda B mundata M*N mundana V ⤻domus est V **7** recipitura SR* susceptura G ⤻filii dei Cas^{cod} ⤻pat. deb. VCas **8** iustitiae *om.* VCas operibus *om.* H_1VCas **9** est] + peccatum Sd **10** committitur Cas **11** spiritus *om.* AHGVCas (=vg) **12** sanctificatio *add.* B munda seruentur] mundemus V munda seruemus Cas **13** propter laudem h. u. timorem Sd **14** capete V* accipite Sd l[a]esimus AHGVCas (=vg) capite Sd **15** quod—teneatis] nostrum exemplum accipite in his omnibus imitandum VCas uidimus G teneamus N **16** corrupimus BMCCasSd$^{cod\ ed}$ (=vg) corripuimus V in *om.* BHVCasSd male M,N*m*2 **17** toleremus V condemnationem] + uestram Cas **18** praediximus CCas^{ed} estis *om.* V **19** ad *om.* ECas^{cod} tales expono] condemno quasi tales sitis Cas **20** quod SH_2 **21** commemoraui ES memoraui *rell.* dilectio] + uestra Cas fecit BHG **22** multam ibi V libertas BSd fiducia AHGVCas (=vg) est *add.* ARGVCas (=vg) ad] aput AHGVCas (=vg) **23** ⤻loq. ded. Cas

Quia multum me a uobis diligi non ignoro. *Multa mihi gloriatio pro uobis.* Aput alias ecclesias de uestra emendatione mihi placeo. *Repletus sum consolatione.* Post multam tristitiam. Siue: Sermo mihi suppeditat consolandi uestro prouocante [nunc] profectu. *Superabundo gaudio in multa tribulatione nostra.* [In omni tribulatione nostra] tantum gaudeo ut obliuiscar omni[um] pressura[rum]. 5 *Nam et cum uenissemus in Macedonia[m], nullam requiem habuit caro nostra.* Ostendere illis uult quantam pressuram magnitudo gaudii superarit. *Sed in omnibus sumus afflicti.* Nullum genus tribulationis experti non sumus. *Foris pugnae, intus timores.* Pugnae contra infideles et timor de fratribus falsis. Siue: Timebamus ne scandaliz[ar]entur infirmi. 6 *Sed qui consolatur humiles.* Hoc est, humiliatos passionibus et adflictos. *Consolatus est nos deus [in] aduentu[m] Titi;* 7 *non solum autem in aduentu[m] eius, sed etiam in [con]solatio[ne].* Non solum quia desideratus aduenit, sed et[iam] quia illa nuntiauit propter quae eius maxime expectabamus aduentum. *Quia consolatus [est] in uobis.* Post luctum quem nobiscum pro

13 cf. 1 Cor. viii 9

1 quia] quod Sd^{ed} mihi *om.* Sd **2** pro] de H_2 aput] ad Sd alias] omnes VCas **3** mihi placeo] glorior VCas placeo] plaudeo B plaudo **H**(—C) applaudo C consolationem H_1 multum G **4** consolendi G prouocante] prouocatus nunc B + exemplo E prouocando exemplo est S **5** gaudeo Cas^{cod} multa] omni **AH**GVCas (= vg) **6** in —nostra *om.* BNGVSd tantum] in tantum Sd **7** gaudeo] est gaudium meum Cas omni pressura B et *om.* V **8** uenissem Sd$^{cod\,ed}$ in *om.* **H**(—E)GVCas (= vg) macedonia BS **9** mea E **10** gaudio E* superaret **H**,V corr., Cas^{ed} superauerit GSd^{ed} superauit Sd^{codd} in omnibus sumus afflicti] omnem tribulationem passi ARVCas^{cod} (= vg) in omnibus tribulationem passi EG in omni tribulatione passi S in omnibus tribulationibus positi H_2 omnem tribulationem passi sumus Cas^{ed} **11** tribul.] + quae M*N + quod M*m*2,C tribulationum G simus C pugnae] pugna et G timoris **H**(—C) **12** pugnat **H**(—RC) pugna RG pugna* C de] a VCas ∽fal. frat. C **13** timemus C scandalizentur BC scandalizantur G* scandalum paterentur Cas **14** hoc est *om.* H_2 humiliatus **H**(—E) adflictus **H**(—E) **15** est] + et V in *om.* A aduentu **AH**(—S)GVCas (= vg) titi] + in aduentu eius H_2 **16** in aduentu *om.* E aduentu **AH**(—E)GVCasSd (= vg) solatio **AH**GVCas (= vg) **17** quia] qui Sd$^{cod\,ed}$ disperatus G et B qui MNSd^{ed} illa] ille V uestrum profectum Cas **18** quae] quod Sd$^{cod\,ed}$ quem Sd^{cod} ∽exp. max. RG maxime] + et **H**(—RC) *om.* Cas spectabamus Cas^{ed} quo **AH**(—MN)GVCas (= vg) quod MN **19** est *om.* B nobis H_1 ∽pro uobis nobiscum BHG uobiscum Cas^{ed}

uobis habebat. *Referens nobis uestrum fletum, uestrum maerorem.* Pro nostra contristatione et quorundam peccatis. *Uestram aemulationem pro me.* Quia uice mea aemulati estis dei aemulatione peccantes. [peccantis] sane triplex est aemulatio: aut imitationis aut inuidiae aut de qua agitur in praesenti. *Ita ut magis gauderem.* Quia non modo correxistis, sed etiam amplius profecistis. 8 *Quoniam, et si contristaui uos in epistula, non me paenitet; et si paeniteret, uideo quia epistula illa, et si ad horam, contristauit uos,* 9 *nunc gaudeo, [gaudeo autem] non quia contristati estis, sed quia contristati estis ad paenitentiam.* Et si [me] paenituisset eo quod uos durius corripuerim, tamen uester facit profectus ut non me paeniteat: quasi si dicat medicus: "etiam si doluerit mihi tam ardenti me usum esse cauterio, sed nunc gaudeo, non quia doluistis, sed quia dolor ille uobis profuit ad salutem." *Nam contristati estis secundum deum.* Non secundum saeculum. *Ut in nullo detrimentum patiamini ex nobis.* Aut nostra negligentia, aut [ne] uenientes uestrum aliquem damnaremus. 10 *Quae enim secundum deum est tristitia, paenitentiam in salutem.* Est enim paenitentia diabolica aduersa saluti, si quis de bono opere forte paeniteat. *Stabilem operatur.* Stabilem salutem. Siue: Permanentem paenitentiam: de

22 cf. Eccli. v 5

1 nobis] uobis V ∽uestrum desiderium uestrum fletum (flectum G*) **AHG**Cas (=vg) uestrum fletum uestrum desiderium V uestrum desiderium uestrum maerorem Sd^{ed} **2** post nostram consolationem S et]+pro Cas quorundam] quorum dea B **3** uestram—peccantes *om.* G* pro me *om.* G qui Sd^{cod} aemulati] multa G **4** peccantibus B peccantis SV peccantis *add.* B sane] sine S ∽emul. est G **5** de—praesenti] zeli Sd **6** ut *om.* E non]+tantum G modo] solum VCas **7** proficistis SR et *om.* G si *om.* Sd^{ed} **8** epistula]+prima V uideo quia] uidens quod (quo S) **AHG**Cas (=vg) uidens enim quod V **9** ∽uos contr. **AH**(—ES)V Cas (=vg) gaudio G **10** gaudeo autem *om.* **AHG**VCas (=vg) **11** si me] sine me S sine R* me *om.* BSd^{cod} poenitus B paeniteret Cas eo *om.* G ∽durius uos GSd **12** nimium increpassem Cas tamen] tunc G ∽prof. f. G facit—paeniteat] me facit non paenitere profectus VCas facit] fecit NG *om.* Sd^{ed} **13** si *om.* GVSd si etiam si R liceat Sd doluisset **BHG**V doleam Sd **14** ardenti me] ardentissime RH_2G ustum B craterio B gaudio G* **15** uobis *om.* Sd nam contr.] contr. enim **AHG**VCas (=vg) **17** detrimento A* patiemini G ex nobis *om.* Cas^{cod}* uestra R **18** ne] *om.* **BH**(—E) ut E uestrum *om.* Cas aliquaem G* **19** ∽tristitia est **HG**VCas (=vg) **20** patientia **H**(—RC) diabolica]+aut R+at S salute SR* **21** forte *om.* Sd **22** permonentem SN

propitiatu enim peccatorum non debemus esse sine metu. *Saeculi autem tristitia mortem operatur.* Saeculi tristitia est aut de amissis rebus propriis aut de alienis non inuasis dolere uel de alterius felicitate torqueri: secundum deum uero est tristitia siue sua siue aliena lugere commissa. 11 *Ecce enim hoc ipsum secundum deum contristari uos quantam efficit in uobis sollicitudinem.* [Hoc ipsum] quod modo factum est potest uos docere quid sit inter utramque tristitiam. *Sed defensionem.* Non superbiam aut contemptum, sed satisfactionem. quidam dicunt hoc loco 'sed' praepositionem [non] esse superfluam in Latino, apud Grecos uero consequentiam uel structuram esse sermonis. *Sed indignationem.* Contra peccantes, non neglegentiam. *Sed timorem.* Timorem dei, non securitatem. *Sed desiderium.* Non fastidium, sed desiderium nostrum. *Sed aemulationem.* Contra peccantes, ne ultra pecc[ar]ent, non remissionem. *Sed uindictam.* Non ueniam noxiam, sed uindictam salutarem. *In omnibus exhibuistis uos sinceres esse negotio.* Probastis uos inmunes [a] culpa: contaminatus enim auctoritatem non habet uindicandi. 12 *Igitur, et si scripsi [uobis], non propter eum qui [in]iuriam fecit,*

1 propitiatum H_1 propiciato G propitiatione Cas 2 tristitiam V saeculi] + autem H_1 3 ammissis G non *om.* Sd dolore BH(—EC) 4 uel] aut BCas aliena Cas torquere SM*N*,G corr. uero] uerum ES autem Sd ∽ tristitia est BHGVCasSd 5 peccata Cas 6 contristare E contristaui R quantum B efficit in uobis BSd in uobis operatur AHGVCas (= vg) 7 hoc ipsum *om.* A quo H(—E)G 8 intra B utru(a A)mque iustitia(-am AES) AH 9 excusationem Sd non—satisfactionem] hoc est satis factionem non superbiam uel contemptum V non—sed AB,G(*uide infra*) sed (*om.* SR) excusationem H_1 *om.* H_2 + in greco ΑΠΟΛΟΓΙΑΝ H superbia G satisf.] + praecepti dicit H_1G 10 sed] sede G* *om.* V p̄positionem A propositionem H_1N 11 ∽ in lat. (+ non B) esse superfl. BHG superfluum M*N superfluiter E consequentiam uel *om.* Cas 12 esse] habere VCas sermonis] + item in greco (grecos G*) ΑΠΟΙΑΤΙΑΝ satisfactionem praecepti dicit (*uide supra*) G contra—neglegentiam *om.* G aduersum Sd 13 timorem (*alt.*)] + autem S domini HG 14 desid. (*pr.*)] + nostrum V desideria Sd^{ed} fastig. Sd^{cod} 15 nostri C corr. 16 peccent AVSd peccarent *rell.* rem.] + non ueniam G 17 missiuam (*eras.*) nociuam B nociuam HGV noxae Sd sed uindictam salutarem *om.* V salutem H(—C) salutis R corr. salubre M*m*2 salubrem C 18 uos (*pr.*)] nos G* incontaminatos AH(-us S)GVCasSd (= vg) contaminatos E* probatis $NCas^{ed}$ inmunis SR* inmone G* a *om.* B 19 contaminatos V* ∽ non hab. auct. G uind.] in alio uind. $VCas^{ed}$ alios uind. Cas^{cod} 20 scripsi] + uobis BHGVCas (= vg) ∽ fec. ini. (+ tantum S) AHGVCas (= vg) iuriam B

neque propter eum qui [*iniuriam*] *passus est.* Non propter eum qui patri fecit iniuriam tantum, nec propter ipsum solum modo patrem. potest et ita dici: Non propter eum qui excommunicauit, neque propter eum qui eiectus est, scripsi: neque enim per me haec sola emendata uel correcta est causa. *Sed ad manifestandam sollicitudinem nostram quam pro uobis habemus* [*ad uos*] [*coram deo*]. Ne putetis nos aliquid posse latere, dum pro uobis sumus nimia cura solliciti. 13 *Ideo* [*et*] *consolati sumus.* Quia uos castos probastis esse negotio. *In consolatione autem nostra abundantius magis gauisi sumus super gaudio Titi, quia profectus est spiritus eius ab omnibus uobis.* In hoc autem amplius gratulati sumus, quod ita a uobis Titi spiritus est refectus, ut numquam possitis de eius mente recedere: profectus quippe discipulorum spiritalia gaudia [sunt] magistrorum. 14 *Quoniam si quid apud illum de uobis* [*in ueritate*] *gloriatus sum.* Quasi peritus medicus agit, qui uulnus iam prope sanatum blandis unctionibus fouet, ut facilius cauterii us[t]ura sanetur. *Non sum confusus.* Confusionem non habet gloria de profectu. *Sed, sicut omnia uobis in ueritate locuti sumus, ita et gloriatio nostra, quae fuit ad Titum, ueritas facta est.* De rebus iustis non uanitatis, sed ueritatis

2 cf. 1 Cor. v 1 9 cf. *2 Cor. vii 11 (*d*)

1 nec AH(—E)GVCas (=vg) ne E eum] ipsum S qui passus est *om.* S iniuriam *om.* AHGVCas (=vg) **2** ⤻ini. fec. HG solumodo V **3** et *om.* G **4** iectus G pulsus V passus Cas scripsi—est] id est non co(=quo)me haec sola delectauerit V quasi haec sola me delectassent Cas scripsi] + uobis G **5** correpta BF*G **6** quam] qui MC quia N pro—dum *om.* H_2 **7** ad uos *add.* BGV (=vg) coram deo *add.* BHGVCas (=vg) ne putetis] non potestis H_1 ⤻aliquid nos G **8** nimiam auram SR* et *om.* AHGVCasSd^{ed} (=vg) **9** quia] dum Sd ⤻prob. cast. V(Cas) casti B probatis ERSd^{ed} negotii B **10** uestra V **11** gaudio BCas gaudium AHGVSd (=vg) refectus AHGVCas (=vg) est *om.* A* eius *om.* V **12** in hoc autem] illud adhuc VCas autem *om.* G gauisi VCas quia Sd ad B* **13** ⤻est spir. Cas ⤻ref. est G ⤻de eius poss. mente B ⤻de eius mente poss. HGSd de eius *om.* V **14** quippe] quoque B *om.* V enim Cas spiritalia—magistrorum] refectio spiritus est magistri VCas ⤻sunt gau. HG **15** sunt *om.* B quoniam] et AHGVCasSd (=vg) in ueritate *om.* AHGVCas (=vg) **16** quasi] ut VCas agit qui *om.* VCas ait SMNSd ⤻iam pr. san. uuln. VCas uulnus] uult nos (S)H_2 **17** sanatus M sanatur N sanatos C fouere H_2 **18** usura B cura G sanet C **19** profecto EM in ueritate] inuenerit a te V **20** locutus sum H_2 de tito H_2 **21** facta est *om.* G* non uanitatis sed *om.* V

est gloriatio. 15 *Et uiscera eius abundantius in uobis sunt.* Omnia paene uos eius membra desiderant, [ut] oculi praesentiam, aures sermonem, os colloquium expecta[n]t. *Reminiscens omnium uestrum oboedientiam, quo modo cum timore et tremore excepistis illum.* Oboedientiam fidelem descripsit, quia etiam qui ex caritate obaudit, timet contristare quem diligit. 16 *Gaudeo quod in omnibus confido in uobis.* Fecistis me gaudere, quia de oboedientia uestra numquam potui haesitare. 1 *Notam autem uobis facimus, fratres, gratiam domini, quae data est in ecclesiis Macedoniae.* Causam inchoat de collectis, et exemplo ecclesiarum illarum eos ad paenitentiam et elymosinam prouocat, ut non putent sibi graue quod pauperiores uideant iam fecisse. 2 *Quod in multo experimento tribulationis abundantia gaudii ipsorum [fuit].* Tunc maxime gaudent [fuerint] quando fuerint tribulati, scientes apostolos contumeliam in concilio passos pro nomine Christi, publica laetitia fuisse gauisos. *Et altissima paupertas eorum abundauit in diuitias simplicitatis ipsorum.* Multum quidem in terrena facultate sunt pauperes, sed in magna simplicitate

16 cf. *Act. v 41

1 uos HVCas^{cod} 2 paene (*om.* Cas) uos] uos adfectuum BH_1 uos afectum MN* affectu NC + omnia *Cm2 s.l.* ut] *add.* BHGCas et V praes.] + uestram Cas 3 auris BV expectant *scripsi* spectant A spectet BF exspectat EG spectat H(—EF) et cetera VCas reminiscentis BSR*VCas (= vg) -entes ER 4 obaud. BV oboed. *rell.* quoniam Sd^{ed} timorem et tremorem MN* 5 suscepistis Cas eum AHGVCas (= vg) oboedientiam—descripsit] oboedientia sine timore esse non nouit Cas dis[s]cripsit H_1M 6 quia] qui ER nam VCas obedit ECas offendere Cas quam SM*N 7 confido in *om.* G 8 ⤻ues. ob. Cas 9 autam G* ⤻fac. (fec. N) uob. HV (= vg) uobis fecimus G facio uobis Sd^{ed} gloriam B 10 domini BSd dei AHGVCas (= vg) est] + nobis G in *om.* V causam inchoat *om.* V in quo at (ad E) ES inchot H_2 11 et *om.* V exemplum MN eas G patientiam V 12 misericordiam Cas prouocati G putarent E poterit S poterat R* sibi *om.* VCas grauem ER* gratiam S 13 iam *om.* G quoniam R et quod Cas^{ed} 14 habundanciam MN abundantiae Cas^{ed} fuit *om.* AHGV (= vg) 15 fuerint *add.* B quando] + amplius V + multum Cas scientes—gauisos] exemplo apostolorum qui (sicut apostoli Cas) ibant gaudentes quod (quoniam Cas^{cod}) digni habiti sint (sunt Cas) pro nomine (+ iesu christi Cas) contumeliam pati VCas 16 in concilio *om.* H_2 passus E*RN 17 profunda Sd^{ed}D pauperta V* 18 diuitiis Sd eorum AHGVCas (= vg) quidem] enim H_2 19 ⤻in opibus terrenis (*om.* Cas) VCas in terrena] interna H_2 pauperes—sunt *om.* H_2 in magna] amplius in VCas

sunt diuites, plus cupientes dare quam habent. ac propter ea deus animum magis probat quam quod dextera porrigit: qui enim quantum potest facit, totum fecit. similiter diues et pauper, quamuis diues amplius dare uideatur. 3 *Qu[on]ia[m] pro uiribus testimonio illis sumus et ultra uires uoluntarii fuerunt.* Uerbis praeposteris hoc dicit: testimonium illis reddo quod secundum uirtutem facientes, supra uirtutem uoluntarii fuerunt. 4 *Cum multa exhortatione orantes nos[tram] gratiam et communicationem mi[ni]sterii quam habemus in sanctos.* Multum suadentes, nos rogauerunt ut gratanter quae offerebant susciperemus in ministerio sanctorum. 5 *Et non, sicut sperabamus, sed semet ipsos dederunt primum deo, deinde nobis.* Amplius quam sperabamus fecerunt, non contenti sua dare, sed se ipsos primum domino tradiderunt, deinde nobis: hoc est, deus uidit uoluntatem eorum, nos effectum. *Per uoluntatem dei.* Non ut nobis placerent sine domini uoluntate. 6 *Ita ut rogaremus Titum, ut, sicut c[o]epit, ita et perficiat in uobis etiam gratiam istam.* Illorum deuotione accensi sumus mittere eum ad uos, ut doctrina et dispositione

3 cf. Luc. xxi 3 etc.

1 ∽cup. pl. Sd habent] quod habeant Sd ac] et Cas ideo Cas 2 ∽magis deus animum V ∽magis animum deus Cas ∽magis animum Sd animum(a *in ras.*) G probabat Cas^{cod} porrigebat VCas 3 fecit] facit GVCasSd aequaliter Cas 4 ∽dare amplius V uidetur MN quoniam pro uiribus BSdD quia secundum uirtutem AHGVCas (= vg) 5 testimonio—uires B] testimonium illis reddo et (quod V) supra (super NG) uirtutem AHGVCas (= vg) uoluntarie H_1G ὃ uerbis—fuerunt (8) *om.* H_2 proposteris G 7 quod—facientes] et H_1 quoniam Sd secunde A* uires BH_1 fecerunt et Cas super E 8 uoluntarie H_1 multis precibus Sd(D) exhortatione] + et H(—RC) obsecratione ES obsecrantes AHGVCas (= vg) nostram BD nos *rell.* (= vg) 9 gratia G misterii BN quam habemus] quod fit AHGVCas (= vg) 10 ∽nos suad. Cas gradanter S(N)V quae—susciperemus] susciperemus communicationem eorum (∽eorum comm. Cas)VCas quae] quod Sd 11 ministerium Sd nos GV 12 sperauimus AHGVCasSd (= vg) sed] + et G ipsis V domino AH_2VCas (= vg) 13 amplius] sed amplius V sed plus Cas superamus B sperauimus NCasSd fecerunt—dare] non solum sua omnia VCas 14 sua dare] suadere SRM*NG* sed] + et VCas se] + met R ipsos *om.* Cas primo BH(—R)V deo G 15 nobis *om.* E hoc] id Cas ∽uol. eorum uid. VCas uidet H_1 nos] non H_2,G corr. 16 ∽ut non G ∽contra dom. uoluntatem Cas 17 dei AH_2 sicut] quem ad modum AHGVCas (= vg) cepit BSMN 18 et *om.* A* perficiet A* uos VCas^{ed} (= vg) etiam *om.* H_2 exemplo Cas 19 accensi sumus] sensi sumus S consensimus H_2 accessi sumus V eum] titum Cas et] uel Cas dispensatione G

sua etiam hoc in uobis perficiat, ne quid minus ceteris habeatis. 7 *Sed sicut in omnibus abundatis* [*in*] *fide et sermone et scientia.* Notandum quod cum fide et scientiam [ostendit] esse laudabilem. *Et omni sollicitudine*[, *insuper*] *et* [*in*] *caritate uestra in nos, ut et in hac gratia abundetis.* Ne, cum in aliis [ceteros] uin[di]catis, in hoc ab aliis superemini. 8 *Non quasi imperans dico, sed propter aliorum sollicitudinem etiam uestrae caritatis ingenium comprobans.* Non impero nec exigo, sed consilium do ut, sicut in multis formam aliis praebuistis, ita et in isto opere faciatis: est enim in uo[bi]s sic ingenita pietas, ut ab aliis eam discere minime egeatis. 9 *Scitis enim gratiam domini nostri Iesu Christi, quia propter uos pauper factus est, cum diues esset, ut illius inopia uos honestaremini,* 10 *et consilium in hoc do: hoc enim* [*uobis*] *utile est.* Non ignoratis Christum propter uos pauperem factum, qui uniuersorum erat conditor et dominus, ut eius exemplo bonis caelestibus ditaremini. si ergo ille propter uos temporaliter uniuersa contempsit, quanto magis uos propter uos dare debetis parua, non uestra, immo sua ei reddere! ipsi enim datur quidquid eius causa porrigitur [pauperibus]. simul et contra Fotinum

20 cf. Prou. xix 14 (17); cf. Eccli. vii 32

1 hoc *om.* G **2** habundantes (S)MN habundetis G in *om.* AHGVCas (=vg) **3** notandum AGVCas^{cod} notat B nota H non tantum Cas^{ed} quod *eras.* Cm2 *om.* VCas et] + sermone G *praem.* sermonem VCas scientia MN ostendit *add.* AG esse laudabilem] copulari VCas^{cod} copulat Cas^{ed} **4** laudabili MN et] + in HG omnibus SR* et] insuper et BCGD et insuper H(—C)V in *om.* AHGVCas (=vg) **5** ∽et ut H et *om.* V **6** ceteros *add.* AVCas uincatis A,C corr.,GVCas uindicatis BH ab *om.* G* superamini EM separemini SRC* seperamini N seperaremini G quasi—sed *om.* G **7** inspirans B propter] per H_1GCas (=vg) pro H_2 sollicitudine ES,MN corr.,C **8** ingenium (ingetum V)] + bonum HGVCas (=vg) exito MN **9** multis] omnibus VCas praebetis BH praebeatis V(Cas)Sd ita—egeatis] quia scio (cum enim sciamus Cas) uos oboedientiam et misericordiam ita uelut ingenitam possidere quasi uos nemo docuerit V(Cas) **10** uobis AH_2Sd uos BH_1G sic *om.* G*Sd **11** eam] eadem H_2 minime] non Sd$^{cod\ ed}$ indigeatis Sd enim *om.* E **12** quoniam HGVCas (=vg) qui Sd^{ed} pauper BSd egenus AHGVCas (=vg) **13** ∽esset diues RVCas (=vg) diuis A* honestaremini] diuites essetis AHGVCas (=vg) **14** uobis *add.* AHGVCas (=vg) non] + enim VCas **15** christum] dei filium BHG illum VCas **16** factor VCas exemplo] + eius H_1 gratia Cas ditare medii MN* **17** temporaliter uniuersa] omnia sua pro tempore V omnia sua Cas **18** quando MN debetis] + uos G corr. **19** immo]im G* restituere V ipse V **20** causa *om.* Sd pauperibus *om.* BHVCas simul et *om.* V fortinum B*V

facit quod, prius quam pauper fieret [Christus], dives erat[, qui habitat in Christo]. *Quod non tantum facere, sed et uelle coepistis ab anno praeterito.* Ostendit quosdam posse facere non uolentes, cum aut inportunitas petentis aut auctoritas praecipientis exegerit. 11 *Nunc autem et facto perficite, ut, quem ad modum prompta est in uobis uoluntas faciendi, ita sit et perficiendi ex eo quod habetis.* Quod uoluntarii coepistis implete: omnis enim boni operis finis est expe[c]tendus, quia, sicut factum inuiti acceptum non est, i[s]ta [et] uoluntas infructuosa est habentibus [eam] sine facto. 12 *Si enim uoluntas [prompta] est, secundum id quod habet accepta est.* Ne putetis me aliquem supra uires cogere aut tantum in hac causa a paupere, quantum a diuite, expetere; omnes enim aequaliter dabunt, si unus quisque tantum dederit quantum potest. *Non secundum [id] quod non habet.* Hoc et Tobias dicebat ad filium: 'prout habueris, fili, fac elimosinam.' 13 *Non enim ut aliis [sit] refectio, uobis autem angustia, sed ex [a]equ[al]itate* 14 *in hoc tempore.* Non dico ut uobis nihil [re]seruetis, sed quod est utrisque sufficiat. *Uestra abundantia*

4 cf. Luc. xi 8 15 *Tob. iv 7

1 facit—erat] quia erat dies prius quam fieret pauper V quam** G christus *om.* A qui—christo *om.* AG*V quia E 2 habitabat H(—C)G corr., inhabitabat C quod] qui ASCas(=vg) quia ER, (a *s. ras.*)G quoniam H_2 solum AHGVCas(=vg) sed] sicut $Sd^{cod\,ed}$ 3 priore $AH_1CGVCas$(=vg) priori MN ⤻quosd. ost. Cas ⤻fac. poss. H_2 4 uoluntate Cas inoportunitas G potentis R praecipientes Sd^{cod} 5 exigeret EG exigerit SRMN autem] uero $AH_1CGVCas$(=vg) uere MN 6 prompta—faciendi] pro(u A)mptus est animus uoluntatis AHGVCas (=vg) ⤻et sit H(—C)G 7 uoluntarii] uoluntate facere Cas 8 implete] explete H_2 *praem.* effectu Cas omnes V boni operis] rei Cas expectendus B, (c *add.* corr. *s. ras.*)G expedendus S spectandus Cas^{cod} expetendus *rell.* 9 ista B ita *rell.* et *om.* BHV 10 eam] *om.* BH(—E)V enim G* factu H_1 fructu G 11 pro(u A)mpta *add.* AHGVCas(=vg) est (*pr.*) *om.* V ne] non H_2 12 ab aliquo Cas^{cod} super H_2 exigere Cas in hac causa *om.* VCas 13 expectare BH(—E)VCas enim *om.* E 14 dant Cas 15 potest] habet VCasSd^{cod} id *om.* AHGVCas^{cod}(=vg) hoc—filium *om.* VCas 16 filium] +suum G sicut VCas habueris] +inquid V ⤻fac. fil. G fili] filii EN*G* +ita R +sic VCas ⤻elem. fac. R facito V 17 sit *add.* AH(—E)GVCasSd(=vg) fit E refectio $BSd^{codd}D$ remissio *rell.* (=vg) tribulatio AHGVCas(=vg) 18 equitate B aequalitate $AH_2GVCasSd$(=vg) aequalitatem H_1 hoc] praesenti AHGVCas (=vg) ⤻nihil uobis G 19 reseruetis H_2 reseruatis B seruetis *rell.* quod *om.* VCas est] quod est ES quot (*corr.* quod) ***R *om.* VCasSd uestra] ut uestra G

illorum inopiam suppleat, ut et illorum abundantia sit uestrae inopiae supplementum. Date illis carnalia, ut et illi[s] uacantes possint uobis reddere spiritalia. isti enim duo gradus sine alterutro esse non possunt: tam enim ille perfectus non erit de carnalibus cogitando, quam is misericors, cum non habet cui dare uel a[li]quo dare doceatur. *Ut fiat aequalitas; sicut scriptum est: Qui multum, non abundauit, et qui modicum, non minorauit.* De manna hoc dicitur, quam accepit populus in deserto, cuius exemplo docemur quod omnis superabundantia generet uermes. simul et ostenditur quae deus dat omnibus aequalia esse debere, et propter huius testimonii auctoritatem uult nobis apostolus praesentia omnia esse communia, ut [et] perfecti doctrinam non abscondant et habentes substantiam mundi non denegent eis uictum: 'dignus est enim operarius cibo suo.' 16 *Gratias autem deo, qui dedit eandem sollicitudinem [pro uobis] in corde Titi,* 17 *quoniam consolationem quidem accepit; cum sit autem sollicitior, uoluntarius profectus est ad uos.* Gratia[m] quidem exhortationis [accepit], sed uoluntate propria festinauit, ut

8 cf. Exod. xvi 4, 31 9 cf. Ioh. vi 31 etc. 10 cf. Exod. xvi 20
13 cf. Act. iv 32 14 cf. 1 Ioh. iii 17 15 *Matth. x 10

1 inopia H_1V impleat G ut et] et ut S et MN ut V ⤳ues. inopiae (inopia G) sit AHGVCas (=vg) sit] sic B 2 illis B illi *rell.* 3 uac.] + deo Cas 4 enim] en SR *om.* H_2Cas perfectus] + est R 5 ⤳cog. de carn. Cas quam is] quamuis BR qua S quam H_2 quam hic VCas 6 dare (e *in ras.*) V a quo] aliquo B quo H_2 co G* quod G corr. qualitas V 7 habundabit G 8 minorabit V ⤳hoc de manna (+dei Sd) CasSd dictum Cas quam—deserto *om.* VCas quam] quum E* quod CSd$^{cod\ ed}$ 9 ⤳pop. acc. Sd populus] *praem.* dominus B* 10 omnes E*M*NV superabundantiam MN* super habuntia V generat BH_2 generit V uermis SR*V* uermet G* 11 deus *om.* H_2 omnia A ⤳deb. esse aeq. V deb. esse (esse deb. Cas^{ed}) communia Cas et—auctoritatem] unde (*om.* Cas) hoc testimonio VCas et *om.* G huius *om.* E* 12 testimonia ER* testimonio S nobis] a nobis G nos VCas praesentia—communia] omnia communia (*om.* Cas) communiter possidere VCas 13 et perfecti] peccati B perfecti Sd 14 habentes] abundantes H_1 qui habent V substancia MN mundi *om.* VCas ⤳eis non de. VCas denegant M*N*G* denenent V 15 est *om.* V autem] agimus H_2 autem ago Cas^{ed} 16 eandem] eam G pro uobis *add.* ARH_2GVCas (=vg) 17 consolationem BSdD exhortationem AHGVCas (=vg) suscepit AHGVCas (=vg) cum—sollicitior] sed cum sollicitior (sollitior E sollicior R*V) esset AHGVCasSd^{ed} (=vg) 18 uoluntarius] sua uoluntate AHGVCas (=vg) gratiam AH(—C)GVCas gratia BC 19 accepit AGVCas *om. rell.* sed] + et Cas^{ed} ⤳prop. uol. Cas

mercedem haberet, non inui[c]tus, quasi ei sit credita dispensatio. 18 *Misimus autem* [*cum illo*] *fratrem* [*nostrum*], *cuius laus in euangelio est per omnes ecclesias.* Hoc de Luca intellegitur, qui laudem in euangelio conscribendo uidetur habere prae ceteris, quia etiam Actus Apostolorum praeter Euangelium scripsit. [19 *Non solum autem*] *uerum etiam ordinatus* [*est*] *ab ecclesiis comes peregrinationis nostrae cum hac gratia quae ministrat*[*ur*] *a nobis ad domini gloriam.* Testimonio ecclesiarum idoneum eum et probatum fuisse demonstrat. *Et destinatam uoluntatem nostram.* Propositam uel paratam. 20 *Deuitantes hoc, ne quis nos reprehendat in hac plenitudine, quae ministratur a nobis.* Ne quis dicat: "quo modo Christus legem impleuit, cum uideamus Christianos nec tantam elymosinam facere quanta fieri in lege praecepta est?" 21 *Prouidemus enim bona non solum coram deo, uerum etiam coram hominibus.* Nihil quidem propter humanam gloriam facimus, sed tamen nolumus ut per nos aliquis scandalum merito patiatur, sed ut omnes uidentes opera nostra bona

1 cf. 1 Cor. ix 17 14 cf. Tob. iv 7 17 cf. Matth. xxvi 31 18 cf. *Matth. v 16

1 mercedem] mercede non V non]+etiam H_2 *om.*V inuictus B inuitus *rell.* ⤳cred. sit V cred.]+sit G* 2 missus H_2 autem] etiam $AH_1GVCas(=vg)$ cum illo *add.* $AH_1GVCas(=vg)$ cum illo est *add.* H_2 fratres M frater NC nostrum *om.* $AHGVCas^{cod}(=vg)$ 3 la*us G ⤳est in euang. $AHGVCas(=vg)$ 4 qui] quia H_1 conscribendo uidetur *om.*VCas ⤳hab. uid. H_2 5 ⤳prae ceteris habet VCas qui H_1C*G etiam—scripsit] et euangelium et actus apostolorum ipse (*om.* Cas) conscripsit (scripsit Cas)VCas eti G* actis G* 6 euangelio E*S euangelia E*m*2 non solum autem *om.* A uerum etiam] sed et (*om.* MN) $AHGVCas(=vg)$ 7 deordinatus G* est *om.* $AHGVCas(=vg)$ comis E*RN* cum eis G corr. peregrinationes A* cum] in $ACas(=vg)$ 8 hanc gratiam Cas^{ed} qua R ministrat B ministratur *rell.* a *om.* MN domini] deum BESN 9 testimonio ecclesiarum *om.*V idoneum—demonstrat] eum probatum esse ideneum demonstrauit V ut eum idoneum esse demonstret Cas ideneum G*V eum] cum SR et prob.] adprob. H_2 10 distinatum H_1 propositum Cas^{cod} 11 uel] siue BHGVCas seu Sd paratum Cas^{cod} hoc]+quod G uos G uituperet $AHGVCas(=vg)$ 12 ministrat MN 13 christianos] -nus E*SN 14 tantum H_2 quantum H(—E) quantam Cas fiere V praeceptum H_1Cas 15 prouidimus MN bonam V tantum H_1 deum V uerum] sed $AHGVCas(=vg)$ 16 coram *om.* Cas^{cod} quidem] enim H quidam G* 17 uolumus BN scandalizetur et pereat Cas ⤳mer. scan.V 18 omnes *om.* Cas uidens Cas bonam V

magnificent patrem nostrum. 22 *Misimus* [*autem*] *et fratrem nostrum cum illis.* Quidam hoc de Apollo adserunt dictum. *Quem probauimus in multis saepe sollicitum esse.* Testimonium illi dat ut facilius audiatur. *Nunc uero multo sollicitiorem confidentia uestri multa.* Multo sollicitiorem eum probamus, confidentes quia uestra oboedientia prouocetur. Siue: Quam audiuit a Tito. Siue: Quam per se ipse est probaturus. 23 *Siue pro Tito, qui est socius meus et adiutor in uobis, siue fratres nostri, apostoli ecclesiarum gloriae Christi.* Quod dicit hoc est, [ut] tam Titi causa qui eorum oboedientiam conlaudauerat, quam eorum qui ad ipsos fuerant [pariter] destinati, ita se exhiberent, ut et carita[ti]s sinceritatem et apostolicae pro ipsis gloriae ueritatem in conspectu omnium comprobarent. 24 *Ostensionem ergo quae est carita[ti]s uestrae et nostrae exultationis pro uobis in ipsis ostendite in facie ecclesiarum* [*domini*]. Ut, cum uiderint uerum esse quod dicitur, omnibus hoc ecclesiis deferant ad profectum. Siue aliter: Ostendit[e] caritatem uestram, de qua coram omnibus ecclesiis gloriamur. 1 *Nam de ministerio quod fit in sanctos, ex abundanti est mihi*

11 cf. 2 Cor. vii 11 etc.

1 magnificet Cas^{ed} glorificet Cas^{cod} nostrum] caelestem V autem *add.* AHGVCas (=vg) ∽cum illis et (*om.* Cas^{cod*}) fr. no. AHGVCasSd (=vg) 2 quidem G ∽de ap. hoc R hoc *om.* H_2 dicunt Cas 3 esse *om.* Cas^{cod*} 4 illis (eis Cas) perhibet VCas magis Cas audiantur VCas^{cod} uero BSd autem AHGVCas (=vg) ∽soll. mul. E solliciorem ER*N 5 uestri multa] multa in uos AH_1GVCas (=vg) multa in uobis H_2 multo] et multo Sd^{codd} solliciorem ER*N*G* eum prob.] con(cum MN) prob. H(—C) prob. eum G 6 confidentem BH nostra B obaudientia V quam—probaturus] quia uos (*om.* quia uos Cas^{ed}) ita iam nouit ut confidat in uobis VCas 7 est probaturus ASd^{cod} probauit BH(—E)G comprobauit E est probatus Sd$^{cod\,ed}$ 8 ∽in uobis adi. AG in uos adi. HVCas (=vg) 9 quod—est] hoc habet sensus V sensus hoc habet Cas quod] *praem.* praecipio N 10 ut *om.* BHG quae EMN oboedientia V 11 ad] ab V ipsius H_1 ∽par. fu. V pariter *om.* A 12 exhiberint V* exhibent Sd$^{cod\,ed}$ caritas B caritatis *rell.* per ipsos G 13 comprobarentur Sd$^{cod\,corr.,ed}$ 14 qua ES caritas B caritatis *rell.* (=vg) et nostrae *om.* Cas^{cod*} 15 gloriae AHGVCas (=vg) ipsis B illo ACas^{ed} illos H_1GVCas^{cod} (=vg) illis H_2 faciem V (=vg) ecclesiarum *om.* E 16 domini] *om.* AHGV (=vg) dei Cas ut] et B cum *om.* H_2 uiderent H_1C* 17 hoc] + est HG ecclesia ES de rerum profectu E deserant ad profectu S disserant ad profectum R deferant peruidendum VCas aliter *om.* VCas ostendit B ostendite *rell.* 18 caritate V uestra V quoram E*V 19 ministerium SR* [h]abundantia ER,N*m*2,GCasSd^{ed}

scribere uobis: 2 *scio enim uoluntatem uestram, qua de uobis glorior apud Macedonas.* Mutare uidetur hi[n]c sensum, et ideo quidam dicunt eum superius de laicis sanctis dixisse, hic uero de sacerdotibus sanctis. alii uero aiunt eum de elymosinis hucusque tractasse, modo autem de ministerio uerbi commonere, quod sanctificatis per baptismum exhibetur. hi[i] uero duo sensus usque ad finem causae diligenter utrique sunt colligendi. *Quoniam Ac[h]aia parata est ab anno praeterito.* Tota prouincia, cuius [c]aput estis, per uos ad hoc ministerium prouocata est. *Et uestra aemulatio prouocauit plurimos.* Hic aemulatio pro imitatione ponitur. 3 *Misi[mus] autem fratres, ut exultatio nostra quam de uobis habemus, non euacuetur in hac parte, ut quem ad modum dixi, parati sitis.* Superius memoratos, qui uos commoneant ne aliter inueniam in parte doctrinae, siue ministerii, quam putabam. 4 *Ne, cum uenerint mecum Macedones et inuenerint uos inparatos, erubescamus nos in hac parte, ut non dicam omnes uos.* Si nos erubuerimus quasi falso gloriantes, quanto magis uos et pro uestra negligentia et pro nostro rubore! multa enim confusio est, si quis pro eo quem diligit erubescat. 5 *Neces-*

5 cf. Act. vi 4 6 cf. Eph. v 26

1 uoluntatem uestram qua] pro(u A)mptum animum uestrum pro quo AHGVCas (=vg) 2 macedones BH_1G (=vg) uidetur] + sanctis E (*uide infra*) uididetur G hinc A hunc V *om.* Cas hic *rell.* 3 quidem B ⤻sup. eum Cas eum *om.*V ⤻sa. la. Cas sanctis *om.* E 4 sanctis *om.* Cas ⤻ante (antea Cas^{cod}) de elemosyna VCas 5 autem *om.*VCas ⤻uerb. minist. Cas 6 uerbo H_1 sanctificatis] sanctificati (sancti facti C*) sunt H_2 baptimum V exhibentur C 7 hi ARVCas hii A*BH et hii C hic G uero *om.*VCas utrique *om.*VCas 8 obseruandi Cas quoniam] + et Cas^{ed} acaia B achaia *rell.* (=vg) praeparata H(—R)G 9 tota—est] achaia tota per uos qui eius caput estis ad hoc est ministerium prouocata VCas caput] apud B (ad B*) uo A* 10 et uestra] ut uestrae H_1 uestra enim V ęmol. A* 11 ⤻pro im. pon. aem.V ponitur *om.* Cas misimus BVCas misi (missi MNG) AH(—S)G (=vg) misit S 12 exultatio—non] ne quod gloriamur de uobis AHGVCas (=vg) 13 euacuitur V* dixi] + uobis HG 14 memoratus H(—C corr.) uos] nos H_1 + uel V commoneant] commonent G + uel praeparent V inueniant E 15 siue] uel V ministerium G potabam ES 16 mecum] + in MN* nos B 17 nos] non G* in hac—omnes uos] ut non dicamus (dicam Cas^{cod}) uos (uobis H[—R] *om.* GV) in hac substantia(-antiam MN -atia V) AHGVCas (=vg) 18 nos] non B erubue(i N)ssemus MN* nos MN 19 robore A*H(—C) labore G multo SR* enim *om.* Cas 20 quis *om.* Cas eo] aliquo V te Cas quem] qui eum BHGV qui te Cas dilit V

sarium ergo existimaui rogare fratres ut peruenient [*ad uos*] *et praeparent* [*ante*] *promissam hanc benedictionem* [*uestram hanc*] *paratam esse.* Promissam a nobis benedictionem. Siue: A benedicendo. Siue: Quia per humanitatem eorum benedictio nascitur dei. *Sic quasi benedicti*[*o*]*nem, non quasi auaritiam.* Benedictio erit, si grato animo tribuatur: 'hilarem enim datorem diligit deus'; auarus autem hilariter dare non nouit: in scientia autem auarus est qui sensum non uult implere quem c[o]epit. inde dominus neminem in uia salutari praecepit, hoc est, nulli transitorie uerbum adnuntiari salutis. 6 *Hoc autem* [*dico*]*: Qui parce seminat, parce et metet.* Contra Iouinianum etiam hic locus facit, ubi meritorum gradus esse monstra[n]tur. [*Et*] *qui seminat in benedictione, ex benedictione* [*et*] *metet.* [Ergo e contrario in maledictione seminans inde et metet,] sicut scriptum est: 'non semines mala in sulcis iniuriae, et non metes illa in septuplum.' 7 *Unus quisque, prout destinauit in corde suo.* Id est, uoluntarius, non coactus. *Non ex tristitia aut ex necessitate: hilarem enim datorem diligit deus.* Secundum sententiam Salomonis: 'et in omni dato

6 2 Cor. ix 7 9 *Luc. x 4 10 cf. Act. xiii 26 (xvi 17) 15 *Eccli. vii 3 19 *Eccli. xxxii (xxxv) 11

1 ergo]autem HG exest. A ⌣fr. rog. V rogari H_1 praeueniant AGVCas (=vg) ad uos (nos B) *add.* BHGVCas (=vg) 2 praeparant SMN ante *om.* AHGVCas (=vg) repromissam VCas hanc bened.] hanc bened. uestram hanc B bened. hanc HVCas (=vg) bened. G 3 paratam esse *om.* G prom.] *praem.* siue HG 4 siue (*pr.*)] sine MN* a] *om.* H_2 ad R corr. benedicendum R quia *om.* MN humilitatum G* humilitatem G eleemosynam Cas 5 deo R si EN* benedictinem A 6 gratanti V detur Cas 7 abundans esse non potest Cas in hilarita(te *add.* R corr.) R donare R *om.* V 8 in *om.* V 9 cepit BH(—RC) inde] unde BHGCas un V nimirum E salutare H_1 10 praecipit C nullae H_1 in nulli G transito(u S)rię ABS adnuntiare HG* 11 hoc]+est E dico] *om.* AEMNV (=vg)+quia Cas^{cod} metit MN 12 contra iouinianum *om.* VCas ioninianum B iuuenianum MN etiam *om.* H_2 locus facit ubi *om.* VCas ubi] ut H_2 mer. gr.] gratus mer. V gr. Cas 13 monstratur BVCas monstrentur NC corr. et *add.* AHGVCas (=vg) benedictione *utrobique* ABSd] benedictionibus HGCas (=vg) benedictionem V ex] de AHGVCas (=vg) 14 et *add.* AHGVCas (=vg) ergo—metet *om.* B ⌣e (*om.* G) contr. ergo H_1G e] et M 15 seminas A*B seminis ES mala *om.* V 16 fulcis B illa in] ea in BH_2G eam ER* ea S illam in V 17 secundum propositum cordis (*om.* Sd^{cod}) Sd destinauet V in *om.* HGV (=vg) 18 ex (*alt.*) *om.* H_2 19 deus *om.* E sententiam] illud V et] etiam et H_2 *om.* Sd datum MN

hilarem fac uultum tuum.' si autem de scientia intellegatur, hilarem in labore suo uult esse doctorem, sicut de se alibi dicit: 'si enim uolens hoc ago, mercedem habeo' et reliqua. 8 *Potens est autem deus.* Siue: Ne inopiam formidarent. Siue: Gratuitum donum scientiae. *Omnem gratiam abundare facere in uobis.* Gratiam nascentiae, quia exinde per opera uestra· domino gratiae referuntur: 'a fructu' enim 'frumenti uini et olei sui multiplicati sunt.' *Ut in omnibus semper omnem sufficientiam habentes abundemus in omne opus bonum,* 9 *sicut scriptum est.* Tam carnalium misericordiarum quam spiritalium, id est, doctrinarum opus bonum possitis implere. *Dispersit, dedit pauperibus.* Siue: Sensu pauperibus. Siue: Substantia, sicut superius ait: 'illorum abundantia[e] uestrae inopiae sit supplementum.' *Iustitia eius manet in aeternum.* Rebus temporalibus aeterna iustitia conparatur. 10 *Qui autem administrat semen seminanti, et panem in esca subministrabit.* Hoc est, deus, qui tibi dedit unde dispenses, esurire [te] minime patietur: si autem ad semen uerbi refert: qui dedit officium docendi, praestabit et escam, si ad hoc solum uelitis uacare. *Et multiplicabit semen uestrum.* Humanitatis uel sermonis. *Et ampliabit incrementa frugum*

3 1 Cor. ix 17 7 Ps. iv 8 13 2 Cor. viii 14

1 hilarem fac (facito Sd^{ed})] hilarificat R cultum S tultum G* intellegitur BHG *om.* V 2 in labore suo *om.* V 3 enim *om.* V et reliqua] si autem inuitus dispensatio mihi credita est VCas 4 autem] enim G *om.* Sd siue *om.* VCas ne] *om.* G nec V ⤳timeas inop. Cas(Zm) inopia H_1V 5 domum G omnem] + scientiam A* 6 nobis V nascentiae] suffitientiae B per op. ues.] operibus uestris VCas 7 domino] deo BHGV *om.* Cas gratiam V referentur NC fructu] tempore Cas enim *om.* CVCas 8 uini] *om.* A* et uini G 9 semper *om.* C abundemus] [h]abundetis AH_1GVCas (=vg) *om.* H_2 10 tam] ita H(—E) ita in E misericordiarum *om.* VCas 11 id est doctrinarum] ut omne V(Cas) possetis ER*V 12 dispersi G sessu G* pauperes G 13 siue substantia *tr. post* supplementum V ill.] ut ill. V abundantiae BE,N corr. 14 uestra inopia V* 15 rebus] de rebus CasZm ⤳iust. aet. G 16 semen *om.* E in esca subministrabit] ad manducandum praestabit AHGVCas (=vg) 17 ⤳dedit tibi Sd ⤳unde disp. ded. G unde] quod Cas unum Sd^{cod} unum si Sd^{ed} 18 esurire te] esurire BCas^{cod} esuriente[m] H_1 esurienti H_2 esuriem Cas^{ed} permittet Sd si—qui] sed hoc magis ad uerbi semen pertinere uidetur qui ergo V(Cas) referam H 19 praeparabit C praestauit V si] sibi E 20 ⤳uac. (uocare E uare R*) uel. (uelletis EN*G)BHGV et *om.* R multiplicauit RV humilitatis H(—C)G 21 augebit AHGVCas (=vg) incr.]incrementum ER**om.* V*

iustitiae uestrae. Fruges iustitiae sunt facultates, cum de eis fit iustitia: cum uero aut inique congregantur aut ad auaritiam uel superbiam possidentur, fruges iniquitatis fiunt: 'pretio' enim 'grauans triticum in populo maledictus.' Siue: Fruges iustitiae sermones sunt dei: 'de fructu' enim 'labiorum suorum saturabitur' sapiens. 11 *Ut in omnibus locupletati abundetis in omnem simplicitatem, quae operatur per nos gratiarum actionem deo.* Ut sine discretione omnibus simpliciter indigentibus tribuatis, non quaerentes cui, sed qua re detis. 12 *Quoniam ministerium* [*administrationis*] *huius officii non solum supplet ea quae desunt sanctis, sed etiam abundat per multarum gratiarum actionem* [*in*] *deo.* Duplicem potestis habere mercedem, et refectionis sanctorum et gratiarum in domino actionis. Aliter: Non solum docet sanctos, sed et domino gratias operatur, qui uos tanta sapientia erudiuit. 13 *Per probationem ministerii huius magnificantes deum in subiectionem confessionis uestrae in euangelium Christi.* Per hoc ministerium esse probamini Christiani, magnificantes per operum confessionem deum, sicut e contrario alii factis negare dicuntur. Aliter: Quia perfecte docetis et ostenditis diuinum esse in quo deum per oboedientiam magnificatis.

4 *Prou. xi 26 5 *Prou. xviii 20

1 facultates] facultatis MN *om.*V cum—iustitia] cum iuste dispensentur Sd **2** ⤻iust. fit Cas uero *om.* R* corrigantur Sd^{cod} corradantur Sd^{ed} ⤻a (ad Cas) superbiam uel (aut ad Cas) auaritiam habentur (abutuntur Cas)VCas ad *om.* SH_2G auaritia H_2 **3** superbia H_2G corr. frugis MN* ⤻sunt iniq. Cas iniquitates A*H_1 iniquitati G* **4** populum HV maledictum H(—R, C corr.) maledictus erit R corr.,G **5** labiorum] laborum G **6** suorum ABVZm *om. rell.* satiabitur BHGZm ut* G locupleti MN* locupletes N*m*2 **7** in omnem simplicitatem] imnem simplicitate V per *om.* H_2 **8** actionum E **9** indigentibus] indulgentiam H_2 *om.* VCas tribuatur BSR cui] + detis Cas propter quid Cas **10** ministratio Sd^{ed} administrationis *om.* AHGCasSd^{ed} (= vg) **11** supplete H_2 **12** multas AHVCas (= vg) multos G actiones AHGVCas (= vg) deo] in domino AHGVCas (= vg) potestati(e N)s SMN potesti V **13** refectionem ESd^{ed} refectione Sd^{codd} in] *om.* HCas^{cod} a Cas^{ed} **14** actiones ERN corr. G* actione Sd^{codd} actionem Sd^{ed} decet H_2 sancto V et] *om.* HG etiam V **15** domino *om.* H_2 gratias] gratiarum actiones B **16** per *om.* Cas^{cod}* glorificantes AHGCas (= vg) dominum N **17** oboedientia AHGCas (= vg) obaudientia V euangelium ABH(—E)VCas^{cod}* angelum E euangelio GCas **18** per operum] per oboedientia V **19** confusionum G confessionis V deum] domini B *om.* EC e contrario *om.*V e] et M alibi G **20** aliter] siue V doctis V ostendetis dignum G **21** ⤻per ob. deum Cas oboedientia V

Et simplicitate communicationis in illos et in omnes. Simpliciter tribuentes. Siue: Docentes bona, quae communicatis potius quam donatis, certi uos cum multiplici [ea] faenore recepturos. 14 *Et ipsorum obsecratione pro uobis.* Haec omnia operatur administratio huius officii, quia etiam in hoc abundat. *Desiderantium uos propter superabundantem gratiam dei in uobis.* Quis autem non desideret tales propter gratiam, siue scientiae siue misericordiae, ceteris eminentem? 15 *Gratias autem deo [meo] super [in]enarrabili dono eius!* Qui tantam uobis gratiam pietate sua conferre dignatus est. 1 *Ipse autem ego Paulus obsecro uos per mansuetudinem et modestiam Christi.* Ea uos mansuetudine rogo qu[i]a Christus, cum se posset de iniuriosis ulcisci, [noluit], ut uel sero corrigerent. *Qui in facie quidem humilis [sum] inter uos, absens autem confido in uobis.* Semper sanctorum praesentia per nimiam humilitatem minus intellegentibus potest esse contemptui: absentes uero, si necesse fuerit, confidenter suam indicant potestatem, qui[a] praesentes sic sunt quasi nihil possint habere uirtutum, si tamen nihil uindicandum reppererint in subiectis. 2 *Rogo autem ut non praesens audeam per [eam] fiduciam.* Ita agite, ne

4 cf. 1 Cor. xii 11 5 cf. 2 Cor. ix 12 16 cf. 2 Cor. x 10–11

1 comm.] + uestrae RCas^{ed} illos et] illo sit E illos sit et S illos sed (*eras.*) et R simpliciter] simplicitatem RM *praem.* siue VCas 2 trib.—quae] docentes siue simpliciter trib. quia VCas communicantes H_2G 3 quam *bis* H_2 certe BSR* cum] enim B multiplice H_1 ea] *om.* BCas illud V 4 et *om.* E obsecratione] obsecrationes B *om.* ES obsecrationem R oratione H_2 6 eminentem AHGVCas (= vg) 7 autem] enim H_2VSd desiderat A*H_2 talis MN talem C scientia[m] SH_2V 8 ceteris *om.* Sd autem AGSd ago B *om.* HVCas (= vg) 9 meo *om.* AHGVCas (= vg) semper R enarrabili B,E*m*2,G*D en[n]arrabile E*MN* inenarrabile SR* donum V nobis Sd^{ed} 10 pietatis R pietati G inspiratione Cas suae RG ferre Sd^{ed} 11 mansuetudine V oboedientiam H_2 12 mansuetudinem MN* qua] quia BSRMN* quam V ⤻ se chr. cum G possit H_1G 13 noluit *om.* B uel sero *om.* Cas sere MN se V corrigerint ES(M) corrigerentur CSd corrigeret Cas quia N faciem H_1VCas^{ed} quidam G 14 ⤻ inter uos hum. H_2 sum *om.* AHGVCas^{cod}Sd^{cod} (= vg) 15 ⤻ pr. sa. Cas praesentiam V propter Sd$^{ed\ cod}$ minus intellegentibus *om.* Cas 16 absente V absens Sd^{ed} 17 indicat Sd^{ed} quia B qui *rell.* 18 sic *om.* Sd possent G 19 uindicandum ASdWb delicti BH_1CGV dilecti MN repperint S(M)N* reperierint G reperiant Sd autem] + uos Cas^{ed} ut non] ne AHGVCas (= vg) 20 eam *add.* AHGVCas (= vg) confidentiam AHGVCas (= vg)

mihi necesse sit manifestare uirtutem. *Qu[i]a existimor audere in aliquos.* Non omnis aestimatio falsa est, sicut est: 'puto autem et ego spiritum dei habeo.' *Qui arbitrantur nos [quod] tamquam secundum carnem ambulemus.* Qui putant nos nihil amplius ceteris hominibus habere uirtutis. 3 *In carne enim ambulantes non secundum carnem militamus:* 4 *arma enim militiae nostrae non carnalia, sed fortia deo.* In corpore uidemur incedere, sed ut dei ministri spiritaliter militamus: arma quippe militiae nostrae non sunt facta de ferro nec manu hominis fabricata sunt, sed potentia dei, qu[i]a plus uerbo ualemus quam alii homines armis carnalibus [possunt]. *Ad destructionem inimicorum cogitationes destruentes.* Muniunt enim et circumdant doctrinam suam falsi doctores astutia argumentis[que], quae aries apostolicus destruit uirtute gratiae spiritalis, sicut illum magum uias domini peruersis disputationibus subuertentem [Paulus] uerbo caecauit. 5 *Et omnem altitudinem extollentem se aduersus scientiam dei.* Quid tam superbum quam diuinis contraire doctrinis? [*Et*] *captiuantes*

2 *1 Cor. vii 40 15 cf. Act. xiii 6, 10, 11

1 mihi necesse sit] praesens meam incipiam uindicando VCas mihi *om.* G quia A quae **H**(—C)V qua *rell.* audire **H**(—C) 2 quosdam **AHG**VCas (=vg) omni A* omnes EM existimatio BVCas stimatio M falsa] facta H_1 est (*alt.*) *om.* VCas 3 autem et ego *om.* V autem] enim H_2 quod Cas et—enim (5) *om.* H_2 habeam Cas^{ed} quod *om.* AHGVCasSd (=vg) 4 a (*add.* Sd^{cod}) cet. hom. nih. amp. Sd 5 ampl. cet. hom.] super hominem V super humanam naturam Cas uirtutem H_1 6 arma enim] nam arma **AHG**VCas (=vg) 7 carnalia] + sunt Cas^{ed} potentia AH(—E)GVCas (=vg) potentiae ER* corpore—sed] carne ut homines ambulantes V 8 spiritaliter] non carnaliter V 9 quippe militiae nostrae] nostra VCas facta] fabricata V de] a B nec—sunt *om.* V 10 honinis B potentiae deo E quia BSH_2Sd^{codd} qui Sd^{ed} qua *rell.* uerbo] ferrro (*sic*) G 11 uelamus H_1 facimus V faciemus Cas homines *om.* VCas ∽carn. arm. **BHV** arm. corporeis Sd possunt (possint Sd^{cod}) *add.* AGSd 12 inim. cogit.] mu(o S)nitionum consilia **AHG**VCas(Sd) (=vg) 13 enim *om.* H_2 suam] + etiam V astutia argumentisque ASd] astutiae argumentis **BHG** astutis consiliis et callidis argumentis VCas 14 qua[m] **H** eries ES apostolica B apostolus E de(-i)struet **H**(—F) 15 sicut] + et Sd magnum SN*G*V magnum magum Cas dei Cas ∽subu. peru. disp. Sd$^{cod\,ed}$ peruersa(e MN*) disputatione H_2 peruerbis G* prauis V *om.* Cas 16 paulus *add.* **BHG** uero C* creauit Sd^{ed} 17 altitudinem] exaltationem V extollentem *om.* ES tam superbum] enim superbius VCas 18 contradicere Sd praeceptis Sd et *add.* **AHG**VCas (=vg) captiuantes] in captiuitatem redigentes(-is ES) **AHG**VCas (=vg)

omnem intellectum ad oboediendum Christo. Illos destruimus qui sub nomine obsequii Christi omnem intellectum sibi cupiunt captiuare. 6 *Et in promptu habentes ulcisci o[m]nem inoboedientiam, cum impleta fuerit obauditio uestra.* Cum iam uestra per nos oboedientia fuerit impleta, illi, si non obaudiantur, potestatem se uindicandi accepisse a domino mentiuntur. 7 *Quae secundum faciem sunt, uidete.* Manifesta est rei probatio et facillima intellectu. Siue: Ab hypocritis uos cauete, qui in praesentia gloriantur. *Si quis confidit sibi esse seruum Christi, hoc cogitet iterum aput se quia, sicut ipse Christi est, ita et nos.* Nemo tam stultus est quam qui se solum Christi esse gloriatur. 8 *Si enim aliquid amplius gloriatus fuero de potestate nostra quam [nobis] dedit deus in aedificationem.* Nam [et] si me magis potestatem a Christo accepisse dixero quam ceteros, ut apostolus non erubescam, quia et uerum dicam, [et] non gloriae, sed uestrae aedificationis causa conpulsus haec facio. *Et non in destructionem uestram, [ut] non erubescam.* Illi et usurpatam et in destructionem exercere cupiunt potestatem. 9 *Ut [autem] non existimer quasi terrens uos per epistulas,* 10 *quoniam quidem 'epistulae,' inquiunt,*

1 ad oboed. christo] in obsequium christi AHGVCas (=vg) destruemus H_2 **2** obsequii] obsequi E *om.* Cas sibi] siue E **3** capiunt G* prumptu A prumptum H_2 ulciscionem BS **4** inobaudientiam V fuerint V ⤻uestra oboe(-au V)dientia AHGVCas (=vg) **5** ⤻per nos uestra C uero Cas^{ed} perimpleta H(—S)V illi si] illis E **6** oboediantur R audiantur H_2Cas^{cod} obaudiatur G* audientur Cas^{ed} ⤻a dom. acc. Cas^{cod} **7** ⤻sunt sec. fac. Sd facie MN*V uidere E **8** facilis intellectus Cas intellectu siue] intellectus sui B ab] ab his E **9** uos *om.* Sd^{cod} caute V presentiam R facie V praesenti Sd confidet RV sibi *om.* HSd **10** esse seruum chr.] chr. (+seruum R) se(*om.* E) esse AHGVCas (=vg) item N **11** et *om.* E est *om.* Sd quam qui] quia MN qui C* quam si V solum]+seruum Sd **12** gloriatur]+tres ES gloriantur E*G si enim BSd nam etsi (si et ESG) AHGVCas (=vg) amplius aliquid BHGVCas (=vg) abundantius Sd **13** nostra] uestra E(M)N ⤻dedit nobis R nobis *om.* AH(—R)GVCas (=vg) dominus AHGVCas (=vg) in aedificationem *om.* E **14** et *om.* B ⤻magis me VCas **15** ut apostolos E corr. apostolos Sd qui $Sd^{cod\,ed}$ et *om.* E **16** et *om.* B glorior B meaeque gloriae Sd uestrae *om.* H **17** hoc VCas faciam Cas et—hic (*p.* 294 *u.* 16) *om.* S ut *om.* AHGVCas (=vg) **18** illi] unum illi E **19** autem *add.* AH(—E)GCas (=vg) existimet Cas^{cod*} tamquam AH(—E)VCas (=vg) *om.* G terrens *scripsi* terreus B terrere AHGVCas (=vg) terre G* terrentes D **20** quidem] iam E ⤻aiunt epistolę E

'*graues et fortes sunt, praesentia autem corporis infirma et sermo contemptibilis.*' Hoc ideo dico, ne quis me putet illut comminari quod implere non possum, sicut de me uestri iactitant deceptores. 11 *Hoc ergo cogitet qui eius modi est, quia quales sumus uerbo per epistulas absentes, tales et praesentes* [*sumus*] *in opere.* Qui hoc putat, sciat omnia me posse facere, si necesse sit, quae promitto: nam et oboedientibus per humilitatem infirmus et peccantibus per seueritatem fortis exsisto. 12 *Non enim audemus conferre aut comparare nos quibusdam qui se ipsos commendant.* Non audemus ita deum contemnere, ut coaequemur aliquibus qui suis malunt laudibus quam dei gratia commendari, nec de nobis possumus maiora iactare quam sumus. *Sed ipsi intra nosmet ipsos metientes.* Non excedimus mensurae nostrae terminos. *Et comparantes nosmet ipsos nobis.* Non maioribus, sicut illi [qui], cum nihil sint, apostolis se non modo aequant, sed etiam anteponunt. 13 *Non autem in inmensum gloriantes, sed secundum mensuram regulae, quam mensus est nobis deus, mensuram pertingendi usque ad uos:* 14 *non enim quasi non pertingentes* [*usque*] *ad uos superextendimus nos.* Nihil supra

1 ⤿sunt et fortes BRH$_2$GVCas (=vg) sorporis G* 3 quae E possim Cas^{cod} sicut] ut E ⤿uestri de me B de me *om.* RH$_2$ 4 iactant HGV decepteres G* ergo *om.* HCas (=vg) cogitat MN ⤿est modi E 5 ⤿sumus et praesentes V 6 sumus *om.* AHGCas (=vg) facto AHGVCas (=vg) ⤿putat hoc E scit MN ⤿me omnia VCas ⤿si necesse fuerit facere V 7 sit] fuerit VCas permitto B oboentibus V 8 fortis] fortes B *om.* V 9 inuenior Cas audeamus MN* inserere AH(—E)GCas (=vg) 10 se] + met Cas non] + enim Sd^{codd} audemus] debemus E audeamus MN eita B* deum contemnere] de deo contendere R deum] domini MN* 11 ut] + eum R aut G coaequamus RMN* coequemus N*m*2 coaequamur EV similes simus Cas quibusdam Cas suis] + se R ⤿laud. mal. E mallunt EMNG 12 gratiam ENG conmendare RMNG* ne B* possumus] debemus R 13 iactare] cogitare Cas^{ed} sumus] possu(-i N)mus RH$_2$ simus Cas^{ed} intra] in nobis AHGCas (=vg) nos *tr. post* ipsi E 14 iudicantes E excidimus EMNGV excedamus R mensuram MN 15 conparentes MN uobis B sicut] ut Cas illi qui cum] illi cum A alii qui sum B cum illi E qui cum G illi pseudo-apostoli cum Sd 16 apostolis *om.* Cas aequant] aequales ESd^{codd} 17 anteponant RMN non autem] nos autem non(*om.* MN) AHGCas (=vg) in *om.* A*H(—C)Sd^{codd} gloriamur AEC gloriabimur MRNGVCasSd (=vg) gloriatur N* 18 secundum] per E ⤿reg. mens. Cas^{cod}* qua Cas mensus est] mensurem (*corr. m*2 mensuram) in E 19 mensuram *om.* NC uos] nos B 20 usque BESd *om.* AH(—E)GVCas (=vg) ad uos *om.* Cas^{cod} super VCas

humanam mensuram, sed in apostolatus gratia, quantum nobis dominus donare dignatus est, per quam etiam uobis Corinthiis praedicauimus: nec enim hoc ipsum usurpatione fecimus, sed praecepto. *Usque ad uos enim peruenimus in euangelio Christi.* Non nostro, sicut illi[, qui se] praedicando suum faciunt euangelium. 15 *Non in immensum gloriantes in alienis laboribus.* [Inmensum est in alienis laboribus] gloriari: illi enim semper ad fideles ibant, qui signa minime requirebant. *Spem autem habentes crescenti[s] fidei uestrae in uobis magnificari secundum regulam nostram.* Non munera [a] uobis, sed mercedem a deo uestrae fidei expectamus. *In abundantia[m]* 16 *in illa quae ultra uos sunt, euangelizare.* Non enim usque ad uos sufficiet peruenisse, sed, cum uestra fide[s] creuerit, alio transiemus. [*Non in aliena regula*] *in his quae praeparata sunt ad gloriam.* Sicut illi in praeparatis iam ab aliis inpudenter gloriantur. 17 *Qui autem* [*in domino*] *gloriatur, in domino glorietur.* Etiam qui debet gloriari, in domino, cuius in eo uirtutes operatae sunt, [ut] glorietur. 18 *Non enim qui se ipsum commendat, probatus est, sed quem dominus commendat.* Se ipsum commendat qui ipse se laudat; illum uero dominus

8 cf. *Luc. xi 29 etc. 18 cf. Matth. xiv 2

1 ⤻mensuram humanam E humanam naturam R homines Cas in *om.* Sd gratiam NV quantam BV quia tam (tantam R,C corr.) RH_2 2 deus Cas etiam *om.* E 3 corinthi E praedicamus ECas^{ed} nec] non VCas ipsum *om.* EVCas 4 fecerimus E facimus Cas ⤻enim ad uos E per(prae- N)ueniamus MN perueniemus C* 5 christi]+ euangelio christi V non]+in Cas qui se *om.* B 6 ⤻eu. fac. E in(*pr.*)*om.* ERMN*GSd 7 inm.—lab. *om.* B in inmensum RH_2G ⤻gl. in al. lab. RH_2 8 illi enim] quia illi Cas enim] autem E semper] tantum BH(—E)G fidelem H_2 fidem R,N*m*2 quaerebant E 9 crescenti B crescente E credentes H_2 fide uestra E nostre B 10 magnificari secundum] magnificam per E magnificare per G nostrum E non] quę non E a *om.* BV 11 uobis] nobis B *om.*V a deo *om.* V 12 abundantia BE abundantiam AV [h]abundantiam etiam RH_2G (=vg) abundantia etiam CasSd nos B 13 sufficiat BRMN sufficet E sufficit CCasSd peruenire ESd^{cod} fide B 14 alio] ad alios GSd *om.* Cas^{cod} alibi Cas^{ed} transeamus R transibimus Sd non—regula *om.* B in (*pr.*) *om.* G 15 praecepta RMN ad (*om.* E) gloriam] gloriari AH(—E)GCas (=vg) ille H_2 illi qui V in *om.* E praeparatam Cas iam—gloriantur] intrant(-ent Cas^{cod}) gloriari (gloriam Cas)VCas 16 inprudenter R in domino *add.* B glorietur E 17 etiam qui debet] iam quid E etiam qui uere V debet gloriari] gloriatur V Cas 18 eo]nobis Cas operati A* sint G* ut *add.* B 19 prob.] ille prob. H(—E)GVCas (=vg) deus RFG*Cas 20 ⤻laudat se E

commendat, qui signorum uirtutibus commendatur. 1 *Utinam sustineretis modicum quid.* Sustinete me uel parum, qui alios multum sustinere consue[ui]stis. *Insipientiae meae.* Insipientem se dicit, quia illi necesse erat aliqua de se dicere, licet uera, ut ostendat quam uere insipientes sint qui falso se laudant. *Sed et supportate me:* 2 *aemulor enim uos dei aemulatione: despondi enim uos uni uiro uirginem castam adsignare Christo.* Non in illos stimulo liuoris inflammor, sed uos tamquam pater diuina aemulatione custodio, ut possim u[o]s inmaculatos Christo coniungere, tanto maiore studio conseruatos quanto meliori estis sponso iungendi. 3 *Timeo utem ne, sicut serpens Euam seduxit astutia sua, sic uestri ensus corrumpantur.* Serpens Euam de deo mentiendo eduxit, adfirmans solo terrore deum comminatum esse mortem, non etiam inlaturum. ita et pseudo-apostoli adserebant ideo euangelii praecepta addita, ut uel sic lex antiqua seruaretur, et eam solam sufficere custoditam. per quorum imitatores etiam [nunc] serpens similiter quosdam seducit [femineos mores habentes], gehennam propter solum terrorem

14 cf. Gen. iii 3, 4 19 cf. Matth. v 22 etc.

1 commendantur G* 2 suste(*corr.* i)nueritis G quid *om.* E me *om.* RH_2 uel *om.* Cas paruum RMNG modicum Sd qui alios *om.* E qui]quia Cas^{ed} alius M*N* 3 multos B cum suistes MN* consuistis GSd^{codd} consueuistis BCSd inprudentiam meam E 4 necessae G aliquid Sd^{codd} 5 licet *om.* Cas ut] et V qua E sint *om.* E false Cas^{ed} 6 sed et]setd G et *om.* E deo E 8 exhibere AHGVCas (=vg) deo E christum M*N* in illos] illo E in illo RN uullo M* ullo MC sicut illi G illos V* *om.* CasSd 9 ∽aem. diu. BRH_2GVCas custodia B possim uos] possimus BV possum uos E possimus uos Cas^{ed} 10 ∽coni. chr. BRH_2GVCas^{cod} maiori BCVCas 11 conuersatos E copulandi VCas 12 autem] enim RH_2G sicut] sunt E ∽sed. eu. Sd^{ed} sic] ita AHGVCas (=vg) ∽corr. (corrumpatur V) sens. ues. AH GVCas (=vg) 13 euam]etiam A ∽ment. de deo Cas 14 dicens Cas sole A* terrena E deo G* 15 etiam]esse iam E *om.* Cas et]+nunc Cas adserunt R,N corr.,C adserans(-t N*) MN* dicebant Cas 16 ∽pr. eu. Cas^{cod} euangeli E uangelii G* ∽addidit praecepta RH_2 addita] aditiita V* ad id ita V legi addita Cas lex *om.* Cas antiqua *om.* VCas 17 custodiretur Cas et] ut RH_2G ea sola sufficeret custodita Cas sufficere]+crederemus C custodiamr G* per quorum] perquirunt E per corum MN 18 imitatores] aemulatores E imitationem R emitatorum MN etiam] iam E nunc *om.* B quosdam *om.* VCas 19 femineos mores habentes *om.* AEVCas

adserens nominari, quam aut penitus non esse aut aeternam non esse adfirmant contra auctoritatem omnium scripturarum. *Et excidant a simplicitate.* Qua dei uerbis simpliciter credere debetis, non hominum peruersorum. *Et castitate quae est in Christo* [*Iesu*]. [Castitas] castus sensus est, qui [in] uni uiro coniungitur Christo, et solius illi semel promissa sufficiunt. 4 *Nam si his qui ueni*[*un*]*t* [*ad uos*] *alium Christum praedica*[*n*]*t, quem* [*nos*] *non praedicauimus, aut alium spiritum accepistis, quem non accepimus, aut aliut euangelium,* [*quod non recepistis,*] *recte pateremini.* Si uobis amplius [aliquid] gratiae praestarent quam per nos accepistis, recte eos nobis praeponi forsitan pateremini. 5 *Existimo enim me in nullo inferiorem fuisse a magnis apostolis.* Quanto magis ab istis qui sunt nihil! Siue: [Ne] putetis uos ab illis ecclesiis quibus Petrus et ceteri praedicauerunt, minus aliquid accepisse. 6 *Et si imperitus* [*sum*] *sermone, sed non scientia.* Non ut isti qui, cum sint scientia imperiti, [in] sermone tumido gloria[n]tur.

2 cf. Marc. ix 43 5 cf. 2 Cor. xi 2

1 adseremus E aut (*pr.*)] ut E esse] futuram BRH$_2$G aet. non esse] non et*ter**nam esse (+et G corr.) G aeterna V **2** adfirmat EV **3** excitant V qua V quia ABRH$_2$ qui E uerbum E simpliciter (pli [*in ras.*] *et* citer G corr.) G **4** debetis *om.* E omnium RH$_2$ et castitate *om.* Cas (=vg) et *om.* E **5** christo]+iesu BR castitas AG *om. rell.* castus]+est R sensus] sanctus R est *om.* E uni uiro] in uniuersis B **6** iungitur R christo *om.* VCas semel] semper RH$_2$ sufficiant Cas **7** si *om.* E his ABMV is A corr. *rell.* (=vg) uenit AHGVCas (=vg) ad uos *om.* AHGVCas (=vg) praedicat AHGVCas (=vg) **8** nos *om.* ARH$_2$GVCas (=vg) aut]et Cas^{cod} accipitis ARN,C corr.,GCasSd^{cod} (=vg) **9** accepistis AH(—C)GVCas (=vg) acceperitis C alium E*V euang.]+accipitis R quod non recepistis (accepistis ED) *add.* AHGVCasD (=vg) **10** apraeteremini E ∽al. am. CasSd aliquid] *om.* B quidam V gratiae *om.* VCas praedicarentur E praestiterant G praestiterint Sd$^{ed\ cod}$ **11** quae E quem G post E proponi Sd$^{ed\ cod}$ **12** enim *om.* V me in nullo inferiorem fuisse(*om.* Sd)BSd] nihil me minus fecisse (+uobis R+in uobis VCas^{comm})AHGVCas (=vg) **13** a *om.* H$_2$G (=vg) a magnis apostolis *iterum* H (—R)+me minis(*in ras.*) fecisse(cisse *s.l.*) E *praem.* si Cas quanto magis *tr. ante* petrus E ab istis E *s.l.* his Sd ∽nihil sunt E CasSd$^{ed\ cod}$ **14** uel E ne *om.* BH$_2$G putatis R,C corr. potestates MN poteratis C* ipsis H$_2$ ecclesiis *om.* E **15** ceteri]+apostoli Sd praedicant E praedicarunt VCas^{ed} aliquid *om.* Cas^{cod} **16** et si] nam et si Cas imperito V sum *om.* AVCas (=vg) scientientia G ∽ut non EN* **17** qui cum] quicumque RMN in *om.* B tantum modo Sd^{cod} gloriatur B

In omnibus [*autem*] *manifestatus sum* [*in*] *uobis.* Ostendit integritatem suam, qu[i]a secundum deum omnia fecerit, cum nec auaritiam nec gulam neque gloriam ab eis aliquando quaesierit. 7 *Aut numquid peccatum feci, me ipse humilians, ut uos exaltemini?* Si forte hoc solum peccaui, quia propter uos et[iam] licita et concessa contempsi. *Quoniam gratis euangelium dei euangelizaui uobis.* Quia nec panem [quidem] cotidianum, quem ordinauit dominus, a uobis accepi[mus]. 8 *Alias ecclesias expoliaui, accipiens stipendium in ministerium uestrum.* Cum uobis praedicarem, mihi Macedones ministrabant. 9 *Et cum apud uos essem et egerem, nulli grauis fui.* Hoc fuit ex ueritate infirmitatem portare paruulorum, ut nec tunc quidem uellet accipere cum egeret. *Nam* [*id*] *quod mihi de-erat, adimpleuerunt fratres qui uenerunt a Macedonia.* Quod non occurrebam manibus laborando, [adimpleuerunt fratres,] qui non erant infirmi nec pseudo-apostolos susceperant, quin immo reuincebant. *Et* [*in omnibus*] *sine onere* [*uestro*] *me* [*uobis*] *seruaui et seru*[*ab*]*o.* Quam diu infirmos habueritis inter uos. 10 *Est ueritas Christi in me.* Sicut Christus quod

7 cf. *Matth. vi 11; Luc. xi 3 8 Matth. x 10

1 autem *om.* B manifestus RH_2 manifesti $Sd^{cod\ ed}$ sum in] sum $ARH_2GVCasSd^{cod}$ (=vg) sumus $Sd^{cod\ ed}$ ⤻su. int. Cas 2 qua H_2GSd quam AE quia BRVCas ⤻om. sec. deum Cas secundum] per E deum *om.* MN 3 neque] nec HGCasSd 4 quererit E numquid] numquam ad E ipsum AHGVCas (=vg) humiliens E* 5 exaltamini E si] sicut (?) Cas^{cod} solo $Cas^{cod\ corr}$ quia] et B qui Sd^{ed} 6 etiam licita] et inlicita $Sd^{cod\ ed}$ et B etiam *rell.* et concessa *om.* Cas et] ex E omisi Cas 7 dei *om.* E nec] neque E ne MNGV quidem *add.* BRH_2GV 8 ⤻a uobis accipere uolui (accepi Cas) quem dominus ordinauit VCas a uobis *om.* E accepi BH_2 accipimus E accipi G 9 ⤻ad min. stip. MN dispendium E in] ad BHGVCas (=vg) 10 uobis] + euangelium VCas mihi macedones ministrabant *om.* VCas ministrabunt E* 11 et *om.* E ⤻essem apud uos AHGVCas (=vg) nulli] nihil H_2 onerosus ARH_2GVCas (=vg) hoc *in ras.* A 12 ut] et V ne H_2V 13 cum] quam V id *om.* AHGVCas (=vg) 14 adim.] sup. AHGVCas (=vg) uenerant $GCas^{cod}$ a] de E 15 non] minime Cas occurrebant E occurrebat $VCas^{cod}$ laborando] aborando E *om.* Cas adimpleuerunt *om.* BHGVCas fratres *om.* BRH_2V 16 non erant] nouerunt E infirmi] falsos E susceperunt RH_2G habebant VCas 17 uincebant E in omnibus *add.* AHGVCas (=vg) ⤻me sine [h]onere $GCas^{cod}$ onere] honore EN *om.* V uestro *om.* ARH_2GVCas (=vg) 18 uobis *add.* ARH_2VCas (=vg) seruam B serua G* seruo B seruabo *rell.* (=vg) quam diu] quando E *praem.* et V ⤻uos haberitis (*om.* inter) E 19 est] et G* quod] *om.* E quia RH_2 quae C corr.

semel statuit, non mutauit, nec est aliquando mentitus, ita faciam. *Quoniam haec gloria[tio] non infringitur in me in regionibus Achaiae.* Gloria est propter deum etiam concessa contemnere, praecipue si inopiam patiatur. 11 *Quare? quia uos non diligo? deus scit.* Ipse nouit utrum uos diligam an non: immo ideo a uobis non accipio, quia multum uos diligo. 12 *Quod autem facio et facturus sum, ut amputem occasionem eorum qui uolunt occasionem, ut in quo gloriantur [tales] inueniantur sicut et nos.* Hic reddit causam qua re ipse non acciperet, et aduersarii cur docerent gulam auaritiamque sectantes, quaerentes per Paulum aditum inuenire lucrandi, ut, si [hic uel] panem acciperet, illi aurum licentius exigerent. ideo tollit occasionem apostolus, ut in hoc apparea[n]t quia propter deum docent, si a discipulis nihil expectent. [Aliter: Unus quisque doctor, nisi fructum laboris uiderit, non docebit, alius pecuniam, alius laudem, alius [quaerit] profectum.] 13 *Nam eius modi pseudo-apostoli [sunt].* Dicentes: "Haec dicit dominus," cum ipse non miserit eos, et uisiones a corde suo

1 mutauit] necauit E mecauit(?)E*m*2 mutabit V nec est] necesse est E ita faciam *om.* Cas ita] sic Sd **2** gloria AERH_2VCas^{cod*} (=vg) infringetur BERCG*Cas (=vg) **3** gloria est] gloriatio E etiam *om.* E **4** praecipue] praecipuum est R et (*om.* Cas) maxime VCas patiantur Cas^{ed} quia] qui V **5** ∽non dil. uos AHGVCas (=vg) ipse nouit] *om.* Cas^{cod} deus scit Cas^{ed} ∽uos utrum G diligamus R* an non] anon G* necne VCas **6** a uobis] a uobus G* *om.* Cas multum uos *om.* Cas multam E* **7** autem *om.* H_2 facturus sum] faciam ARH_2GVCas (=vg) **8** occasio E eorum *om.* E **9** tales *om.* ARH_2GCas (*habet* Cas^{comm}) (=vg) *hab. post* inu. E ∽reddit hic V causa V re] et V re et Cas ipse *om.* Sd **10** acceperit R(M)CSd accipiat Cas et] *om.* G ut Cas aduersarii cur] illi V pseudoapostoli Cas docerent] docuerint RH_2 docebant Cas+scilicet VCas que] *om.* RH_2 quae G atque *ante* auar.V uel *ante* auar. Cas **11** per paulum] perpaucum E per paulo MN per—lucrandi] occasionem VCas lucrandi]+non haberent Sd **12** ut si hic uel] ut si B ut hic uel E et si ille R et si H_2 ut (*om.* G*) hic si uel GSd ut si hic V ut si ille Cas acciperint MN accepisset(-it V*) VCas ∽exig. aur. VCas linquentius exigerint MN licentius] lincentius E* *om.*VCas **13** tulit V apostolus *om.*V ut—expectent] si propter deum praedicant nec docebunt V(Cas) appareat B,C corr.,CasSd$^{cod\,ed}$ quod propter dominum Sd$^{cod\,ed}$ quia] si BRH_2 **14** docerent E doceant R si] et B *om.* H_2 cum C *s.l.* a] ad EG expetent E expectant Sd aliter—profectum *om.* AECasSd **15** doctor nisi B,C corr.] sine doctrinę suę R doctrinis H_2G fructum laboris uiderit] fructu in qua laborare uidebatur R docebit] docebat qui R **16** alius (*tert.*)]+querebat R+quaerit H_2GV **17** modi]+sunt E pseudoap.]+sunt BCas^{ed} **18** uisiones a] in uisione sua B uisiones a suo G ∽suo corde BRH_2V

[e]loquuntur. *Operarii subdoli, transfigurant[es] se in apostolos Christi.* Subdolus est qui aliut fingit cum aliut agit, ut sub contemplatione euangelicae praedicationis contegat rapacitatem: tales enim praedicatores, ut hominibus placeant, necesse est adulari. [et] ut adulando placeant et placendo decipiant, ea quae se commendent dicturi sunt, non quae aedificent audientem. plerique sane non tam pecuniam desiderant quam honorem, arbitrantes se summis opibus esse ditatos, si ab hominibus conlaudentur, sed nec pecunias ideo spernunt quia non ament, sed quia in reconditis habent, nec contemnunt quod habent, sed quaerunt quod non habent. ueri autem et simplices magistri apostolos imitantur dicentes: 'neque enim fuimus in sermone adulationis aliquando nec in occasione auaritiae, nec quaerentes ab hominibus gloriam neque a uobis neque ab aliis.' 14 *Neque mirum, cum ipse satanas transfiguret se in angelum lucis.* Non est tam facile somniis aut aliquibus uisionibus quasi angelici[s] fides habenda, ne forte transfiguret se satanas in angelum lucis,

13 *1 Thess. ii 5, 6

1 eloquantur B loquuntur ARH$_2$ loquitur E loquatur G* loquantur G corr. loquentes VCas operari E transfigurant B transfigurantes (tranfug. A*) *rell.* (=vg) se *om.* G* 2 est *om.* E cum] *om.*Cas dum Sd alius B agat C corr.,V ut] et RH$_2$GVCas 3 contemplatione—rapacitatem] habitu simplicis(-i Cas) praedicationis christi rapacitas beluina contegitur VCas euangeliae E praed.] contemplationis B *bis* contingat A contegeat E 4 enim praedicatores *om.*VCas hominibus *om.*VCas 5 necesse—audientem] et placendo accipiant, necesse est adulentur et adulando decipiant, illa dicentes quae placeant non quae aedificent audientem (expediant audienti Cas) VCas adulentur BRH$_2$(V) et *om.* AE adolendo MN 6 decipiant VCas accipiant AB,E corr.,RH$_2$G accipiunt E* qui E se *om.* E commendant ERH$_2$G quae] ea quae E 7 ⤻des. pec. G 8 arbitrant esse V esse *om.*V 9 dieditatos E* ditatus MN ditatur G* omnibus EN collaudantur B sed *om.* RH$_2$GV pecunias—quod (*alt.*) (11)] contemnunt pecuniam quam habent sed quaerunt gloriam quam V 10 ament] habent E quia (*alt.*)] quod E qui RH$_2$ nec—habent (*alt.*) *om.* E nec] ne RMN 11 sed—habent *om.* R 12 ueri autem] ueritatem RH$_2$ uiri autem V magistros C corr. ⤻debent ap. imitari V 13 enim *om.* A* 14 nec] neque E quęrantes E 15 neque (*pr.*)] nec E a *om.* MN neque ab al. *om.* E ab al.] alias MN neque] et non AHGVCas (=vg) mirum]+est E cum ipse] ipse enim ARH$_2$GVCas (=vg) 16 transfigurat AHGVCas (=vg) in angelum] uelut angeli V angulum G* est *om.* E tam *om.* Cas^{cod} facille E 17 somniis aut] somnii sed V somniis et Cas qua quasi V angelicis] angelici B+lucis E angelus RMN angelo C angeli G+credendum Cas^{cod*} 18 transfigeret E transfigurat RMN

et decipiat ac fallat incautos. 15 *Non est ergo magnum si ministri eius transfigurentur uelut ministri iustitiae.* Non mirum si ministri satanae auaritiae uel gloriae causa fingant se iustitiam praedicare. *Quorum finis erit secundum opera ipsorum.* Mala opera malus finis expectat. 16 *Iterum dico, ne quis me putet insipientem. alioquin uelut insipientem accipite me, ut et ego modicum quid glorier.* Iam enim superius dixerat: 'sustinete modicum quid insipientiae meae,' et reddiderat rationem quod zelo dei eos zelaret. non gloriae desiderio esset de se aliqua narraturus, sed ne [in] eius odium uersi falsos apostolos sequerentur. si ergo insipientia eius tam sapiens est, qu[oni]am sapiens erit ipsa sapientia! simul notandum quod mirum esse non debeat, si ad tempus falsa doctrina praeualeat, cuius auctoribus in fine uindicta pro-mittitur. 17 *Quod loquor, non loquor secundum deum, sed ut in insipientia[m].* Si hic necessitate populi [dei] conpulsus negat secundum deum se gloriari, quid de illis sentiendum est qui sola iactantia gloriantur! *In hac substantia gloriationis.* Est enim alia uera substantia gloriandi. 18 *Qu[on]ia[m] multi gloriantur, et ego secundum carnem gloriabor.* Quoniam

7 *2 Cor. xi 1 9 cf. *2 Cor. xi 2

1 decipit E ac] et B ⤻ergo est E mirum Cas^{cod} 2 trans(*om.* V*)figurantur EGV 3 ministrum R satanae *om.* Cas uel] id est E causae E caus (*sic*) V fingunt BRH$_2$ 4 erit *om.* Sd$^{cod\,ed}$ 5 mala] multa RH$_2$ ⤻finis malus V malus] mala RMNG ma G* iterum] et iterum E dico] + uobis Sd 6 me *om.* Sd^{ed} existimet ESdD *fort. recte* uel RMN insipientes G* 7 et *om.* G quid *om.* V gloriarer MN enim *om.* ESd dixit E 8 sustinete] + me Sd quid insipientiae meae *om.* Sd mae G et] ex E + non Sd 9 ratione MN* quod] quia ECas ⤻zela**ret illos G eo MN* non] et non C*m*2,CasSd 10 aliquid ESd naturus E sed ne] ne scilicet Cas ne Sd in *om.* B odium] modi B 11 sic E erugo MN* imperitia BRH$_2$G insipientię E 12 quam] quoniam B sapientiam MN* 13 notandam H$_2$ quia E mirum—si *om.* V a G* ⤻possit f. praeualere d. V 14 uindicata E 15 dominum V ut] quasi AHVCas (= vg) *om.* G in *om.* A*E*MGV 16 insipientia AHGVCas (= vg) sed H$_2$ hic] apostolus Cas necessitate] *hinc* S *habemus* ⤻conp. pop. dei Cas populus G* apostulus G corr. dei] *om.* AR + mei E negat *om.* V 17 ⤻se sec. deum B se] sed SMN gloriari(ri *alt. in ras.*) G qui E sent. est] sit sent. aduerte V dicendum sit manifestum est Cas 18 iactantia] uanitate iactantiae V in hac *om.* E substantiae A*E gloriae AHGVCas (= vg) 19 uersa V gloriendi G quia B quoniam *rell.* (= vg) 20 gloriandi(di *eras.*) G corr. + quoniam multi gloriantur G* ⤻sec. carn. et ego AHGVCas (= vg) glorara (?) G*

in nobilitate terreni generis gloriari carnale est. 19 *Libenter enim suffertis insipientes, cum sitis ipsi sapientes.* Uideo enim uos, cum edocti sitis ista nullius esse momenti, facile insipientibus consensisse. 20 *Sustinetis enim, si quis uos in seruitutem redegerit.* Legis uel Pharisaeorum, qui dominatum in populo exercebant. *Si quis deuorat.* [Si quis accipit.] Conuiuiis uel muneribus. *Si quis accipit.* Pecuniam. *Si quis extollitur.* Iudaica superbia, uel de scientia uel de generis qualitate. *Si quis in faciem uos caedit.* Si quis etiam praesentes obiurgat. 21 *Secundum ignobilitatem dico.* Ignobilitas enim maxima est, si filii dei [de] terrena nobilitate se iactent. *Quasi nos infirmi fuerimus* [*in hac parte*], *in quo quis audet.* Quasi nos in hac parte ab illis minus aliquid habeamus. *In insipientia*[*m*] *dico, audeo et ego.* Possum audere, si uolo. 22 *Hebraei sunt, et ego: Istrahelitae sunt, et ego: semen Abrahae sunt, et ego.* Si in hoc gloriantur, et ego huius sum gentis. 23 *Ministri Christi sunt*[*, et ego*]*: ut minus sapiens dico: 'magis ego.'* Notandum quia, si quis de Christi saltim ministerio glorietur, non sapienter hoc faci[a]t. *In laboribus plurimis, in carceribus abundantius, in plagis super modum, in mortibus frequenter.* 24 *a Iudaeis quinquies quadragenas una minus accepi.* Quinque uicibus tricenas et nouenas quasi transgressor legis accepit: haec autem in Actibus [Apostolorum] non omnia repperiuntur,

22 cf. Deut. XXV 3

1 in nob.] ignob. BG terreni] terren V* *om.* Cas carnale est *om.* V 3 setis V ita G ∽mom. esse Cas facile] *praem.* tam Cas 4 redegerit D redigerit A(G) redigit BHVCasZm (=vg) redierit G 5 sacerdotum Cas populum EV 6 si quis accipit (accepit EMN*) *add.* BHG 7 si (*pr.*)] item si C*m*2 accepit H_1MNG extolletur MN* 8 de (*pr.*) *om.* Sd nobilitate Sd praesumptione inflatur Zm 9 quis (*alt.*)] + uos CasZm praesentes] + uos Sd 10 enim *om.* Cas 11 filio E de *om.* B ∽nob. terr. VCas terrenae B corr. se *om.* MN* iactant RH_2G 12 in hac parte *om.* AESMGV (=vg) audit MN* quasi nos in hac parte *om.* N ∽ab illis etiam in hac parte V hac] ista Sd 13 illis] aliis RH_2 habuerimus B in insipientia(-am R) dico *om.* H(—R) insipientia AGVCasZm^{ed} (=vg) 14 audio E corr. possim H_1 audere] + gloriari Sd 15 habra[a]e GV 16 gentis] generis Zm 17 sunt] + et ego BH_1GCasZm minus sapiens] insipiens Sd^{cod} plus AHVCasZm (=vg) plus et SG 18 quia *om.* Sd ∽etiam de christi Cas 19 sap.] insip. V faciat BH_2V faciet Sd plurimis] + magis ego in laboribus E 20 habuntius V supra BHGVCasSd^{ed}Zm (=vg) 21 quadraginta V unam MN accipi V 22 trigenas Sd nouenai (*sic*) V accipit V accepi Sd 23 ∽non om. repp. in hact. apost. G apostolorum *add.* BHGCasZm

quia nec in Epistolis omnia quae ibi scripta sunt continentur. 25 *Ter uirgis caesus sum; semel lapidatus sum; ter naufragium feci; nocte et die in profundum maris fui.* In ultimo periculo, cum nauem in profundum tempestate deductam mole fluctuum operiri putaremus. 26 [*In*]*itineribus saepe; periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in ciuitate, periculis in deserto, periculis in mari, periculis in falsis fratribus.* 'Qui nostram explorare sub-introierant libertatem.' 27 *In laboribus, in miseriis, in uigiliis multis, in fame et siti, in ieiuniis multis.* Fames necessita[ti]s est, ieiunium uoluntatis. *In frigore et nuditate,* 28 *praeter illa quae extrinsecus sunt, instantia mea cotidiana, sollicitudo omnium ecclesiarum.* Praeter illa quae per consuetudinem leuiora esse uidentur. 29 *Quis infirmatur et ego non infirmo*[*r*]*? quis scandalizatur et ego non uror?* Cum infirmantibus infirmor, cum pereuntibus perire me credo: sic enim uror tristitia, ut animo ardere me sentiam. 30 *Si gloriari oportet.* Iam si gloriari necesse est in his quae non ad laetitiam, sed ad maerorem pertinent, gloriabor. *Quae infirmitatis meae sunt gloriabor.* Omnes superiores necessitates uno infirmitatis nomine definiuit, eo quod humanae infirmitati ista praeualeant. 31 *Deus et pater domini nostri Iesu Christi scit, qui est benedictus in saecula, quod non mentior.* 32 *Damasci praepositus gentis*

4 cf. Act. xxvii 20 8 cf. *Gal. ii 4

1 in *om.*V ∽sunt scripta H_2 scripta *om.*VCas continenter ES 2 cesu E caesum V 3 et] ac ER profundo A,R corr., MC*VCasZm^{ed} (=vg) *fort. recte* 4 naue G profundo H_1 tempestate *om.*VCas deductum SR* moras E malos S moles RMNGVCas 5 operire SRMNGVCas in *om.* A 7 ciuitate* V solitudine AHGVCas (=vg) mare SR 8 nostra ESN ∽sub. expl. CasZm subintroierunt BHGVCasZm 9 laboribus in miseriis BSdD (cf. Cas^{comm}) labore et aerumna AHGVCasZm (=vg) in (*tert.*)] et in G 10 fames] famis BH(—C)GV* necessitas B,N*m*2 11 ieiun.] in ieiun. G 12 intrinsecus MN*GV 13 aecclesiam V mansuetudinem E 14 leuiare E* ∽uidentur esse B infirmo B 15 qui EN* 16 perientibus V credo] compatior Sd si G* enim *om.* Sd oror V* 17 ut] aut E animum H(—EC) iam] nam EH_2 19 maerorem] meliorationem Sd^{ed} pertinet SR mae E sum S 20 superiores necessitates] infirmitates G superiores passiones Cas uno *om.* Cas 21 definiunt EVSd^{cod} designauit Cas^{ed}Zm definiuntur Sd^{ed} eo *om.* CasZm imbecillitati B,C corr.,GSd inbecillitatis H 22 est] es V 23 nom B* gentes MN

[*princeps*] *Aret*[*h*]*ae regis custodiebat ciuitatem Damascenorum, ut me conprehenderet,* 33 *et per fenestram in sporta*[*m*] *sum missus* [*non*] *per murum et sic effugi manus eius.* Rem quasi [difficilem] dicturus, quod Iudaei contra eum etiam principes gentium concitassent, ante implorat testimonium dei, ne uere hoc iactantiae putaretur, quod aduersus eum etiam regna surrexerint et nihil potuerint praeualere. haec autem [omnia] idcirco enumerat, ut ostendat quid sit inter ueros et falsos apostolos. ['Damasci praepositus.'] Praepositus gentis illius erat ubi regnabat Ar[a]etha. 1 [*Si*] *gloriari oportet,* [*et*] *non expedit mihi.* Nec mihi expedit, qui necessitate conpellor. *Ueniam autem ad uisiones et reuelationes domini.* Sibi infirmitates reputat, domino uisiones adscribit. 2 *Scio hominem in Christo.* Siue [de se] humilitatis causa in alterius persona loquatur, siue de alio, [uere] potest utrumque constare. *Ante annos XIIII, siue in corpore,* [*nescio,*] *siue extra corpus, nescio, deus scit: raptum huius modi usque ad tertium caelum.* Uide quanta necessitas fuit, ut quod annis XIIII celauerat,

1 princeps *om.* AHGVCasZm (=vg) aratae A*G arate EMN* aretę Nm2 aretae AVZm^{ed} arethę BCZm^{codd} arethe S arathę RZm^{codd} arethae Cas reges custodiebant MN* 2 sportam BH_1 sporta *rell.* (=vg) ⤻dimissus (demissus H_2CasZm) sum AHGVCasZm (=vg) sudemissus sum Cas^{cod}* 3 non *add.* B sic *om.* SMN*GV (=vg) eius *om.* E* 4 difficilem *om.* B ⤻gent. princ. CasZm 5 concertassent Cas^{ed} ⤻dei test. impl. VCasZm uere] se H_2 esse Cm2 uerae Cas^{ed}Zm^{ed} *om.* Sd 6 imputaretur Em2 aduersum BNVCas^{ed}Sd^{cod} Zm^{codd} adersus G* etiam *om.* Zm 7 surrexerunt H_2G potuerunt MNG ⤻ideo autem haec Cas(Zm) omnia *om.* BECas 8 ideo dinumerat Sd numerat Zm ⤻inter ueros falsosque apostolos intersit Sd ⤻inter ueros sit V ⤻inter sit H(—C)G intersit inter R corr. CCas(Sd)Zm uerus et falsus apostolus SMN 9 damasci praep.] *add.* A praep. gentis Sd praep. (*alt.*)] -tis G* ⤻illius gentis Cas^{cod} gentes G* 10 erat *om.* Sd ubi] cui VCasZm regnabant E regnaret Sd^{ed} araetha A aretha BH_2CasSd$^{cod\ ed}$ arathei E aretai S aratha R*areta GVSd^{cod}Zm$^{codd\ ed}$ arathe Zm^{cod} haretha Zm^{cod} si] *om.* B et si Zm^{ed} et *om.* AHGVCasZm (=vg) 11 expetit V mihi (*pr.*)] quidem AHGVCas (=vg) nec] *om.* S haec MN hoc C non Sd expetit V quia Cas quia qui Sd$^{cod\ ed}$ conplebor ES 12 autem *om.* H_2 et reuelationes *om.* V siue infirmitatis MN infirmitates sibi V 13 reputatur E adscribit] adscripsit G *om.* V 14 siue] hoc Sd de se *om.* B causa] + quasi Sd 15 loquitur HSd ⤻uere de alio Cas uere] *om.* AG uerum H_1 uero H_2 ⤻utrumque stare potest CasZm 16 nescio *add.* BHGVCas^{ed} (=vg) corpore G 17 nescio *om.* G eius EH_2, G corr., V (=vg) 18 intuere CasZm fuit] ei incumbat CasZm ⤻XIIII annis (annos Zm$^{codd\ ed}$) CasZm^{cod} cael. A

prodere cogeretur. 3 *Et scio* [*scio*] *huius modi hominem, (siue in corpore siue extra corpus, nescio: deus scit,)* 4 *quoniam raptus est in paradisum.* Quod iterum repetit, ostendit alteram fuisse uisionem. *Et audiuit arcana uerba, quae non licet homini*[*bus*] *loqui.* Siue: Quae nulli dici fas est. Siue: Quae inpossibile est humanam enarrare naturam [:hoc contra Arrium]. 5 *Pro eius modi gloriabor, pro me autem nihil* [*gloriabor*] *nisi in infirmitatibus meis.* [Pro eius modi] uisione uel homine[, pro me autem nihil]. Aliter: Non gloriabor in mea uirtute, quia non est reuelatio mea, sed dei. 6 *Nam et si uoluero gloriari, non ero stultus:* [*iam*] *enim ueritatem dicam.* Hic uidetur ostendere quod de alio dicat, cum etiam [se] dicat causas gloriandi habere, se[d] nolle. *Parco autem, ne quis me existimet supra id quod uidet* [*me*] *aut audit* [*quid*] *ex me.* Sufficiunt manifesta, etiam si celentur occulta. 7 *Et ne magnitudo reuelationum extollat me, datus est mihi stimulus carnis meae, angelus satanae.* Quanta putatis esse quae celo, ut merito mihi esset stimulus necessarius, qui me hominem esse semper mihi[met] demonstraret! *Ut me colaphizet*[, *ut non extollar*]. Aut

1 prodest B prodire H_2 postmodum prodere CasZm scio (*alt.*) *add.* B ⤻hom. huius modi $Sd^{cod\ ed}$ 2 corpus] corpore G* 3 paradiso SR*Zm^{codd} quod—uisionem *om.* H(—E)G quia E aliam ESd ⤻uis. fu. Sd 4 audiui MN ⤻uerba inaudita SdD *fort. recte* licebat EMN hominibus AD homini *rell.* (=vg) 5 que G* nulli]+homini Cas ⤻fas est dici (dicere Zm^{ed}) GCasSdZm dici *om.* H_2 6 est *om.* Cas^{cod}* ⤻naturam capere Sd ennarrare V narrare Cas hoc contra arrium *om.* ACas arrianos H pro] per R* 7 gloriabor (*alt.*) *add.* AHGVCasZm (=vg) 8 pro eius modi] *om.* BHV *praem.* siue CasZm uel homine *om.* Zm uel] siue pro eius modi Cas hominem ES pro me autem nihil *om.* B 9 nihil *om.* E aliter—in] siue pro VCasZm quae MNG 10 ⤻mea sed domini reuelatio CasZm si *om.* A* 11 ero] sum V insipiens AHGVCasZm (=vg) iam *om.* AHGVCasZm (=vg) ⤻uer. enim AHGVCasZm (=vg) 12 quod] cum ES quod non, *in ras.* R,G quod quasi Cas ⤻dicit etiam se Cas se] *om.* B,C corr., si RG* dicit VCas causas gloriandi] unde gloriari Cas causa ESV causam RH_2G 13 sed] se BH nollet V parcam Zm^{ed} 14 super Zm^{cod} id] quam V uidit EMN me *add.* AHVCasZm (=vg) in me Cas^{ed} ⤻ex me aliquid Cas quid] *om.* AH_1GD (=vg) aliquid H_2VCas suff.] *praem.* quia Sd 15 celantur R* celarentur RN corr.,C celerentur MN* abscondita Zm 16 est]+enim H(—RC) 17 putatis esse] sunt Cas putatis] potestatis H_2 caelo AG corr.,V cae G* meritum H_1 sit Cas^{cod} 18 ⤻semper esse G semper mihi] super memet B semper mihimet HV *om.* Cas semper $Sd^{cod\ ed}$ 19 demonstraret] commemoret Cas demonstrat Sd commemorent Zm me *om.* H_2 colaficet E*S colafizat MN* colaphizaret Zm^{ed} ut non extollar BVD *om. rell.* (=vg)

tribulationes suscitando aut dolores: quidam enim dicunt eum frequenti dolore capitis laborasse. 8 *Propter quod ter dominum rogaui ut discederet a me,* 9 *et dixit mihi: Sufficit tibi gratia mea; nam uirtus in infirmitate perficitur.* Hi[n]c intellegimus etiam sanctos ignoranter non numquam aliqua [in]impetrabilia postulasse. simul etiam discimus quod inportuna petitio uel responsum mereatur, si non meretur effectum. *Libentissime magis itaque gloriabor in infirmitatibus meis, ut inhabitet in me uirtus Christi.* Post quam cognoui prodesse quod putabam nocere. 10 *Propter quod placeo mihi in infirmitatibus, in contumeliis* [*, in necessitatibus, in angustiis*]. Non in honoribus. *In necessitatibus.* Non in otio. *In angustiis.* Non in diuitiis. *In persecutionibus pro Christo.* Non pro crimine: unde saluator docuit ut sola causa iustitiae patiamur, Petro similiter adtestante. *Cum enim infirmor, tunc potens sum.* Maxima potentia est infirmari pro Christo, et magnae diuitiae indigere. 11 *Insipiens factus sum.* Insipientis esse dicit aliquem se in laboribus iactare uel uirtutibus. *Uos me coegistis: ego enim debui a uobis commendari: nam nihil minus fui ab hi*[*i*]*s qui supra modum* [*ualde*] *sunt apostoli.* Sed

14 cf. Matth. v 10 15 cf. 1 Petr. iii 14

1 tribulationem BG au V aut inferendo Cas 2 eum] cum B frequenter EV *om.* Zm ter dominum *in ras.* G 3 ∽rog. dom. EH_2 roga*ui V disceret R*Zm^{cod} 4 mea *om.* ES infirtate V hinc AH_1GV hic BH_2 *om.* Cas 5 ignorantes B 6 inpetrabilia B,G corr. non impetrabilia V etiam] et Cas *om.* Zm$^{codd\,ed}$ dicimus R*H_2 quia Zm inoportuna H_2G 7 meretur] co(+n M)mitetur H_2 sortitur Zm$^{codd\,ed}$ 8 affectum B libentissime magis itaque B (*cf.* D) libenter igitur AHGVCas (=vg) libenter itaque Sd libenter Zm 10 quo V ∽noc. put. BHGVCasSd(Zm) 11 inf.] +meis H(—E*)G in necessitatibus in angustiis *hic add.* B in necessitatibus *hic add.* H(—E)G necessitate Sd$^{cod\,ed}$ 12 in ang. non in diu. in pers.] in pers. non in salutationibus in ang. non in diu. VCas angustiis] persecutionibus AE (=vg) 13 in (*pr.*) *om.* G persecutionibus] angustiis AHG (=vg) 14 unde s. docuit] sicut et s. ait Cas 15 petrum SR* enim *om.* Sd^{ed} potens] +factus H_1 potencior Sd^{cod} 16 sum] +factus H_2 17 ∽factus sum insipiens AEVCas (=vg) insipiens H(—E) (*cf. u.* 15) factus insipiens G insipientes A* insipientem BH(—Cm2) esse dicit] est Cas 18 dixit V aliquem—uirtutibus] etiam(*om.* Cas) uos narrare labores et in (*om.* Cas) proprias se(*om.* Cas) iactare uirtutes VCas 19 cogistis G coegestes V emendari M*N ∽nihil enim AHGVCas (=vg) 20 feci RCas^{ed} hiis B his *rell.* (=vg) ∽sunt super (supra RCGCas=vg) modum AHGVCas (=vg) ualde *om.* AHGVCas (=vg)

hoc uos coegistis qui, cum aliis de me satis facere deberetis, quod nihil minus fuerim a magnis apostolis, iterum opus [uos] habetis, ut uobis denuo conmendemur. [*Tam*]*etsi nihil sum,* 12 *sed signa apostolatus perfecta sunt inter uos in omni potentia, signis et prodigiis et uirtutibus.* Ego quidem nihil sum ut homo, sed apostolatus sua in uobis signa monstrauit, hoc est, patientiam in moribus et prodigia in signis. 13 *Quid est enim quod minus habueritis prae ceteris ecclesiis?* Quibus alii apostoli praedicarunt. *Nisi quod ego ipse non grauaui uos? donate mihi hanc iniuriam:* 14 [*ecce tertium hoc paratus sum uenire ad uos, et non uos grauabo:*] *non enim quaero quae uestra sunt*[*, sed uos*]. Salutem uestram desidero, non munera. *Nec* [*enim*] *debent filii parentibus thesaurizare, sed parentes filiis.* Ego magis, si haberem, uobis dare deberem. 15 *Ego autem* [*uobis*] *libentissime inpendam et superimpendar ipse pro animabus uestris* [*abundantius*], [*licet plus*] *uos diligens minus diligor.* Quod habeo, laborem meum impendo, et plus quam possum impendar: perfecta enim dilectio non solum totum quod habet gratis impendit, sed [etiam] ipsa libenter

18 cf. *1 Ioh. iv 18

1 ⤻uos hoc B haec G corr. coegestis V de me] demes G debuissetis Cas 2 quia Cas ⤻minus nihil H_2 magis G* iterum] *praem.* modo Cas 3 uos *add.* B ⤻uobis ut H_1 denuo] denouo G iterum V nos ipsi Cas commendemus H_1Cas tam (tamen SRG) *add.* AHGCas (=vg) 4 ⤻signa tamen AH(—R)GVCas (=vg) signa uero R apostoli AHGV (=vg) apostolatus mei Cas facta AHGVCas (=vg) super HGVCas (=vg) 5 patientia AH_2VCas (=vg) + in Cas^{ed} quidem] enim B 6 ut] quia Cas ⤻signa ostendit in uobis Cas sui in nobis (uobis CV) H_2V monstraui RC corr. 7 patientia ES penitentiam G 8 est *om.*V habuistis AHGCas (=vg) aprae Cas^{cod}* ecclesiis] apostolis H 9 alia G* praedicauerunt H_2GCas ego *om.*V 10 hanc *bis* V ecce—grauabo *om.* A tertio HGVCasSd^{ed} (=vg) 11 uos grauabo] ero uobis grauis (gradis G*) HG ero grauis uobis VCas (=vg) 12 sed uos *om.* B quaero VCas(Sd) 13 enim *om.* B parentes] parentis G* 14 debuissem B autem *om.*V 15 uobis *om.* AHGV CasSd (=vg) libenter Sd^{ed} 16 abund.] *om.* AH(—E)GCas (=vg) plurimum V licet (+ipsis E) plus *add.* AHGCas (=vg) 17 diligar AC,G corr.,Cas (=vg) labore (*s.l.* libere Cas^{cod}) Cas meum *om.*VCas plus—impendar] superimpendar pro uestra salute V ipse superimpendar pro uestris animabus (animabis uestris Cas^{cod}) Cas 18 inpendam B no G* ⤻quod habet totum B quod totum habet V totum] + sed E 19 ⤻gr. imp. quod habet Cas quod *om.* E* grates V *om.* Sd sed] + quod E *s.l.* etiam *om.* B ⤻lib. ipsa Sd

superimpenditur, si necesse est. 16 *Sed* [*ergo*] *esto: ego* [*autem*] *non grauaui uos, sed cum essem astutus, dolo uos cepi.* 17 *numquid per aliquem illorum quos misi ad uos, circumueni uos?* Per omnia se purgat, ipsorum semper conscientiam testem inuocans, simulque eis quo modo se ab illis possint cauere demonstrat. 18 *Rogaui Titum, et misi cum illo fratrem. numquid uos Titus circumuenit?* Numquid [aliquid] uobis ad me abstulit [ad me] perferendum? *Non*[*ne*] *eodem spiritu ambulauimus? non*[*ne*] [*in*] *hisdem uestigiis?* Nonne uno spiritu omnia gerimus? 19 [*Iterum*] *putatis quod excusemus nos aput uos.* Non, sicut superius dixi, haec dicimus, ut uobis placeamus, sed ne nobis, cum uenerimus, necesse sit acrius uindicare. *Coram deo in Christo loquimur.* Quem fallere inpossibile est. *Omnia autem, carissimi, propter uestram aedificationem:* 20 *timeo autem ne forte, cum uenero, non quales uolo inueniam uos, et ego inueniar a uobis qualem non uultis.* Si uos non inuenero iustos, [et] ego a uobis seuerus inueniar. blandimentis minae iunguntur. *Ne forte sint inter uos contentiones, aemulationes, animositates, dissensiones, detractiones, susurra-*

4 cf. Rom. ix 1 12 cf. 2 Cor. xiii 2

1 super inpendetur B impenditur Cas si] ubi Cas ergo *om.* AHGVCas (=vg) esto] ecce G autem *om.* AHGVCas (=vg) 2 ∽uos non gra. AHGVCas (=vg) esse V coepi GV 3 quem G eorum AHGCas (=vg) ex his V quos] quod G* circumuenit Sd^{codd} 4 se purgat] segurgat G* ∽contientiam ips. semp. G testem *om.* Cas implorans V interrogans Cas 5 -que eis] et BHVCas ab illis] a falsis V possent H(—E) possit G demonstrans BHGV monstrans Cas 6 fratre SR*M ∽titus uos AHGCas (=vg) 7 ciruenit G* quid *om.* G aliquid] *om.* B aliquis Sd^{ed} uobis] a uobis S,R corr.,NCSd ad] a H_2 me *om.* V obstulit R abstuli V 8 ad me *add.* B non BRH_2V* nonne AESGCas (=vg) ambulamus H ambulemus G 9 non BSH_2V none R* nonne *rell.* (=vg) in *om.* AHGVCas (=vg) isdem H(—C)V (=vg) eisdem Cas^{cod}Sd^{ed} iisdem Cas^{ed} nonne—gerimus *om.* V 10 egerimus G iterum] *om.* A olim HGCas (=vg) putastis N quid Sd$^{cod\ ed}$ excusamus R 11 sicut] ut Cas dicimus] diximus BEV ut uobis *om.* E 12 necesse sit] necessit G uindicari SR, MN corr.,C* 13 quam Cas^{ed} fallire E*C* inpossibile] non possibile B 14 autem *om.* R* 15 autem] enim AHGVCas (=vg) 16 a] in ES quale SM 17 et *om.* B ego] ipse Cas^{cod} 18 minae] in me B minas E minima S mina R* minime Cas^{ed} iungitur R* pungunter H_2 utitur Cas^{ed} sint inter uos *tr. post* seditiones AHGVCas (=vg) 19 animositates dissensiones *om.* H_2 animositatis ER* detractiones] detractionis SR* *om.*V

tiones, [inflationes,] seditiones. Si propter haec se dicebat seuerissime uindicare, quid faceret, si nostris temporibus aduenirent, quibus ad conparationem aliorum criminum ista nec putantur esse peccata? 21 *Ne iterum, cum uenero, humiliet me deus apud uos e[t] lugeam multos ex his qui ante peccauerunt et non egerunt poenitentiam.* Contra Nouatianos paenitentiae neg[u]atores: si[c] enim luget paenitentiam non agentes, utique de agentibus gaudet. *Super quae gesserunt [et] fornicationem [et] inpudicitiam [quam gesserunt].* Inpudicitia grauior est fornicatione, quasi monstruosa turpitudo, sicut [et] ille fecit, qui uxorem patris accepit. 1 *[Ecce] tertio hoc uenio ad uos: in ore duorum testium uel trium stabit omne uerbum.* Secundum legem: contra Manichaeos. 2 *Praedixi [enim] et praedico, ut praesens secundo, et [nunc] absens his qui ante peccauerunt et ceteris omnibus, quoniam si uenero iterum non parcam.* Qui post documenta priorum peccauerint, nec ipsis parcam, quia antecedentium ruina sequentes debet face[re] cautiores. 3 *An experimentum eius quaeritis qui in me loquitur, Christi?* An in me Christum temptatis, utrum in uobis ualeat uindicare? *Qui in uo[bi]s non infirmatur, sed potens est in*

11 cf. 1 Cor. v 1 13 Deut. xix 15

1 inflationes] *om.* B *praem.* ad G seditionis G* si] se E sed H(—ER) *om.* R* sed si R corr. 2 seuerissima R fecerit RMN ⤻nost. temp. si Cas^{cod} nostris]nos tres E 3 aduenerit E audiret H(—E) 4 ⤻peccata esse G ne] nec A* et Cas humiliit V 5 et lugeam] elugeam B multis R*N 6 nouitianos H_1N 7 neguatores B sic B enim *om.* Cas lugit SR*N lugeret V 8 agentibus] agentes utique de agentibus E quae gesserunt] inmunditiam AG inmunditia HCas (=vg) inmunditia quam gesserunt V et *add.* AHG Cas (=vg) ⤻impudicitia et fornicatione V fornicatione HCas (=vg) 9 et *add.* AHG (=vg) inpudicitia HCas (=vg) + super inmundiciam G quam gesserunt *om.* BV inpuditicia A 10 fornicatione] fornicationi MN* *om.* VCas turpitudo] fornicatio VCas et *om.* AHGVCas 11 ecce *add.* AHGCas (=vg) hoc *om.* Cas^{cod*} 12 uos] + ut EC* ⤻uel trium testium BHGVCas (=vg) 13 contra manicheos *om.* Cas prae] quae A enim *om.* AHGVCas^{cod} (=vg) 14 secundo] bis A, R(?), H_2GVCas^{cod} (=vg) biis E his S uobis R corr. Cas^{ed} nunc *add.* AHGVCas (=vg) absens] habens G*V qui] *om.* A* qu G 16 documenta priorum] modum VCas priora H_2 peccauerunt Cas 17 quia] quos B qui SH_2 priorum VCas ruinam MN,C corr.,V sequentes] alios V istos Cas ⤻fac. deb. GCas^{ed} debuit Cas face B 18 cautiores *om.* H_2 ⤻quaeritis eius AHGVCas (=vg) 19 christus BSH_2GVSd^{ed} (=vg) utrum] si Cas uos Cas^{cod} 20 uobis BS,RC corr.,GCas uos *rell.* (=vg) minatur (*corr.* firmatur) G

uobis. Quanto magis in nobis capacioribus [sui] potest dici, quem non infirmum, sed potentem esse nec ipsi nescitis! 4 *Nam [et] si cruci fixus est ex infirmitate [nostra], sed uiuit ex uirtute dei*. Quod cruci fixus est nostrae est infirmitatis, quod uiuit suae uirtutis. *Etenim nos infirmi sumus in illo, sed uiuimus in ipso ex uirtute dei in uobis*. Siue: Si nos quasi infirmos prouocaueritis, inuenietis nos uiuere cum Christo in uirtute dei, cum in uos uindicare coeperimus. sed et nos in praesenti quidem infirmamur, sed in futuro cum illo, non in nostra, sed dei uirtute uiuemus. 5 *Uosmet ipsos temptate, si estis in fide; ipsi uos probate*. Si in fide estis, ex uobis nos cognoscite, date sententiam in peccantem, et uidete si non statim cum uestro uerbo uindicta procedit. *Aut non cognoscitis uos [ipsos], qu[on]ia[m] Christus Iesus in uobis est? nisi forte reprobi estis*. Aut nescitis quia Christus in uobis est dei uirtus, si tamen uos minime reprobauit. 6 *Spero autem quod cognoscetis quia nos non sumus reprobi*. Spero uos sensuros quo modo uos uideo conuersari. 7 *Oramus autem deum ut nihil mali faciatis, non ut nos probati [ap]pareamus, sed ut uos quod bonum est faciatis, nos autem ut reprobi simus*. Si enim mali aliquid feceritis, nos uindicando [ap]parebimus probati, sed malumus

1 nobis] uobis BH_1 capat. BGV capt. ER* capitiobibus S sui] *om.* B suis SH_2 potest] potens est V 2 quem] eum Cas^{ed} poten**tem G ipsi] ipse ES esse H_2 ignoratis Cas 3 et *add.* AHGVCas (= vg) ∽nost. inf. G nostra] *om.* AH(—EN)GVCas (= vg) + crucifixus est N 4 ∽inf. est Sd quod] et quod Sd 5 suae] + est H_2 uirt.] + est Sd etenim] nam et AHGVCas (= vg) nos] + si HG(D) 6 uiuemus Cas^{ed}Sd (= vg) in ipso] cum illo AHGV cum eo CasSd (= vg) ex] in ESVSd^{cod} uos V siue *om.* RH_2 si] qui ES quasi *om.* Cas 7 ∽prou. inf. Cas 8 ∽cep. uind. in uos Cas^{cod} nos MN coeperemus V 9 presente E quidam G infirmatur BS 10 dei] in dei G uiuimus V 11 ipsi *om.* C* uos *om.* MN ∽estis in fide Cas ex] et in E in ex S,R*m*2 nos] uos BE non S *om.* R 12 peccante ECas^{ed} si non *tr. post* peccantem SR* 13 cum *om.* Cas uestro] ipso V *om.* Cas procedat R procedet V aut] an AHGCas (= vg) cognoscites V 14 uos] + met SVCas (= vg) ipsos *add.* AHGVCas (= vg) quia AHGVCas (= vg) nisi—est (15) *om.* ES nisi] + si V 15 essetis MN an CCas ∽dei uirtus in uobis est Cas 16 cognu(o)scitis A*R*N*G cognoscites V 17 spero] super B 18 uos *om.* M oro V deo V* 19 appareamus AGSdD pareamus BH_1CVCas (= vg) pereamus R* paremus MN 20 sumus R ∽al. mal. Sd mali *om.* Cas 21 faceretis MN feceretis V ∽prob. par. Cas apparebimus AGSd parebimus *rell.* malumus] mal[l]uimus E,N corr.,G secundum S mallimus M*N* mallemus C

nos reprobos uideri, tantum ut uos quod bonum est faciatis. 8 *Non enim possumus aduersus ueritatem aliquid, sed pro ueritate.* Innocenti enim nostra sententia obesse non poterit nisi ei qui pro certo peccauerit. 9 *Gaudemus autem cum nos infirmamur.* Gaudemus si non sit necesse ut nostra uirtus appareat, sicut Petri apparuit in Sa[p]phyra et Anania. *Uos autem fortes estis: hoc [enim] et oramus, uestram consummationem.* [Ut uos] perfecti sitis atque potentes. 10 *Ideo hoc absens scribo, ut non praesens durius agam.* Si non correxeritis, durius adhuc acturus sum quam scribendo denuntio. *Secundum potestatem quam dedit dominus nobis in aedificationem.* Ut et uos de cetero emendetis et alii peccare formident. *Et non in destructionem.* Ad quam sibi pseudo-apostoli potestatem usurpant. 11 *De cetero, fratres, [gaudete et] perfecti estote, [et] consolamini.* Notandum quod omni ecclesiae scribens dicit eos omnes debere esse perfectos, et quod laicos iubet se inuicem exhortari. *Id ipsum sapite, pacem habete, et deus pacis et dilectionis erit in uobis.* Alioquin auctor dissensionis et odii

6 cf. Act. v 10, 5 8 cf. 2 Cor. xiii 11

1 reprobi BR*VCas *fort. recte* uidere H_1NC* tamen Sd^{ed} 2 ⤻al. aduersus (aduersum H_2) uer. AHGVCasSd (=vg) 3 innocentia H nostrae RM corr.,C sententiam ES sententię C 4 ei] in eo V in eum Cas pro certo *om.* Cas peccarit V autem] enim AHGCasSd (=vg) cum] quando AH_1CVCas (=vg) quod MN quoniam G 5 infirmamur] infirmi sumus AHGVCas (=vg) infirmi fuerimus Sd$^{ed(1)}$ infirmatur Sd$^{ed(2)}$ ⤻nec. non est Cas est VCas fit Sd^{cod} 6 petro G ⤻an. et sa. Sd sapphyra A saphira BMN sapphiram E saffira S saphyra VCas^{ed} safira Cas^{cod} saphiram Sd annaniam ESd^{codd} annania SRMNV ananiam Sd^{ed} 7 autem] hic Sd^{ed} fortes BSdD potentes AH,G(3 *litt. eras. s.* ten),VCas (=vg) enim *om.* AHGVCas (=vg) optamus C nostram B 8 ut uos *om.* B haec AHGVCas (=vg) 9 non (*pr.*) *om.* H_2 corrigitis Cas 10 ⤻adhuc durius Cas ⤻sum acturus V agam Cas scribendo] scribendum E *praem.* in R *om.* Cas dico Cas 11 ⤻mihi dedit dominus B dominus dedit mihi H_1GVCasD (=vg) dedit mihi dominus H_2 aedificatione ES 12 et (*pr.*) *om.* Sd ⤻de cetero uos Sd^{cod} de cetero *om.* Cas emendatis E emundetis G ⤻form. pecc. Sd^{ed} formidant S 13 destr.] + uestram V (*ex* Cas^{comm}) 14 usurpant] suscipiunt Sd gaudete *om.* A et *om.* AHGVCas (=vg) et (*alt.*) *om.* AH(—R corr.)GVCas (=vg) 15 exhortamini AHGVCas (=vg) omn G* dicit] diem B 16 eos *om.* Cas omnes *om.* VCas ⤻esse debere Cas ⤻se iubet VCas 17 ex[h]ortare H(—C)Cas^{cod} id ipsum BD idem AHGVCas (=vg) sapete V et (*pr.*) *om.* MN pac. et dil. BCasSdD] ⤻dil. et pac. AHGV (=vg) 18 in uobis] uobiscum AHGVCas (=vg) desensionis EN* dissensioni V

e contrario erit uobiscum, et uos cum illo permanebitis in aeternum, si ille hic uobiscum permanserit semper. 12 [*Salutate inuicem in o[s]culo sancto:*] *salutant uos sancti omnes.* Non honorati aut diuites. 13 *Gratia domini nostri Iesu Christi et caritas dei et communicatio sancti spiritus.* Contra Arrianos, qui [i]deo patrem maiorem esse contendunt, quia plerumque pri[m]us nominat[ur] in ordine. *Cum omnibus uobis.* [*amen.*] Sicut est in aliquantis. [Siue: Quo[d] omnes in his bonis uelit esse perfectos].

AD CORINTHIOS SECVNDA EXPLICIT

1 e *om.* H_1 cum (*pr.*) *om.* E cum] + in S 2 ∽ uobiscum hic G salutate—sancto *om.* A 3 oculo B ∽ omn. sa. S 4 honorati aut *om.* Cas aut] uel V diues G 5 caritas] gratia H_2 ∽ sp. sa. V arianos A* 6 ideo] deo BSG i maiorem B* 7 prius B,C corr. prior Cas nominant B cum] sit cum Cas^{ed} nobis B amen *add.* AHGVCas (= vg) 8 in] *om.* H_1 cum VCas siue—perfectos *om.* ACas siue quo omnes *bis* V quo ESMN*GV quod BRC omnis ES donis H(*om.* C) ponis G* uellit R*G uellet C 9 perfectus ESMN* 10 ad corintheos secunda explicit A explicit aepistola (*om.* V) ad corinthios II BVCas^{cod} scripta de mac[h]edonia uersus DXCI epistola (-i Em1 -e Em2) pauli apostoli ad corinthios (+ II Em2) explicit (*om.* E*) H_1 epistula pauli apostoli ad corinthios explicit secunda scripta de macedonia uersibus DXCI H_2 explicit epistola secunda pauli (paula G*) apostoli ad corinthios scripta de macedonia uersus quinquaginta et unum G finis epist. secundae ad corinthios scriptae ex macedonia Cas^{ed}

INCIPIT AD GALAT[H]AS

ARGVMENTVM

quos pseudo-apostoli hac astutia subuertebant, quo[d] dicerent omnes [Christi] apostolos [t]aliter praedicare, Paulum quoque ipsum alibi docere homines circumcidi. "denique discipulos suos" dicebant "quos uere diligit, circumcidit"; sed nec apostolum illum esse dicentes, uidelicet qui[a] neque ex XII [electis] esset, neque Christum cum Petro et ceteris fuisset aliquando secutus. quibus ueri similibus argumentis et callid[a]e derogationi, quibus paruuli decipiebantur, necesse habet [ex] auctoritate spiritus sancti ad singula per ordinem respondere, [ne] despectu eius et odio [capti] Galat[h]ae penitus interirent.

1 *Paulus apostolus, non ab hominibus, neque per hominem.* Hoc est, non humana praesumptione, ut illi dicunt, neque per apostolos alios, [ut] Aaron per Moysen, sed per ipsum

14 cf. Exod. iv 30

incipit argumentum in ępistola pauli apostoli (*om.* pauli apostoli Cas^{cod}) ad galathas BCas^{cod} incipit (+argumentum R) ad galat[h]as (+argumentum V) H_1GV (*uide uol.* I, *p.* 248) incipit eiusdem ad galat[h]as argumentum H_2 incipit epistola beati pauli apostoli ad galathas: argumentum Cas^{ed} 1–11 quos—interirent *om.* HG (*cf. uol.* I, *pp.* 269, 270, 242) *ita retractauit* Cas: hoc ut apparet argumento galatae erant a pseudo-apostolis persuasi atque seducti quod paulum, per quem uero euangelio crediderant, non esse apostolum audiebant, uidelicet quia neque de duodecim electis, neque christum, ut petrus et ceteri, aliquando secutus fuisset; quam derogationem necesse habet ueris rationibus ex auctoritate sancti spiritus refutare, per ordinem probans non se ab hominibus neque per hominem missum (*cf.* Gal. i 11–12), sed per eum qui (+per Cas^{cod}) ipsum et ceteros in ordinem apostolatus elegit 1 quos—subuertebant] hac astutia illis hoc persuadebant V astutia] substantia A quo AV 2 christi *om.* B aliter A 4 dicebant] inquiunt V uere] bene A 5 dicebant V qui BV* 6 electis *om.* B 7 fuissit V quibus] quia A ueris V 8 callide B quibus paruuli decipiebantur] eorum per quam eos decipiebant V 9 ex *om.* B 10 ne *om.* B respectu B capti *om.* B galathę B 11 interirent]+explicit argumentum incipit ępistola (+beati Cas^{cod}) pauli apostoli ad galathas BCas^{cod}+explicit argumentum incipit textus eiusdem epistole R+explicit (*om.* MN) incipit epistola ad galathas H_2 13 hoc est *om.* Cas non]+ab CasSd ut illi dicunt *om.* VCas 14 apostolus G* alios *om.* VCas ut *om.* B

dominum, ut Moyses et omnes apostoli uel prophetae: sed et plerique ab hominibus ordinantur, cum indigni fauore populi, patientiam dei contemnentes, diuino sacerdotio contra meritum ordinantur. *Sed per Iesum Christum.* Qui Petrum et ceteros in ministerium apostolatus allegit. *Et deum patrem.* Ostenditur una esse patris et filii operatio. *Qui suscitauit eum a mortuis.* Secundum [hoc] quod mori potuit, carnem scilicet. 2 *Et qui mecum sunt omnes fratres* [*ecclesiis Galatiae*]. Ne solus indigne ferre putaretur suam conculcari doctrinam. 3 *Gratia uobis.* Qua sola estis fide saluati. *Et pax a deo patre.* Qua remissis delictis omnibus reconciliati fuerant deo. *Et domino Iesu Christo,* 4 *qui dedit semet ipsum pro peccatis nostris.* Ostendit beneficia Christi, quibus exsistebant ingrati, [et] in lege, quae peccatoribus data fuerat, uiuere cupientes, cum illis omnia essent peccata dimissa. *Ut nos eriperet de praesenti saeculo malo.* De malis saeculi operibus, quae committuntur in ipso. *Secundum uoluntatem dei et patris nostri.* Non secundum merita nostra. 5 *Cui est gloria in saecula* [*saeculorum.*] [*amen*]. Infinitis beneficiis infinita gloria debetur. 6 *Miror quod sic tam cito transferimini ab eo qui uos uocauit in gratiam.* Manifest[at]is beneficiis mirari se dicit quod ab illo potuerint

1 cf. Exod. iii 12 4 cf. Matth. iv 19 etc. 14 cf. *1 Tim. i 9

1 dominum] deum et dominum Cas omnes *om.* Cas uel] et Cas sed *om.* Cas et *om.* HGCas 2 ⤻ab hom. pl. Cas pleri G* indigne ES indigno G non digni Cas ⤻pop. fau. VCas feruore H_2 3 deum B domini HGVCas *fort. recte* contra meritum ordinantur] mancipantur V 5 ministerio H_1GV apostolatur G* elegit BH_2GVSd alligit H_1 6 ostendit E,G corr. unam H_1G esse *om.* RSd fili G* operationem EG 7 hoc *om.* BE ⤻pot. mori Cas carnem] *praem.* secundum E carne H_2VCas 8 ecclesiis galatiae *om.* B ecclesiis *om.* H_2 ne* G solum B si (*exp. cod.*) Cas 9 ⤻put. ferre Cas^{cod} conculcare H_2G 10 quia Cas ⤻fid. sal. estis Cas quae missis ES qua] quia Cas 11 ⤻omn. del. VSd dilectis G* ⤻fu. rec. Sd fuerunt BH_2 domino] +nostro H_1GCas (=vg) 12 ⤻se dedit Sd p**ro peccatis(-us G*) G 13 ⤻ingr. ex. Cas exe(i)stimabant H existunt VCas in gratia H_2 et *om.* AVSd 14 peccatoribus *bis* G fuerat ASd est BHGVCas cupientibus H_1 uolentes Cas 15 ⤻pecc. essent G esse RH_2 ⤻erip. nos AHGVCas (=vg) eriperit ES praesente MN* 16 saeculi E malo BSd nequam AHGVCas (=vg) mali V ⤻in eo fiunt Cas 17 patris]+9 *litt. eras.* G 18 cuius MN saeculorum *add.* BHGVCas (=vg) 19 amen *add.* HGVCasSd (=vg) deberetur V 20 si G transferemini AH_1G (=vg) gratiam] gloriam B gratia G+christi HGCas (=vg) 21 manifestis B enumeratis Cas potuerunt B

uerbis hominum retrahi, a quo nec tormentis ullis debuerint separari. *In aliut euangelium,* 7 [*praeter*] *quod aliut non est, nisi si sunt aliqui qui uos conturbant.* Qui conturbent sunt: nam euangelium uerum aliut esse non potest nisi Christi. *Et uolunt conuertere euangelium Christi.* Dum lex ad euangelium profecerit, illi peruerso ordine euangelium ad legem reuocare nituntur. 8 *Sed licet nos aut angeli de caelo euangelizauerint* [*uobis*] *praeter quam* [*quod*] *euangelizauimus uobis.* Breuiter omni uoluit praeiudicare personae, quando nec apostolos contra quod primum praedicauerant nec uocem [de caelo] loquentis angeli permisit audiri: facit autem sententia haec contra omnes hereticos, qui traditiones apostolicas mutare conantur. *Anathema sit.* Hoc est, abominabilis uobis sit. 9 *Sicut praediximus et nunc* [*uobis*] *iterum dico: si quis uobis adnuntiauerit praeter quam quod accepistis, anathema sit.* Repetitum fortius commendatur. 10 *Modo enim hominibus suadeo aut deo?* Numquid propter homines uos suadeo, sicut propter Iudaeorum traditiones ante faciebam? ostendere uult se odia hominum non timentem libere defendere ueritatem. *Aut quaero hominibus placere?* Ubicumque sine additamento

1 uerbis—debuerint *om.* E uerbis hominum] solis uerbis Cas nec torm. ullis] nullis torm. Cas 2 ∽alium in (*om.* S) ES praeter *om.* AHGVCas (=vg) quod non est aliud *bis* G ∽non est al. AHGVCas (=vg) 3 si *om.* H(—R corr.)GVCas (=vg) qui conturbent(-ant E) sunt *om.* N 4 uerum *om.* VCas ∽esse non pot. al. V alium ES christus H_2 5 euertere N euerter G auertere Sd^{ed} 6 proficerit H_2 proficeret Cas ille H_1 7 prouocare E reuocari G licet] etsi Sd^{ed} angelus AHGVCas (=vg) angelos G* euangelizet AHGVCas^{cod} (=vg) euangelizaret Cas^{ed} 8 uobis *add.* AHGVCas (=vg) quam *om.* RG quod *add.* AH(—M)GVCas (=vg) euangelizamus EN euangelizauit E 9 ∽uol. om. B uol. praeiud. pers.] pers. praeiudicauit Cas 10 apostolus H_1 apostoli H_2 contra] + 5 *litt. eras.* V primum] semel VCas praedicauerat HGCas 11 de caelo *om.* A ∽ang. loq. VCas loquentis *bis* G* prẹmisit E audire H autem] enim H_2 12 sententiam S,RN corr. *om.* VCas haec] e E hanc R corr.,MN hoc VCas 13 anathama V si V* fit(?) Cas^{cod} hoc] id B abhom. ABESM abum. V ab[h]ominabiles SR* 14 ∽sit uobis CVCas praedixi C corr. uobis] *om.* AH_1GVCas (=vg) *tr. post* iterum H_2 15 quis] quae G euangelizauerit AHGVCas (=vg) quam] id AHGVCas (=vg) anathama V 16 repetit ut Cas quia repetitum Sd commendatum B commendet Cas enim] autem H_1G *om.* H_2 17 aut] an CG*Cas^{ed} uobis C sicut] quod Sd^{ed} 18 ∽traditionem iud. Sd iud.] + ut G ∽se uult C* 19 ∽hom. od. Cas odium VCas praedicare debere Cas 20 aut] an Cas^{ed}

aliquo homines nominantur, in [m]alam partem accipitur in scripturis, ut est illud: 'omnis homo mendax,' et: 'quem me dicunt homines esse?' et: 'nonne homines estis et secundum hominem ambulatis?' igitur quicumque talibus placere uolueri[n]t, necesse est ut eorum facia[n]t uoluntatem: sancti autem deo tantum et deum amantibus placent, qui plus quam homines esse meruerunt. *Si adhuc hominibus placerem, Christi seruus non essem.* Nam ideo me oderunt quia seruus sum Christi. 11 *Notum autem uobis facio, fratres, euangelium quod euangelizatum est a me.* Ult purgare usurpationis et humanae traditionis infamiam. *Quia non est secundum hominem:* 12 *neque enim ego ab homine accepi illut neque edoctus sum, sed per reuelationem Christi Iesu.* Neque a me confinxi neque ab [alio] homine accepi neque a quoquam didici quod gentes sola fide salu[ar]entur. 13 *Audistis enim conuersationem meam aliquando in Iudaismo, quod supra modum persequebar ecclesiam dei et expugnabam illam.* Nec uos credo latere quod dico. ostendere uult quam firmiter tenuerit Iudaismum et fideliter pro traditionibus patriis expugnarit ecclesiam, ut intellegamus eum non potuisse inde humano consilio nisi reuelatione separari diuina. 14 *Et proficiebam in Iudaismo supra multos co[a]etaneos [meos] in genere meo.* Non supra omnes,

2 Ps. cxv 2; *Marc. viii 27 3 *1 Cor. iii 3 11 cf. Marc. vii 8; Col. ii 8 19 cf. Gal. i 14 21 cf. Gal. i 12

1 malam] aliam B in scripturis *om.* VCas 2 omnes MN*V me *om.* ER 3 et sec. hom. amb. *om.* Cas 5 uoluerint B,C corr. faciant BH_2 6 tanto ER deo ES plus] iam amplius Cas 7 esse*** G meruerunt] dicuntur Cas 8 non *** essem̄ (ess *in ras.*: ⁻ *eras.*) G nam *om.* G ideo *om.* Cas 9 autem] enim AHGVCas (=vg) ∽facio uobis H_2 10 expugnare G usurpationes R corr.,GVCas 11 infamia Cas^{ed} est *om.* H 12 ego *om.* E accepi EG edoctus sum BSd] didici AHGVCas (=vg) 13 ∽ies. chr. AHGVCas (=vg) confixi ESG finxi VCasSd 14 neque] nec H_2V alio *om.* B homine *om.* Cas neque—didici *om.* Cas a quoquam] ab aliquod V 15 saluentur BH(—E)VCas *fort. recte* ∽meam conu. H(—R)G 16 iudaisme G* quoniam AHGVCasSd^{ed} (=vg) persequar ES 17 christi MN credo latere] ipsos latet Cas 18 ostendere uult] hic (*om. cod.*) enumerat Cas quia Sd$^{cod\ ed}$ tenuerat H_1 in iudaismo H et *om.* H 19 fideliter] infideliter H_1 qualiter Cas patrum BHGSd ∽[a]eccl. exp. VCas expugnaret H(—N)G expurgaret N expugnauerit VCasSd 20 intellegamus eum] ostendat se Cas inde] de G 21 ∽diu. reu. et misericordia sep. Cas ∽diu. sep. Sd separare H_1M in] a G 22 coet. A meos *om.* BHGVCas (=vg) non]+dixit Cas

ne iactantia[e] putaretur. *Abundantius aemulator exsistens paternarum mearum traditionum:* 15 *cum autem [com]placuit ei qui me segregauit ab utero matris meae.* Qui me iam in praescientia ab utero segregauerat, quando uoluit, fecit quod sciebat [esse] futurum. *Et uocauit per gratiam suam.* Non meis meritis. 16 *Ut reuelaret filium suum in me, [ut euangelizarem illum in gentibus.]* Ut filium suum per me gentibus reuelaret. *Continuo non adquieui carni et sanguini.* Statim 'caelesti incredulus non fui uis[s]ioni,' quia non carnis et sanguinis uocem audiui, sed dei. 17 *Neque ueni Hierusolimam ad praecessores meos apostolos, sed abii in Arabiam, et iterum reuersus sum Damascum.* [Quia non mihi necesse fuit] ut ab illis [aliquid] edocerer, sed de Damasco in Arabiam protinus iui, ut docerem quod mihi [a deo] [fu]erat reuelatum. 18 *Deinde post tres annos.* Ostendit se non indiguisse doceri, qui tribus iam annis aliis praedicarat. *Ueni H[i]erusolimam.* Quando se discipulis [ad]iungere [ad]temptabat. *Uidere*

9 cf. *Act. xxvi 19 17 cf. *Act. ix 26

1 iactantiae VCas (*cf. uol. I, p.* 115) iactantia *rell.* putaretur] uideretur H_2 uideretur occasio Cas ∽exis. emul. R 2 tradictionum G placuit AHGVCas (=vg) 3 ei qui me] erquiniae B ab] de AVCas (=vg) matres G* 4 spescientia B* praesentiam H praesentia GCas^{ed}Sd$^{cod\,ed}$ ab utero *om.* Sd^{cod} segregauit H_1 quando] quoniam ut Sd^{ed} 5 esse *add.* BHG,V(eesse),CasSd uenturum G 6 ut (*alt.*)—gentibus *om.* B euangelizem V 8 acquieui Cas^{ed} statim—non (*alt.*) (9) *om.* E continuo Cas 9 ∽non f. incr. cael. uis. Cas caelestis G iussioni B et *om.* ES 10 uoces B uoce E audi M* domini Cas neque]+ enim N ueni *om.* N* iherosolimam B hierosolima S hierosolymam RCas^{ed} hirusolimam M hierosolimam (*alt.* o *in ras.*) G hierusolyma V ierusolimam Cas^{cod} in hierusalem Sd^{ed} 11 antecessores AHGVCasSd^{ed} (=vg) meos *om.* V arabia E*SG iterum *om.* Sd^{ed} 12 reuersus sum] reuersum G reuersurus sum V quia—fuit *om.* BH(—E)VCas qua A* ex qui G* ex quia G 13 ∽aliq. ab illis Cas aliquid *om.* B edocereter B* edoceretur H_1 discerem Cas de *om.* Cas^{cod} ∽iui protinus Sd^{ed} protinus *om.* VCas 14 iui] ibo H_1 ibam H_2 ii V abii Cas a deo *om.* BH(—E)VCas deo] domino GSd erat reu. B ∽reu. fuerat H_1 15 ∽annos tres AHGVCas (=vg) triennium Sd indiguis sed docere V diguisse G* doctrina Cas 16 quibus H quia Sd^{cod} ∽iam tribus Sd aliis praedicarat] docuerat Cas aliis *om.* (Cas)Sd ∽praed. annis Sd praedicaret H_2 praedicauerat GSd ∽hier. ueni Cas^{ed} hierosolimam A*S iherosolimam B hierusolima E hierosolymam RH_2Cas^{ed} hierosalimam G hierusolyma V ierusolimam Cas^{cod} 17 ∽iungere se disc. Cas^{cod} se iungere disc. Cas^{ed} adiungere B temptabat BH_2

Petrum. Uidendi gratia, non discendi. *Et mansi apud illum diebus XV.* Et susceptum se ab illo in caritate demonstrat, et in breui tempore nihil discere potuisse. 19 *Alium autem apostolorum uidi neminem.* Ne [uel] ab aliis didicisse uideretur. *Nisi Iacobum fratrem domini.* Contra eos qui dicunt beatam Mariam alios filios habuisse, quia duos Iacobos apostolos fuisse legimus, unum Alphaei et alterum Zebedaei, neminem Mariae uel Ioseph, sed fratres domini de propinquitate dicuntur. 20 *Quae autem scribo uobis, ecce coram deo quia non mentior.* 21 *deinde ueni in partibus Syriae et Ciliciae:* 22 *eram autem ignotus facie ecclesiis Iudeae.* Notandum quia post triennium ecclesiis Iudeae erat ignotus. *Quae era[n]t in Christo [Iesu].* Seorsum qui ex Iudeis erant ecclesias habebant, nec his qui erant ex gentibus miscebantur. 23 *Sed hoc tantum audi[tum hab]ebant quod '[is] qui persequebatur nos aliquando, nunc adnuntiat fidem quam aliquando expugnabat,'* 24 *et in me magnificabant deum.* De re difficili maxima nascitur admiratio, et laudabatur deus, qui hoc solus posset efficere.

6 cf. Matth. x 3 etc.; cf. Matth. iv 21 etc.

1 uiuendi G graciam MN* mansit E* eum AHGVCasSd^{ed} (=vg) **2** et *om.* Cas ⤳monstrat in caritate Cas in *om.* G **3** in *om.* Cas discernere E potuisset V **4** apostolus Sd^{cod} apostolum Sd^{ed} ⤳neminem (non Sd^{ed}) uidi H_2Sd^{codd} uel *om.* BVSd illis H discere Sd uide**retur V **5** contra—dicuntur] quattuor modis fratres appellari(-are H_1 intellegere G) quis ⸢dubitet? primo, naturae; secundo, cogna(i H_2)tionis; tertio(-um G), gentis; quarto(-um G), adfectu(-um G); unde Iacobus secundum cogna(⸣i H_2)tionem frater dicitur, quoniam de Maria Cleopae, sorore(-em H_1 -is G) matris domini, natus esse monstratur **H**,G (*qui alteram quoque expos. priore loco offert*) ex cognatio(*om. cod.*)ne MARIAE Cas com A* beatam *om.* V **6** ⤳fil. al. G apostolus G* **7** fuisse *om.* V ephei G* alium BV **8** uel] nec V parentela V **9** quae] qui MN* que G non *om.* B* **10** partes AHGVCas (=vg) parte G* ciciliae B celiciae V **11** gnotus G corr. facie *om.* V ecclesiae EG* iudae EV quia] quod B *om.* R **12** triennium] + quod B* iudae ES innotus E* ignotum G erat B **13** iesu *om.* AHGCas (=vg) seorsum—erant] qui tunc seorsum ex iudaeis credentes suas Cas seorsum] + enim V ecclesiis ESMG ecclesiam N* habebantur E **14** sed hoc tantum] tantum autem AHGVCas (=vg) **15** audiebant BD auditum habebant AHGVCas (=vg) quod is D quod his B quoniam AHGVCas (=vg) **16** euangelizat AHGVCas (=vg) **17** et *om.* E magnificabant BSd^{codd}D] clarificabant AHGVCas (=vg) difficile EMN* **18** laudabant deum V dominus MN ⤳solus potuit hoc V solus potest hoc Sd^{ed} solus poterat hoc Sd^{cod} solus hoc poterat Sd^{cod} possit A*HG(Cas)

1 *Deinde post annos XIIII ascendi iterum Hierusolimam cum Barnaba, adsumpto et Tito.* Quando de oneribus legis quaestio mouebatur. 2 *Ascendi autem secundum reuelationem.* Non uoluntate mea, sed imperii diuini necessitate. *Et contuli cum illis euangelium quod praedico inter gentes.* Non didici, sed contuli euangelium, per quod gentes sola fide saluentur. *Seorsum autem his qui existima[ba]ntur [esse maiores].* Ne illum discipuli de euangelio dubitare putarent. *Ne forte in uacuum currerem aut cucurrissem.* Hoc non est dubitantis, sed potius confirmantis. 3 *Sed neque Titus, qui mecum erat.* In uacuum cucurrit. *Cum esset Graecus, conpulsus est circumcidi,* 4 *sed propter falso[s] fratres subintroductos.* Reddit causas quare circumciderit Titum, non quia illi circumcisio prodesse[t], sed ut scandalum imminens uitaretur. *Qui subintrauerunt explorare libertatem nostram quam habemus in Christo Iesu, ut nos in seruitutem redigerent.* Qu[i]a absoluti sumus[, hoc est,] a iugo legis. 5 *[Quibus nec] ad [h]oram cessimus subiectioni, ut ueritas euangelii permaneat apud uos.* Ut periculum uitaremus, et essent qui in uobis ueritatem euangelii confirmarent. 6 *Ab his autem qui uidebantur esse aliquit.* Nihil

2 cf. Act. xv 28 17 cf. Act. xv 10

1 dein A* xii G ⤻it. (*praem.* et H_2) asc. AHGCas (=vg) ierosolimam B hierosolima SG hierusolyma V ierusolimam Cas^{cod} hierosolymam Cas^{ed} (=vg) cum *om.* MN 2 barbnaba B* barnaban E*SMN* quoniam Sd^{ed} / 3 mota est Cas 4 uoluntate—necessitate] secundum propriam uoluntatem VCas diuinitati necesse E et *om.* H_2 5 in gentibus AHGVCas (=vg) didici] + ab illis VCas sed—per *om.* V sed] + tantum Sd^{codd} 6 quo G* gentes *om.* VCas saluantur A saluent MN* 7 existimabantur D existimantur B uidebantur AHGVCas (=vg) esse maiores] *om.* AE(S)H_2V (=vg) prestantiores R(Cas^{comm}) esse aliquid G aliquid esse Cas 8 illos BH_1, N corr.,GVCas illis MN* de euangelio *om.* Cas dubitare putarent] dubitarent N 9 currerim E cocurrem V hoc *om.* Cas 10 potius *om.* Cas confirmantis] aliis satis facientis V in uacuum cucurrit *om.* CCas in] non in G 11 gentilis AHG Cas (=vg) cum pulsus MN 12 ⤻sub. (+ autem RH_2) fal. fr. AHGVCas (=vg) falso A 13 circumcidit ES circumcideret RCas^{ed} titum *om.* G quod G prodesse B 14 imminens *om.* VCas uitaret G subintroierunt AH_1GVCas (=vg) 15 iesu *om.* V 16 seruitute V redigent G* quia BGCas^{cod} quam EMN liberi VCas hoc est *om.* BHGVCas 17 quibus neque (nec B *om.* Sd^{ed}) *add.* BHGVCasSd^{ed} (=vg) oram B cessi R* 18 maneat R permaneant G nos G 19 et] ut H_2 essem Cas^{cod} confirmarem Cas^{cod} 20 nihil (+ scientiae A) accepi (accipi V) *om.* HG *qui alia omnia offerunt*

[scientiae] accepi. *Quales aliquando fuerint, nihil mea interest. deus hominis faciem non accipit. mihi autem qui* [*aliquid*] *existimabantur nihil contulerunt.* Non mihi cura[e] est [quia] cum domino ambula[ue]runt, quia nec tempus praeiudicat fidei nec persona labori. 7 *Sed* [*e*] *contra scientes quoniam creditum est mihi euangelium praeputii, sicut Petro circumcisionis.* Ut praedicem gentibus, sicut illi Iudaeis. 8 *Qui enim operatus* [*est*] *Petro in apostolatum circumcisionis, operatus est et mihi ad gentes.* In nullo sum [illo] inferior, quia ab uno deo sumus in unum ministerium ordinati. 9 *Et cognita gratia quae data est mihi, Petrus et Iacobus et Iohannes, qui uidebantur esse columnae.* Super quos erat ecclesia confirmata. *Dextras dederunt.* Consenserunt ita nos docere debere. *Mihi et Barnabae societatis.* Ambo enim simul missi erant ut gentibus praedicarent. *Ut nos ad gentes, ipsi autem in circumcisione*[*m*], 10 *tantum ut pauperum memores essemus.* Qui omnia sua distrahentes ad apostolorum pedes pretia deponebant. Uel: Quorum bona fuerant a Iudaeis inuasa, sicut legimus ad

4 cf. Ioh. vi 66 12 cf. Matth. xvi 18 14 cf. Act. xiii 3, 4
16 cf. *Act. iv 34, 35 (cf. ii 45 et v 4, sec. cod. d) 18 cf. Hebr. x 34

1 qualis G 2 deus] + enim Cas^{ed}Sd^{ed} ∽ personam hominis AHGVCasSd (= vg) accepit AN* autem] enim BH$_1$VCas^{cod} (= vg) aliquid existimabantur] uidebantur AG (= vg) uidebantur esse H(—RC)VCas^{cod} uidebantur esse aliquid RCas^{ed} uidebantur aliquid esse C 3 cura BHGVCas^{cod} quia] *om.* B quod Cas^{ed} 4 deo Cas^{cod} ambularunt *recte* BRNCV ambulauerunt AEG ambularint S ambularent M conuersati sunt (sint *ed.*) Cas quia] qui G *om.*V ∽ tempus non Cas 5 nec persona labori (*ob uersus dactylici clausulam*) *om.* Cas nec] non G* e *add.* AHGV (= vg) scientes] cum uidissent AHGVCas (= vg) quod AHGVCas (= vg) 6 eruditum B 7 praedicarem C gentibus] in gentibus H illi] ille SR* petrus Cas 8 *operatus G est *om.* B 9 ad] inter AHGVCas (= vg) in nullo] non Cas ∽ illo (illi *ed.*) sum inf. Cas ∽ inf. illo H$_2$ illo *om.* A 10 deo *om.*VCas sumus] + ambo VCas uno ministerio (mysterio R) SRH$_2$ mysterium G cognita gratia] cum cognouissent gratiam (gratia V) AHGVCas (= vg) 11 petrus et (*om.* G) iacobus BH(—R) GV iacobus et cephas ARCas (= vg) 12 ∽ col. esse AHGVCas$\frac{1}{2}$ (= vg) actam G* 13 cons.] + enim Sd ∽ nos ita V ∽ deb. doc. Cas 14 ∽ missi erant simul HG simul *om.* Cas erant] sumus Cas 15 ad]in AHGVCas (= vg) circumcisionem AH$_2$GVCas (= vg) 16 tantum *om.*V ut *om.* Sd^{codd} essemus] sumus Cas^{cod} quia H(—C) omnia *om.* Cas 17 distribuentes AESd uendentes Cas ∽ ped. apost.V pretia] petria G *om.*VCas posuerant VCas aut Cas 18 fuerunt H$_2$ legimus] scriptum est V dicitur Cas

Hebraeos. *Quod et[iam] sollicitus fui hoc ipsum facere.* Hoc est quod in omni paene scribit epistula. 11 *Cum autem uenisset Petrus Antiochiam, in faciem illi restiti, qu[on]ia[m] reprehensibilis erat.* Galatarum infirmitas conpellit eum narrare quod nec ipsi apostolorum principi Petro peperc[er]it, ueritatem euangelii non libere defendenti, sicut ad profectum Corinthiorum manifestat quam annis quattuordecim celauerat uisionem. hoc autem totum agit ut ostendat se numquam circumcisionis fuisse fautorem, quod de illo falsi apostoli confingebant; unde et alibi dicit: 'ego autem, fratres, si circumcisionem praedico, quid adhuc persecutionem patior?' 12 *Prius enim quam uenirent quidam a[b] Iacobo, cum gentibus edebat.* Cum his qui erant ex gentibus manducabat, sciens sibi ostensum ut nullius generis hominem uocaret inmundum. *Cum autem uenisse[n]t, subtrahebat et segregabat se, timens eos qui ex circumcisione erant.* [Non] ideo reprehensibilis erat, [quia cum illis edebat, sed] quia se postea propter homines subtrahebat. 13 *Et abducti sunt in hypocrisin simul cum illo et ceteri Iudaei, ita ut et Barnabas duceretur* [*ab eis*] *in hac simulatione* [*eorum*]. Qui mecum ad gentes missus nihil inter

2 cf. Rom. xv 26; 1 Cor. xvi 1 6 cf. 2 Cor. xii 2 10 *Gal. v 11 14 cf. Act. x 28 20 cf. Act. xiii 4

1 et B etiam AHGVCas (= vg) fuit G 2 poenae B poena G scribit *om.* V epistula] epistolam H_1 + gentes sollicite commoneret (*lege* commonet et) hortatur V cum autem] sed cum Sd 3 cephas RCas (= vg) ei AHGVCas (= vg) resisti G resistit V quia AHGVCas (= vg) reprae-hensus est (erat D) VD 4 cōnpellit (*sic*) A* compulit VCas 5 ipse SMN* ipsum R* apostolorum principi *om.* VCas pepercit BG libertatem Cas^{cod} 6 defendenti(n *pr. in ras.*) G a ENV profectu H(—C) 7 mani-festauit Cas quod H_2 ⤻quat. ann. V anis G* zelauerat B occultauerat Cas 8 ait E ostendit G* se numquam] sensum quam SMN 9 ⤻falsi illo B* falso E*S 10 iactitabant Cas 12 ⤻quam uenirent enim B quidem BG a AH_2G ab BVCas (= vg) ad ES a* R iacobum E 13 sedebat ER* ⤻ex gentibus erant·BCas edebat Cas^{ed} *om.* Cas^{cod} 14 dictum a domino ut neminem hominum Cas 15 uenisset B uenissed G et segregabat *om.* H(—R) 16 circumcisionem V non *om.* A idcirco Cas reprehensibilis erat] reprehenditur VCas 17 quia—sed *om.* A se *om.* E postea *om.* V propter homines *om.* Cas hominem H_1 18 abducti—illo et] simulationi(-e RMN -is G*) eius consenserunt(-sebant MN -tiebant C) AHGVCas (= vg) 19 et (*alt.*) *om.* RCas deiceretur ER diceretur S subtraheretur H_2 ab eis *add.* AH_1GV (= vg) ab illis *add.* Cas hac] illa AH(—C)V (= vg) illam CGCas 20 simulationem CGCas eorum *om.* AHGVCas (= vg) ⤻missus ad gentes Cas nihil] + ad eos H_1

eos docuerat esse discriminis. 14 *Sed cum uidissem quod non recta uia incederent ad ueritatem euangelii.* Quamuis hoc propter scandalum faceret Iudeorum, tamen publice illum conueni, ut et Iudaeis superbia et genti[li]bus desperatio tolleretur. *Dixi Petro coram omnibus.* Publicum scandalum non poterat priuatim curari. *Si tu, cum sis Iudaeus, gentiliter uiuis.* Si tu non tenes quod natus es, quo modo illos facis tenere quod nati non sunt? rationem reddit, non iniuriam facit. *Et non Iudaice.* Non ex operibus legis, sed sola fide, sicut et gentes, uitam in Christo inuenisse te nosti. *Quo modo gentes cogis Iudaizare?* Dum te subtrahis, tamquam a peccatoribus. 15 *Nos natura Iudaei, et non ex gentibus peccatores.* Peccatores tamen eramus, quia 'conclusit scriptura omnia sub peccato.' 16 *Scientes autem quoniam non iustificatur homo ex operibus legis.* Opera legis circumcisio et sabbatum [et] dies festi et cetera, quae non propter iustitiam, sed ad edomandam populi duritiam sunt mandata. [Siue: Non iustificatur hoc tempore.] *Nisi per fidem Christi Iesu, et nos in Christum Iesum credi[di]mus, ut iustificemur ex fide, et non* [*ex*] *operibus legis,*

9 cf. Rom. iii 20; Gal. ii 16 11 cf. Gal. ii 12; cf. 2 Thess. iii 6 13 Gal. iii 22

1 eos] + etiam V 2 recta uia incederent] recte ambularent (ambulant V) AHGVCas (= vg) ∽ propter hoc E 3 scandalum *om.* G fecerit H(—E) publici MN 4 conuenit H_2G et (*pr.*)] *om.* SSd^{ed} et ab H_2 iud.] + de circumcisione Sd^{ed} gentilibus B 5 tolletur V dixit G cephae HGCas (= vg) ∽ omn. cor. S 6 poterit ES priuate EVCas curare RH_2 sanari Cas sis iud. BSd iud. sis AHGVCas (= vg) gentiliter] + et non iudaice H(—S)GVCas (*cf. u.* 9) (= vg) 7 uiuis] *om.* S uiues E est G 8 reddidit Cas 9 fecit Cas et] *praem.* gentiliter uiuis (*cf. u.* 6) H(—S)G legis *om.* VCas 10 sicut et gentes] per gratiam Cas et *om.* HG in christo inuenisse] habere VCas in *om.* H_1 noste G 11 ∽ cogis gentes HCas coges G dum te subtrahis] subtrahendo te Cas subtrahis] supra his V a peccatoribus] amion (ἄμιον, hoc est malum *ed.*) aliquid habentibus Cas 13 ∽ tamen pecc. Cas eramus *om.* Cas qui H_1 sub peccato *om.* SR* 14 quod AHGVCas (= vg) iustificabitur H_2GSd^{cod}D 15 et (*pr.*) *om.* VCas et (*alt.*) *om.* BHVCas 16 etera G per Sd$^{cod\,ed}$ ad—duritiam] occupandi populi gratia Cas domandam C 17 siue—tempore ASd *om.* BHGVCas (*cf. p.* 316 *u.* 1) iustificabitur Sd^{cod} hoc] + scilicet Sd 18 tempore] + noui testamenti Sd ∽ ies. chr. AHGVCasSd^{ed} (= vg) et nos—iesum *om.* MN christo iesu (*om.* R)AH_1CGVCas (= vg) 19 credimus BH(—S)GVCas (= vg) *cf.* E. Löfstedt, *Zur Spr. Tert. p.* 91, crediderimus S ut] et V iustificemus G fide] + christi HGVCas (= vg) et *om.* V ex *add.* AHGVCas (= vg)

quoniam ex operibus legis non iustificabitur omnis caro [*hoc tempore*]. 17 *quod si quaerentes iustificari in Christo, inuenti sumus* [*et*] *ipsi peccatores, ergo Christus peccati minister est? absit!* Si enim gentes fides sola non saluat, nec nos, qui[a] ex operibus nemo iustificatur. ergo adhuc peccatores sumus, et Christus peccatorum minister est, tamquam non ualens indulgere. 18 *Si enim quae destruxi, haec iterum aedifico, praeuaricatorem me constituo.* Destruxi [nil] amplius habere Iudaeum. si hoc, ut illi dicunt, rursus aedifico, ipse meae sententiae praeuaricator inuenior. 19 *Ego enim per legem legi mortuus sum.* Per legem Christi legi litterae. Siue: Per ipsam ueterem ipsi sum mortuus, quia ipsa se cessaturam esse pr[a]edixi[t]. *Ut deo uiuam.* Qui legem suam innouauit. [*Cum*] *Christo cruci fixus sum.* Omnibus peccatis quibus lex est data, sum mortuus: ergo lex mihi minime est necessaria. 20 *Uiuo autem, iam non ego.* Uetus homo. *Uiuit uero in me Christus.* [In illo uiuit Christus,] in quo Christi uiget actus et uita. *Quod autem* [*nunc*] *uiuo in carne*[*m*], *in fide uiuo*

8 cf. Rom. iii 1 11 cf. Rom. ii 27 14 cf. *1 Tim. i 9
16 cf. Rom. vi 6; Eph. iv 22; Col. iii 9

1 quoniam] propter quod AHGVCas (=vg) caro]+hoc tempore BGVCasD*(?) *cf. supra* 2 quaerentis V ⤻in chr. iust. G iustificare H_1 3 et *add.* AHGVCasSd^{ed} (=vg) ergo] numquid AHGVCas (=vg) numquid ergo Sd^{ed}(D) peccata B 4 ⤻sola fide G fide H_1 saluauit Cas qui B 5 operibus]+legis G iustificabitur Cas peccatoris G* 7 indulgere] peccata donare Cas qui R* dist. A 8 praeuecricatorem G* praeuaricatore V nil] nihil Cas *om.* BHGV habere] haberi R corr. +in H_2 9 iudaismum(-mo C corr.) H_2 ⤻iterum reaedifico ut illi dicunt Cas ut *om.* H_2 rursum H_2 10 refragator Cas inuenio E 11 legi] legem H(—C) litterae] ueteri Cas siue *om.* H ipsam]+moysi E+moysi legem(-i E) HG+legem Cas 12 ueterem] ueteri EMN uetere SR **ueteram G uenientem Sd^{ed} ipsi] ipse R*MC* ipsam N ⤻mort. sum CasSd mortuos G* ipsa se] ipsam B ipse se Cas^{cod}* esse *om.* Cas 13 predixi B ut—innouauit *om.* V quid N* 14 cum BGSd *om. rell.* (=vg) cruci fixus sum] confixus(-is MN*) (crucifixus Cas^{ed}) sum cruci (cruc[a]e MN) AHVCas (=vg) confixum cruci G quibus] propter quod Cas 15 ⤻data est GCas data Sd^{cod} dedit Sd^{cod} ⤻mort. sum GCas ⤻minime mihi Cas^{cod} ⤻necess. est GCas est *om.* Sd 16 uetus] id est uetus GSd uero *om.* H_2 17 in—christus *om.* B in (*pr.*) *om.* R quo] christo G christi] christus H *om.* V uiget actus] uegetatus est C uiget] ueget E uegit SRMN* actos SR* 18 et] ad C corr. uitam H_2 nunc *add.* AHGVCas (=vg) in carnem *om.* V carnem B carne *rell.* (=vg)

dei et Christi. In sola fide, quia nihil debeo legi. *Qui me dilexit, et tradidit se* [*ipsum*] *pro me.* Non pecuniam, non aliquod aliut pretium, sed se. 21 *Non abicio gratiam dei.* Non debeo esse illi ingratus, qui me tantum dilexit, ut pro me etiam moreretur: abiecta est enim gratia, si mihi sola non sufficit. *Si enim per legem iustitia, ergo Christus mortuus est gratis.* Si lex poterat iustificare, superflue Christus est mortuus. 1 *O insensati Galatae.* Non est contrarium saluatoris uerbo, quo fratrem fatuum uocari prohibuit: non enim [hic] dicitur sine causa. *Quis uos fascinauit?* Per uulgi uerbum inuidiam significauit, sicut ait Salomon: 'fascinatio nugacitatis obscurat bona.' *Ante quorum oculos Christus Iesus* [*proscriptus est*]. Quibus per meam praedicationem [ita] manifestata est passio eius, ut ipsum ante uos pendere putaretis: proscriptus [autem hoc] est, sententiam damnationis accepit. *In uobis crucifixus.* Quasi apud uos omnia facta sint. Siue sic: Quem uere pro damnato et mortuo etiam nunc uilem habetis, dum putatis eum uobis non sufficere ad salutem. 2 *Hoc solum uolo a uobis discere.* Hoc unum uos interrogo. *Ex operibus legis spiritum accepistis an ex auditu fidei?* Si ex merito fidei

9 cf. Matth. v 22 11 Sap. iv 12

1 dei et christi] filii (fideli E) dei AHGCasSd^{ed}(=vg) filii dei christi V dei Sd^{codd} nihil—legi] legi namque nihil debeo B qui Sd^{ed} debeo] habeo R legi]+antiquae HG ∽dil. me AHGVCas(=vg) diligit G* 2 se]+met H_1GV ipsum *add.* AHGVCas(=vg) non pecuniam *om.* VCas non (*alt.*)]no V ∽aliud aliquod G aliquid aliud VCas 3 pretium *om.* RVCas sed] praeter V abitio BR*G habitatio E ab initio S irritum facio Sd(D) ∽illi ingratus existere Cas ∽illi(-e M) esse HGVSd 4 ingratus] in gemitum Sd^{ed} moriretur G 5 ∽enim est H_1G gratiam V 6 iustitiam E ∽gr. (*om.* SG*) mort. est AHGVCas 7 ∽chr. mort. est BCas mort. est chr. (*om.* R) HG 8 insensate ESG* stulti Sd non] hoc non Sd ∽uerb. salu. Sd saluatori Cas **uerbo quo (*in ras.*) G 9 qui Cas fratrem]+6 *litt. eras.* G fatuum] mortuum B fatuo SR* uocare H_2 prohibet Cas hic *om.* AVCas 10 fasc.]+non credere ueritati Cas 11 salamon N nugat. A 12 bonam H_1 bonum H_2 ∽ies. chr. HCas(=vg) *om.* Sd^{codd} christi G* proscriptus est] *om. hic* BH(—E)GV proscriptus E perscriptus est Sd^{cod} 13 quibus]+ita V ita *om.* BHV manifesta G passio (passior G*)]+est B* 14 eius]est G* ipse Sd praescriptus(-um MN) H(—C)G(=vg) 15 autem hoc *om.* BHGVCasSd est *om.* VCasSd damnationis *om.* VCas accipit V excipit Sd in uobis *om.* Cas^{cod*} in] et in EGCasSd^{ed} 16 crucif.]+est H 17 uero SR*M 18 ∽a uobis uolo H(—R)GCas 19 dicere R*G interrogo** A 20 sp.]+sanctum Cas^{ed} si]+enim Sd ex G corr. merito fidei] fide VCas

spiritum accepistis, quid uobis lex amplius poterit dare? 3 *Sic stulti estis* [*ut*], *cum spiritu coeperitis, nunc carne consum*[*m*]*emini?* Cum nec Iudaei aliter spiritum accipiant quam per fidem [Christi], uos e contrario putatis uobis spiritum non sufficere sine lege? 4 *Tanta passi estis sine causa, si tamen sine causa?* Tanta sine causa pro Christo tolerastis, si tamen non iterum corrigatis? Siue: Quod hic 'si tamen' non dubitantis sermo sit, sed potius confirmantis, secundum illud: 'si tamen iustum est apud deum retribuere his qui uos tribulant [, tribulationem].' 5 *Qui ergo tribuit uobis spiritum et operatur uirtutes in uobis, ex operibus legis an ex auditu fidei?* Si spiritum sanctum sola fide accepistis, qui non nisi a iustis accipitur, iustos sine legis oneribus [uel operibus] esse uos constat. 6 *Sicut Abraham credidit deo et reputatum est illi ad iustitiam.* Ita et uobis ad iustitiam [sola] sufficit fides. 7 *Intellegite ergo qu*[*on*]*ia*[*m*] *qui ex fide sunt, hi*[*i*] *filii sunt Habrahae.* Siue Iudaei, siue Greci non carnaliter circumcisi. 8 *Prouidens autem scriptura quia ex fide iustificat gentes deus, praenuntiauit Abrahae* [*dicens*] *quia Benedicentur in te omnes gentes.* Non una gens Iudaica. 9 *Igitur qui ex fide*

9 *2 Thess. i 6 13 cf. Luc. xi 46

1 spiritum] christum G + sanctum Sd nobis G ⤳amplius lex V(Cas) ⤳dare poterit Cas 2 ut *add.* $BH_2GCasSd^{ed}$ (= vg) carnem E* consummamini $AEH_2GCas^{ed}Sd^{ed}$ (= vg) consumemini B consumamini SRV consummemini Cas^{cod} 3 ⤳iud. non Cas alter V* quam] nisi Cas 4 chr. *om.* AVCas 6 causa (*pr.*)] causa* A toleratis Sd 7 iterum] + pro christo H_1 8 sermo *om.* Cas potius *om.* Cas secundum] ut est Cas illum ES 9 tantum G dominum Cas^{ed} retribuetur SMC uobis Sd 10 tribuant Sd^{ed} tribulationem] *om.* B tribulatione SRCG in uobis G 11 ⤳in uobis uirt. G in uobis *om.* Sd^{cod} nobis MN 12 quia H_2 13 accipetur SR* oneribus] + uel operibus B operibus G 14 ⤳uos esse G uos *om.* A* sicut] + scriptum est H_2VCas ⤳cred. abr. V abr.] *praem.* in genesi SR ⤳deo cred. E 15 ei AHVCas (= vg) iustitia V nobis B ⤳fid. sol. suff. ad iust. Cas sola] *om.* B solam MN 16 ⤳fides sufficiet G fides] + apostolus subsequitur deo expositio est (deo expositio est *eras.* R) SRG cogno(u)scite AH(—R)G (= vg) cognoscitis R,(-es)V,Cas quia AHGVCas (= vg) hii AESMG (= vg) hi *rell.* 17 ⤳sunt filii AHG,(fili)V,Cas (= vg) non] + qui Cas 18 circumc.] + sunt Cas autem] hoc Sd^{ed} iustificatur V 19 pronunciauit N dicens *om.* BHVCas (= vg) 20 una gens israhel V soli israelitae Cas gens] + tantum Sd igitur qui *in ras.* G

sunt, benedicentur cum fideli Abraham. Non enim [omnes] circumcisae sunt gentes ut possint ex operibus benedici. 10 *Quicumque enim ex operibus legis sunt, sub maledicto sunt.* Quia ita praeualuit consuetudo peccandi, ut nemo iam perficiat legem. *Nam scriptum est [quoniam]: Maledictus omnis qui non perseuerauerit in omnibus quae scripta sunt in libro legis, ut faci[a]t ea.* Hoc est, qui non omnia usque ad finem [legis] mandata seruauerit. quaeritur sane hoc loco si fides sola sufficiat Christiano, et utrum non sit maledictus qui euangelica praecepta contemnit: sed fides ad hoc proficit, ut in primitiis credulitatis accedentem ad deum iustificet, si deinceps in iustificatione permaneat. ceterum sine operibus fidei—non legis—mortua est fides: 'qui' enim 'credit deo, adtendit mandatis,' et eos qui euangelii praecepta contemnunt, maledictos esse [et] saluator edocuit dicens: 'discedite a me, maledicti, in ignem aeternum,' et Iacobus apostolus, qui unius mandati transgressorem omnium re[r]um esse monstrauit. 11 *Quoniam autem in lege nemo iustificatur apud deum manifestum est.* Quia nemo illam seruat, ideo praedictum est quod sola fide iustificandi essent credentes. *Quia iustus ex fide uiuit.* Perfecta fides est non solum Christum, sed et Christo credere. 12 *Lex autem non est ex fide.* Non iustificat

11 cf. Hebr. xi 6 12 cf. Iac. ii 26 13 Eccli. xxxv 24
15 Matth. xxv 41 16 cf. Iac. ii 10

1 fideli] fidele E *om.*H_2 omnes *om.* BHG 2 circumcisi SRMN* ∽ex op. ben. poss. B possent GV 4 quia] qui G peccati H_2 peccando G custodiat Cas 5 ∽scr. est enim AHGVCas (=vg) quoniam *om.* AHGVCas (=vg) maledictus omnis *om.* H_1 omnes V 6 permanserit AH(-int R*)GVCas (=vg) 7 facit B faciat *rell.* (=vg) ea *om.* G* 8 ∽mand. leg. Cas legis *om.* B quaeritur] quur MN si] utrum Cas 10 contemnet E non seruat VCas a G* sufficit VCas 11 in *om.* H_2V*Cas primitiis—deum] primis(-o Cas) credentem VCas ascendentes B accedentes HG iustificent G si] fide H_2 12 in *om.* G ceterum] + si G 13 fides *om.* V credidit H_2G deo adtendit *om.* H_1 14 euangelica G 15 maledictus H_1 esse et] esset V et *om.* A 17 transgressorem] transgressori E transgressor est H_2GCas omnium] + se H_2 rerum B reum *rell.* esse] se esse Cas 18 demonstrauit H(—R)G demonstrat R 19 qui G* illam] deum G* illa V dictum HG 20 ∽essent iustif. V quia] *praem.* in ab(+ b E)acuc propheta H_1 21 ∽fid. perf. Cas facta G* christo (christi C*)H_2 et] etiam VCas 22 christi H_1M christum N,C corr. in christo C*Cas credere] + uerba R_1 corr. ∽sol. iust. V iustificatur G

sola[m] fide[m]. *Sed qui fecerit ea* [*homo*], *uiuet in eis.* Suo labore conquirebant iustitiam, ut uiuerent in aeternum. 13 *Christus nos redemit de maledicto legis, factus pro nobis maledictum.* Qui sub maledicto non erat, quia per omnia legem impleuit, et ideo indebito maledicto eius nostrum debitum conpensatum est, ut libere transeuntes [ad] fidem legis opera non curemus. *Quia scriptum est: Maledictus homo qui pendet in ligno.* Sic est scriptum: 'si cui fuerit iudicium mortis, suspendetis [eum] in ligno, [et] non manebit corpus eius in ligno, quia maledictus omnis qui pendet in ligno.' non ideo maledictus quia pendet, sed ideo pendet quia maledictus. Christus ergo, cui non erat iudicium mortis nec causa subeundae crucis et maledicti reatus, pro nobis maledictum suscepit, quia omnes maledicti eramus et debiti ligno quasi maledicti, qui non permansimus in omnibus quae scripta erant in lege: utrumque enim eadem lex decreuerat maledictum. 14 *Ut in nationibus benedictio Abrahae fieret* [*in*] *Christo* [*Iesu*]. [Ut sola fide gentes benedicerentur in Christo,] sicut promissum fuerat Abrahae. *Ut pollicitationem*

4 cf. *Matth. v 17 8 *Deut. xxi 22, 23 12 cf. Deut. xxi 22
13 cf. Hebr. xii 2 (?) 15 cf. Gal. iii 10 18 cf. Gen. xii 3

1 sola BH,G corr.,V,*om.* Cas solam AG* fide BH_1,G corr.,V, *om.* Cas fidem AG* fides H_2 homo *om.* AHGVCas (=vg) uiuit SMN*VCas eis BSd^{ed} illis AHGVCas (=vg) sui G 2 conquirebat E consequere (*corr.* consequi NC) quaerebant H_2 ut] et ES uiuent E 3 ∽red. nos H_2Sd^{ed}D 4 maledictus B corr. quia] + solus Cas 5 maledictio SR* 6 debitum] maledictum Cas conpensandum G libere AB,R corr.,GVCas liberet H(—R*) ad] *om.* B ea ad G 7 curamus A* homo] omnis AHGCasSd (=vg) omnes V 8 pependit EMNV pendit SRGSd^{codd} ∽scr. sic est G sic] + enim Cas ∽scr. est Cas^{cod} 9 suspendetis eum] suspendatur B suspenditis eum H(—RC)GV suspenditis R et—ligno (*alt.*) (10) *om.* H_1 et *om.* BH_2V 10 pendit MN*G pependit VCas^{ed} in] li in B* 11 pendit H(—C) GV*Cas^{cod}Sd^{codd} pependit Cas^{ed}Sd^{ed} pendit ERMN*GCas^{cod}Sd^{codd} pependit Cas^{ed} 12 cui] quia B nec] + erat Cas 13 causas abeundae A* subeundae] subeundi E sub eundem S sub ead[a]em MN sub eodem C sibi unde G *om.* VCas reatus] reatu H_2 *om.* VCas 14 subiit VCas maledicti eramus] rei mortis eramus V rei eramus mortis Cas dediti B debetur G ligni H_2 15 quasi] quia Cas qui] quippe qui Cas non *om.* R 16 sunt R lege] libro legis VCas que] quod E enim *om.* E decreuerat] de cruce erat (*om.* E) HG 17 maledictum] + in deuteronomio H_1V in nationibus] indigentibus E gentibus AHGVCas (=vg) 18 in *om.* B xpm (*sic*) G iesu *add.* AHGVCas (=vg) ut—christo *om.* B

spiritus accipiamus per fidem. Quae per Iohel prophetam omni carni promissa est, id est, uniuerso generi hominum. 15 *Fratres, secundum hominem dico: tamen hominis confirmatum testamentum nemo irritum facit neque superordinat.* 16 *Abrahae dictae sunt promissiones et semini eius. non dicit 'et seminibus,' tamquam [in] multis [, sed sicut in uno, et semini tuo, quod est Christus].* Humano utor exemplo: comparari enim humana diuinis propter euidentiorem intellectum possunt aequari [uero] non possunt. 17 *Hoc autem dico testamentum confirmatum a domino.* [In Christo.] *Quae post quadringentos et triginta annos facta est lex, non infirmata ad euacuandam [re]promissionem.* Quae post tantum temporis data est lex, testamentum illud non potest euacuare, quod Abrahae deus confirmauit in Christo. 18 *Si enim ex lege hereditas [data est], iam non ex repromissione: Abrahae autem per repromissionem donauit deus.* Non per legem, quae nondum erat. 19 *Quid igitur lex?* Quare ergo data est [lex]? *Propter transgressionem posita est, donec ueniat semen cui repromissum est.* Propterea data est, ut [nos] non transgredi uel cogeret uel doceret, usque dum Christus ueniret. *Disposita per angelos.* Quia legimus angelos per legem [saepe] populo adfuisse. *In manu mediatoris.*

1 cf. Act. ii 16, 17 21 cf. Esai. xxxiii 3 (?)

1 qui MN hiohel M ioel GSd^{cod} ioelem Sd^{ed} prophetam *om.* VCasSd omni] in omni R 2 promissus Cas est (*pr.*) *om.* H id est] uel Sd^{cod*ed} omni VCas humano RSd 3 homines V ∽ test. conf. V 4 irritum facit (fecit R*G)] spernit R$_{\frac{1}{2}}$H$_2$VCas (=vg) neque] aut AH$_2$GVCas (=vg) et H$_1$ super ordine[m] ES superordinet R$_{\frac{1}{2}}$ 5 prom.] reprom. Cas^{ed} dicit *om.* G 6 tamquam] quasi in AHGVCas (=vg) sed—christus *om.* A sicut] quasi AHGVCas (=vg) unum V 7 quod] qui AH(—R)VCas (=vg) utitur H$_2$ conparare MN* conparam G 8 eminentiorem A 9 uero *add.* AG 10 deo AHGVCas (=vg) in christo] *om.* AH(—E)GV + iesu E 11 infirmata] irritum facit (fecit RG) AHGVCasSd (=vg) euacuandum BH$_1$ 12 promissionem AHGVCas (=vg) qui H(—R) tempus Cas^{cod} lex *tr. ante* quae Cas 13 illum H$_1$ non *om.* E euacuari H(—N) 14 si—repromissione *om.* V si enim] nam si AHGCas (=vg) data est *om.* AHGCas (=vg) 15 iam] + et MN* repr. (*pr.*)] promissione[m] H(—E)GCas prom. V 16 quia H$_2$ necdum H 17 igitur] ergo Sd^{codd}D ergo *om.* G lex (*alt.*) *om.* AV transgressiones AER*,N corr.,GVCas (=vg) transgressionis S,R corr.,MN* 18 ueniret AHGVCas (=vg) repr. est] promiserat AHGCas (=vg) promiserat deus V repromiserat R corr. 19 nos *om.* B non *om.* H$_2$ coegeret MN* constringeret Cas 20 disposita BSd ordinata AHGVCasD (=vg) ∽ legimus enim VCas 21 angelus ES angelum H$_2$ per—populo *om.* VCas saepe] *om.* B (*cf. uol.* I *p.* 111) se S

Siue Moysi, ut quidam putant, siue Christi: "nam et Moyse[s]," aiunt, "inter deum et populum medius fuit." 20 *Mediator autem unius non est.* Unius partis, qui[a] inter deum et hominem medius fuit. *Deus autem unus est.* Hoc ideo addi[di]t ne quis putaret Christum ab unitate diuinae naturae [penitus esse] diuisum, quia mediatoris suscepisset officium. 21 *Lex ergo aduersus promissa dei [est]? absit! si enim data esset lex quae posset uiuificare, uere ex lege esset iustitia.* Sicut et ad Romanos ait: 'quod inpossibile erat legi, in quo infirmabatur,' scilicet quia a nemine seruabatur. 22 *Sed conclusit scriptura omnia sub peccato.* Hoc est, deprehendit. *Ut [uere] promissio ex fide Iesu Christi daretur credentibus.* Ut necesse esset sola fide saluari credentes. 23 *Prius quam autem ueniret fides.* Prius quam ueniret cui crederemus. *Sub lege custodiebamur conclusi in eam fidem quae [postea] futura erat ut reuelaretur.* Seruabamur a lege huic fidei quae erat suo tempore reuelanda. 24 *Itaque lex pedagogus noster fuit in Christo, ut ex fide iustific[ar]emur.* Ad disciplinam nos artius retenta[n]s, perfectam doctrinam uero magistro seruabat. 25 *At ubi uenit fides, iam*

1 cf. 1 Tim. ii 5; cf. Deut. v 5 *3* cf. 1 Tim. ii 5 *8* *Rom. viii 3 *12* cf. Eph. ii 8

1 moyse SR* **ut** *om.* H_1 **siue** *om.* V **christo** Cas **moysi** A **2** aiunt] agunt E* *om.* H_2V inquiunt Cas **fuit]** fuisse censetur V **mediator—fuit** *om.* S **3 autem** *om.* E **patris** BV **quia—fuit** *om.* E **quia]** qui B *om.* RH_2 **homines** RH_2Cas **populum** V **4** ∽ **extitit mediator** Cas ∽ **ideo hoc** Sd **addit** ABZm^{ed} **audiuit** E **5** ∽ **nat. diu.** G **penitus esse** *om.* AVSd **7 est** *om.* AHGVCasSd^{ed} (= vg) **8 possit** H(—C)G **uera** MN • **et** *om.* HGVCas **romanus** G **9 ait** *om.* VCas **quod]** quidem B* **nam quod** Cas **inpossibili** G **legis** VCas **in quo]** in qua E corr., quod S **10 quae** EC **qui** G **a nemine]** anime SR* minime N **iam a nemine** Cas **omnia—credentibus** *om.* M (*cf. infra*) ∽ **omn. sub pecc. scr.** V **11 hoc est deprehendit** *om.* HG **deprehendit** ACasSdZm **reprehendit** BV **ut—credentibus** *om.* H **uere** *om.* AHGVCas (= vg) **repromissio** Sd^{cod} ^{ed}D *fort. recte* **ex fide** *om.* Cas^{ed} **13 fide]** + **per gratiam** Cas ∽ **autem quam** AHGVCas (= vg) **14 crederimus** G **custodiebamus** SG **custodiebam** V **15 inclusi** H_2 **in eam]** meam B **in ea** EH_2 **fide** EH_2 **postea** *om.* BHGVCas (= vg) **futura erat ut reuelaretur]** reuelanda erat (erant MN*G*) AHGCas (= vg) **incipiet reuelari** V **16** ∽ **suo temp. reu. erat** H_2 **suo tempore** *om.* Cas **suo]** hoc V **17 christum** H_2 **christo iesu** GV **iustificemur** AHGVCas (= vg) **18 retentas** B **retendens** S **retantans** R **perfecte** MN **19 uero]** et Sd^{ed} **magistram** N **reseruabat** Sd **ad** SR*MNV (*cf. Study of Ambst.*, p. 71) **iam** *om.* V

non sub pedagogo sumus. Perfect[a]e aetatis discipuli non indigent pedagogo. 26 *Omnes enim fideles dei estis per fidem in Christo Iesu.* Aequaliter et Iudaei et gentes per solam fidem qua credidistis Christo. 27 *Nam quicumque in Christo baptizati estis, Christum induistis.* Filium dei induti, et toti membra eius effecti, filii dei sitis necesse est. ut quid ergo uobis legem, quae seruis et peccatoribus data est, quibus omnia per baptismum peccata remissa sunt? 28 *Non est Iudaeus neque Grecus, non est seruus neque liber.* Ante enim non solum inter [Iu]d[a]eum et Grecum, sed etiam [inter tribum] et tribum erat magna diuersitas. *Non est masculus neque femina: sed omnes uos unum estis in Christo Iesu.* 29 *Si autem uos omnes unum estis in Christo Iesu, ergo Abrahae semen estis, secundum promissionem heredes.* Si omnes unum corpus effecti estis Christi, Abrahae semen estis ut ueri heredes, non ex carnali semine, sed ex diuina promissione generati. 1 *Dico autem: quanto tempore heres paruulus est, nihil differt a seruo, cum dominus sit omnium,* 2 *sed sub tutoribus est et actoribus usque ad praefinitum diem a patre.* 3 *ita et nos, cum essemus paruuli.* Quia dominatum in illis sacerdotes et principes exercebant, quos tutores et actores appella[n]t. modo autem

6 cf. Eph. v 30 etc. cf. Marc. i 1; Gal. iv 4 etc. 7 cf. *1 Tim. i 9
8 cf. Marc. i 4 etc. 20 cf. *Eph. iii 10

1 ⤻sumus sub pedag. HGCas (=vg) pedagogam E pedagoco V (*sic u.* 2) perfecte ABEH$_2$ 2 fideles] filii AHGVCasSd^{ed} (=vg) estis *om.* G fidem] +quae est H$_2$VD 3 in christo iesu *om.* SR* ⤻fid. sol. Cas 4 quia H$_1$G creditis(-etis M) H$_2$VCas christum H$_2$ ⤻quic. enim AHGVCas (=vg) 5 tot R 6 ⤻eius mem. (+per baptismi sanctificationem) Cas ut] et A 7 lex H$_2$ seruis et *om.* Cas seruus G 8 omnia per baptismum] iam Cas omnia *om.* E pecca V 9 gregus R ante] tunc Cas 10 iudaeum] deum B grecum] proselytum Cas inter tribum *om.* B 11 tribuni B ⤻diu. mag. Sd$^{cod\ ed}$ 12 sed omnes] omnes enim AHGVCasSd (=vg) 13 uos omnes (*om.* G) unum estis in christo iesu] uos christi AH(—R)VCas (=vg) omnes uos unum estis in christo iesu R corr. *in ras.* 14 heredis G si]etsi Sd^{ed} 15 effecti] *om.* E facti Cas estis] +secundum promissionem heredis G ut ASd et BHGVCas ueri] uere H$_2$G tres Sd^{ed} 16 repromissione Cas^{cod} generati *om.* Cas 17 quanto tempore] quamdiu Sd paruolus** G 18 ⤻sit dom. omn. (⤻omn. dom. MN) AHGVCas (=vg) est—patre *om.* H$_2$ ⤻et act. (aut. Cas^{cod}) est ECas est *om.* G au[c]toribus G*Cas^{cod} 19 praefenitum G diem] tempus AHGVCas (=vg) 20 illos Cas et principes *om.* V 21 et actores *om.* A* actures E* auctores MCG appellant B

non dominari, sed formam praebere iubentur, quia sacerdotale genus sumus, et omnia communiter, quamuis per illos percipi[a]mus sacramenta. *Sub elementis mundi eramus seruientes.* Dierum et temporum, quae fuerant eorum infirmitati necessaria pro temporis qualitate. 4 *At ubi uenit plenitudo temporis, misit deus filium suum.* Inpletum est tempus, quando iam legem per malam consuetudinem nemo poterat custodire. *Factum ex muliere.* Hic mulieris nomen non corruptionis, sed sexus significat, sicut [et] Eua, statim ut facta est, 'mulier appellatur.' *Factum sub lege,* 5 *ut eos qui sub lege erant redimeret.* Quia, si sub lege factus non esset, Iudaeos saluare non poterat, gentes uero poterat positus sub lege redimere. *Ut adoptionem filiorum reciperemus.* Non enim omnes recepissemus adoptionem, si factus sub lege non esset. 6 *Quoniam estis filii dei, misit deus spiritum filii sui in corda nostra clamantem 'abba pater.'* Ex hoc nos probat filios esse dei, quo[d] spiritum Christi accepimus. 7 *Itaque iam non es[t] seruus, sed filius: si autem filius, et heres per deum.* Quid uis iterum seruus esse, qui iam filius et heres effectus es? 8 *Sed tunc quidem nescientes deum, hi[i]s qui [natura] non sunt di seruistis:* 9 *nunc autem,*

1 cf. 2 Thess. iii 9 etc.; cf. Act. iv 6; cf. 1 Petr. ii 9 9 *Gen. ii 23

1 dominare MN* exhibere Cas quia]+omnes VCas 2 illum B percipimus BVCas 3 elimentis H_1 mundi] huius mundi VCas 4 que G fuerunt BH_2 infirmati SR* infirmitate G 5 at] ac B ad R*MNV (*uide c.* iii *u.* 25) 6 est *om.* H quado G 7 ∽per legem G poterant G 8 factum] editum V hic—significat] dicens (dies R*) factum ex muliere sexum significat non corruptionem HG hic *om.* CasZm mulieris nomen] mulierem V mulier CasZm corruptionem BVCasZm 9 sexum BVCasZm sicut—appellatur] *om. loco prolixius tractato* H sicut] denique CasZm et *om.* BVCas mu*lier A 10 redemeret EM (*sic u.* 12) 11 quia] *om.* ENC qua SV 12 positos SR positas Cas^{ed} 13 reciperimus MR recipissemus AH_1 reciperemus H_2 recipessemus V 14 quoniam] +autem HGVCasZm (=vg) 15 dei *om.* SRMCCasZm^{codd} (=vg) suo MN* nostra] *om.* V uestra $Cas^{ed}Zm^{ed}$ clamante G* 16 ex hoc *om.* Cas ∽prob. nos Cas ∽dei esse R esse *om.* V quod B,G corr.,V quos G* quo *rell.* 17 christi] dei B sanctum R accipimus H_1GV es] est BHVZm$^{ed\ codd\ pler}$ (=vg) 18 si autem] quod si AHGVCas (=vg) dominum G* iterum *om.* CasZm fieri CasZm 19 iam] accipiens spiritum filii CasZm effectus *om.* H_1 es] est V *om.* Cas^{ed} nunc B ignorantes AHGCas (=vg) honorantes G* 20 hiis B his *rell.* (=vg) natura *add.* AHGVCas (=vg) di (dei A) A*V dii A corr. BH(—M,R corr.)GCas diis M,R corr. seruie(a MN*)batis AHGVCas (=vg)

ubi cognouistis deum. Conuertit se ad illos qui ex gentibus crediderant, et arguit illos, quia dies festos et tempora Iudaeorum obseruare uelint, sicut antea ad idola faciebant: nam et Iudaeis isti dies idcirco concessi sunt, ne eos amore festiuitatis idolis exhiberent. *Immo potius cogniti estis a deo.* Qui ante ignorabamini ab illo qui non nouit iniquos, et non illum uos quaesistis, sed ille uos perditos requisiuit. *Quo modo conuertimini iterum ad infirma et egena elementa, quibus rursum seruire uultis?* 10 *dies obseruatis et menses et tempora et annos.* Nos non similiter obseruamus: non enim calendas colimus nec dies festos, sicut illi in luxuria et epulis, sed [spiritalem festiuitatem] in sinceritatis et [in] ueritatis azymis celebramus. 11 *Timeo* [*uos,*] *ne forte sine causa laborauerim in uobis.* Nihil enim profeci Christianos uos faciendo, si i[s]ta iterum obseruatis. 12 *Estote sicut* [*et*] *ego, qu*[*on*]*ia*[*m*] *et ego sicut uos. fratres, obsecro uos, nihil me laesistis.* Ut merito putetis me inimicitiarum, et non salutis uestrae causa moueri. 13 *Scitis* [*autem*] *quia per infirmitatem carnis euangelizaui uobis prius.*

6 cf. Matth. vii 23 etc. 7 cf. *Luc. xix 10 12 cf. *1 Cor. v 8

1 ubi] cum AH_2GVCas (= vg) *om.* H_1 cognouistis BR* cognoueritis AH(—R*C)GCas (= vg) cognoscitis C* cognoscatis C corr. cognouissetis V deum *om.* G* ad] ab G* qui—crediderant] hoc est ex gentibus credentes VCas 2 crediderunt BH_2 et *om.* H(—E) quod VCas festus H_1 festum G* ∽ iudaeorum uelint et temp. obs. V uelint et temp. iudaica obs. Cas temporę G corr.* *in ras.* iud.] + uel iura G 3 ∽ uellent obs. G obseruari ES uellent E,N corr.,CG uellim S uellerint MN* ante GV ad *om.* R idula MN* faciebatis G 4 iud.] + ideo Cas isti dies *bis* G* idcirco *om.* Cas ne] idcirco ne G amare B more V 5 potius *om.* HGCasSd^{ed} (= vg) sitis H(—R)GCas (= vg) a deo] ab eo Cas^{cod}* 6 ignorabimini R* ignorabani V ab illo *om.* V eo H_2 quia VCas ∽ uos illum HGVCas 7 uos (*alt.*)] nos B pe[r]ditores (petitores C* peccatores C*m*2) quesiuit SH_2 8 rursum] denuo AHVCas (= vg) de nouo uos G 9 tempora (pora corr. *in ras.*) G 10 obseruamus *om.* Cas kalendas BH(—S)GVCas^{cod} 11 ille E*SMN* luxoria H_1V luxuriis Cas spiritalem festiuitatem *om.* BHVCas 12 sinceritate HG* et in ueritatis *om.* HG in *om.* BVCas azymas E 13 timeo] + enim H_2 uos *add.* AHVCas^{cod} (= vg) 14 profici E*R*G* proficit SNC* profecit N ∽ uos fac. chr. Sd christianus G* ita B ista *rell.* 15 obseruetis Sd sicut] + et BRGSd^{ed} (= vg) quoniam BSd quia AHGVCas (= vg) sicut (*alt.*)] + et Sd^{ed} 16 merita MN putaretis Sd^{ed} 17 inimicitiorum G* inimitiarum V* non] nos MN 18 autem *add.* AHGVCas (= vg) quod G infirmitate V euangelicam B prius] iam pridem AHGVCas (= vg)

Uel passionum, uel etiam naturalem, quia thesaurum gratiae in uasis fictilibus baiulabat. 14 *Et temptationem uestram [in] carne mea non spreuistis neque respuistis.* Grandis temptatio discipuli est, si uir sanctus aut infirmetur aut impune laedatur; sed ideo hic ista pati permittuntur a deo, ut uirtutem [in] infirmitate perficiant, et ut corruptionem hanc sentientes incorruptam uitam maiore studio et amore perquirant. *Sed sicut angelum [dei] excepistis me.* Cum se angelo comparatum gaudet, probat angelos hominibus esse maiores. *Sicut Christum Iesum.* Non solum ut angelum. 15 *Ubi est ergo beatitudo uestra?* Qua me tunc taliter suscepistis. *Testimonium [enim] perhibeo uobis qui[a], si fieri posset, oculos uestros eruissetis et dedissetis mihi.* Ostendit quanta eum caritate dilexerint et quo modo se totos eius doctrinae tradiderint, qui ea quae carissima sunt corporis sui membra, eidem tradere cuperent, hanc solam euangelico lumini dignam esse uicissitudinem arbitrantes, si sua lumina reddidissent. 16 *Ergo inimicus uobis factus sum uerum dicens uobis.* Haec est condicio ueritatis, ut eam semper inimicitiae prosequantur,

1 cf. 2 Cor. iv 7 5 cf. 2 Cor. xii 9 19 cf. Tert. *apol.* 7 etc.

1 siue Cas passionem H_2 uel etiam] siue Cas nat.] per nat. infirmitatem E *m. rec.* + infirmitatem Cas gratiae *om.* Cas 2 habebat Cas uestram *om.* V in *om.* B 3 carnem meam ER*N preuistis B* nec G gradis V temptatio] temptationem durauerint apostolum E (*transpos. ex suppl.* H) 4 discipulis GCas uir sanctus] magister Cas 5 sed] si MN hoc H(—C) *om.* G pati *om.* G permittitur H in (*om.* B) infirmitate] per infirmitatem H_1 6 perficiat H corr.] per corr. S hanc *om.* Cas sentientis B scientes R 7 maiori BH(—C)GVCas amori G* 8 dei *add.* AHGVCas (= vg) exceptis G* se angelo] scandalo V angelus E*S* angelum H(—C) 9 gaudeat H_2 dicit Cas probat] ostendit VCas angelos] eos V sicuti* G 10 ∽ies. chr. R ubi est ergo] quae ergo est Sd^{ed} 11 beatudo V qua me tunc] quoniam et hunc B quę nunc E quam et tunc S, R corr. quia me tunc H_2 quam nunc V qua (quia *ed.*) me Cas aliter V ita Cas testimonio V 12 enim] *add.* AH_1GVCas (= vg) ergo H_2 qui B quoniam Sd^{ed} quia *rell.* possit H(—RC)V potuisset R 13 uestros] eius G* eruesetis MN*V 14 euaritate B caritatem E*R* susceperint Cas totus H_1NV 15 qui ea] ut BH_2GVCas uti E at S, *eras.* R* quae] que EG* sunt *eras.* E*m2* 16 ei C dare Cas cupierant HG hanc] [h]ac si H_2 quo uel Cas solum BER, C*m2* solo H_2G sic Cas lumine H_2 dignum C 17 uicissitudinem *om.* H_2 redissent MN reddidessent V tradidissent Cas 18 uerum dicens] praedicans ueritatem V ∽uobis dicens Cas^{ed} praedicans uobis $Sd^{ed}D$ uobis *om.* MN hoc G 19 indicio G* indicium G natura VCas semper *om.* Cas prosequantur—amicitiae *om.* S prosequantur A, R corr., C corr., VCas persequantur BR*H_2 sequantur EG

sicut per adulationem perniciosae amicitiae conquiruntur libenter enim quod delectat auditur, et offendit omne quod nolumus. ita ergo et hi[i] diligere coeperant sabbati otium et dierum festorum epulas, praedicantes contra apostolum, qui omnem continentiam suo illis monstrabat exemplo. 17 *Aemulantur uos non bene, sed excludere uos uolunt, ut illos aemulemini.* Aemulus et imitator potest et inimicus intellegi, sed non bene aemulatur qui, ut alium deiciat, non ut ipse proficiat, aemulatur. [*Aemulamini autem meliora.*] 18 *bonum* [*autem*] *aemulamini* [*in bono*] *semper*, [*et*] *non solum cum praesens sum apud uos.* Nolite illos aemulari, sed bonum semper aemulamini, non in praesentia mei tantum. 19 *Filioli mei.* Per euangelium geniti in lucem ueritatis [atque iustitiae]. *Quos iterum parturio.* Iterum me dolorem et gemitum sustinere fecistis. ostendit hominem per paenitentiam posse renasci. *Donec formetur Christus in uobis.* In illo uere Christus formatur, qui uirtutem fidei eius intellegit, et in quo omnis conuersatio eius exprimitur atque depingitur. 20 *Uellem autem* [*ad*]*esse apud uos nunc.* Quia quanta uos audire meremini, scribere tanta non possum. *Et mutare uocem meam.*

2 cf. Caes. *B. G.* iii 18 9 cf. *1 Cor. xii 31 13 cf. 1 Cor. iv 15 16 cf. Ioh. iii 5 etc.

1 sicut] sotii G* socii G peruitiosae B pernitiosa(-am S) ES conquierunt G prosequuntur Cas 2 dilecto MN et *om.* Cas omnes quod nolunt G 3 ita ergo] sicut Cas ergo] enim E hi BRCGVCas^{cod} hii AESMN ii Cas^{ed} ceperunt B cęperunt H_2 coeperunt G otio E*otia Em2 4 et *om.* G derum G* epula G praedicantes *om.* G 5 illis *om.* Cas ⤻exemplo(-a R) monstrabat(-auit H_2) BHV mostrauit (*sic*) exemplo G praedicabat (docebat *ed.*) exemplo Cas 7 [a]emulamini R*MN*V aemulemi G ⤻et inim. pot. B et (*alt.*) *om.* V 8 sed] sic E *om.* Cas [a]emulator E,R corr. emulantur G* 9 perfitiat B* aemulamini autem (+uni E) meliora (+carismata HGSd)] *om.* AVCas (=vg) 10 autem *add.* AHGVCas (=vg) inemulamini ES in bono *add.* AHGVCas (=vg) et *add.* AHGVCas (=vg) tantum ARVCas (=vg) tum R* solo G* 12 in *om.* G mea HG 13 per—iustitiae *om.* HG ueritatis] et ueritatem B *om.* V(Cas) atque iustitiae *om.* BV(Cas)Sd 14 partu*rio G iterum (*alt.*)—fecistis] *tr. post* renasci B *om.* E iterum me] si iterum me SRG si (qui C corr.) me (*om.* C) iterum H_2 et gemitum *om.* VCas 15 ostendit—renasci *om.* H hominem *om.* Cas 16 reformetur H(—R) firmetur R* uero SRVCas 17 omnes H_1V 18 defingitur H_1 defigitur H_2 uellim H_1G*D 19 ⤻apud uos esse C adesse] esse AHGVCas (=vg) nunc] modo AHGVCas (=vg) audire meremini] audiremini R meremini] miremini H(—R) memini V 20 mutarem NCas

Uocem blandientis patris in rigorem magistri uerterem arguentis. *Quoniam confundor in uobis.* 21 *dicite mihi, sub lege uolentes esse.* Detrimentum discipulorum confusio est magistri, sicut profectus eorum est gloria praeceptoris: confunditur autem, quia iam filii facti rursum serui esse cupiebant. *Legem num legistis?* 22 *scriptum* [*est*] *enim quod Abraham duos filios habuit, unum de ancilla et unum de libera:* 23 *sed* [*is*] *qui de ancilla, secundum carnem natus est; qui autem de libera, per repromissionem* [*dei*]. Ismahel carn[al]is, Isaac fidei filius fuit: illum enim Abraham secundum carnalem usum genuit, istum contra naturam promissioni credendo suscepit. 24 *Quae* [*quidem*] *per allegoriam sunt dicta.* Hoc est, alia [l]ex aliis figurata. dedit autem regulam hoc loco apostolus intellegendi allegoricas rationes, scilicet ut manente historiae ueritate figuras testamenti ueteris exponamus. nam cum dixisset Abraham duas uxores uerissime habuisse, postea quae [prae]figurauerint demonstrauit, et hoc ipsum ibi fecit

5 cf. Gal. iv 7

1 ⤳pat. bl. C corr.,Cas^{cod} blandimentis(-es M) H(—S) blandentis V rigore EMN furorem Cas ueteri ER* uere S uertere RM 2 arguentes ESM sub lege uolentes esse] qui sub lege uultis esse (esse uultis C corr.) AHGVCas (=vg) 3 confusio]+et obprobrium Cas 4 sicut]+et Cas ⤳gl. est GCas 5 autem]enim in eis Cas qui MNG* ⤳fil. fac. iam C* iam *om.* Sd facti] effecti Sd rursum *om.* CasSd esse *bis* V coeperunt GSd desiderant V desierant Cas 6 num] non AHGVCas (=vg) est *om.* BM quoniam AHGVCasSd (=vg) 7 unum (*alt.*)]alterum G 8 is D his B *om. rell.* (=vg) 9 dei *om.* AHGVCas (=vg) carnalis AG carnis *rell.* ⤳fil. isaac fid. VCasZm ⤳fu. fid. fil. G ⤳fil. fid. H 10 fuit *om.* E consuetudinem VCasZm 11 genuit]+illum E* promissioni credendo] per repromissionem Cas promissione H_1NG promissionis V repromissioni Zm$^{ed\ codd}$ repromissionis Zm^{codd} 12 quidem]*om.* ACasZm (=vg) quidam SR ⤳sunt per all. AHVCas (=vg) per allegoriam]aligorice G ho G est]+dicta R aliud CasZm lex B ex *rell.* 13 alio figuratum CasZm dedit autem] aliter: dedit V dedit CasZm hoc loco] *om.* VCas ex hoc loco Sd (*tr. ante* regulam *cod.*) hoc]huic A intell. alleg. rat.] quomodo allegorizare debeamus(-emus Cas^{ed}) CasZm 14 allegorias H_1 manenti H_1 ⤳uer. hist. Cas 15 ueritatem SR* testamenti ueteris *om.* CasZm expugnamus SH_2 exprimamus E*m*2 expungamus C*m*1 exponam G* intellegamus CasZm 16 dixissit V ⤳uere duas uxores CasZm duos filios V habere Sd$^{cod\ ed}$ 17 quae] quam H(—C*m*2) quid C*m*2Zm que G*+hae (haec Cas^{ed}Zm^{codd}) ipsae VCasZm praefigurauerint] figurauerint B perfigurauerint EN* praefigurarent CasZm$^{codd\ ed}$ praefigurantur Zm^{codd} demonstrauerat G ostendit Cas mystica ratione significauit Zm ipsud H_1 ibi] mihi B tibi H_2 *om.* Cas facit Cas

ubi aliqua sanctorum honeste gesta referuntur, non ubi peccata notantur. ceterum delicta dicere mysteria aut impossibilitatis aut ignorantiae deum est criminari, qui[a] aut aliter sua monstrare non potu[er]it sacramenta, aut certe nesciens sibi quorundam peccata necessaria, prius illa generaliter condemnarit; sed et postea reprehend[end]o atque uindicando ostendit illa non se propter sua mysteria fieri uoluisse. praecepta uero difficile inuenies apostolum taliter exponentem, ne eorum uideretur eneruare uirtutem. *Haec autem sunt duo testamenta.* Uetus et nouum singulos populos generantia. *Unum quidem a monte Sina in seruitutem generans.* Iudaei metu etiam praesenti cogebantur ut serui; nos uero praemiis inuitamur ut liberi: et illi quasi serui praeter moralia praecepta etiam diuersis operibus premebantur; nobis autem quasi filiis mor[t]alibus monitis adimpletis seruilia onera auferuntur: et illi sacerdotibus suis ex debito seruientes tributa etiam reddere cogebantur; nos uero praeter caritatem nihil debentes, antestites nostros uoluntarie honoramus. *Quae est Agar.* Cuius typum habebat synagoga. *Sina enim mons*

13 cf. Gal. iv 7 17 cf. Rom. xiii 7; cf. Leu. *passim* cf. Rom. xiii 8

1 sanctos V (*cf. uol.* I *p.* 251, Traube *NS* 199) honeste] honesta HCas^{cod} *om.* RCas^{ed} gestare feruntur V gesta] facta Cas ubi] ulli M nulli N nulla C 2 nontiatur G* nuntiantur G corr. damnantur Cas^{ed} ceterum] et ceterum H(—F)G* ∽myst. dic. VCas inpotentie Cas^{cod} 3 ∽est aut ign. (*om.* deum) V criminare H_1G notare Cas qui—uirtutem (9) *om.* H_2 qui (quia B) aut aliter] quia utiliter S quia ut aliter V 4 suam G* potuerit AVCas potuit B poterit H_1G certe *om.* Cas 5 antea Cas^{ed} ante ea Cas^{cod} illo H_1 6 condemnaret ER contempneret G condemnauerit Cas^{ed} damnauerit Cas^{cod} reprehendo B atque] aut G 8 uerum B dificile A inueniet A inueniens H_1G* aliter R 9 uidentur B uiderentur G* euacuare Cas uirtutem *om.* H_1 autem] enim BH_1GVCas (= vg) *om.* H_2 10 populus SR* 11 a]in R corr. Zm sinai MNCas seruitute ESZm^{codd} 12 metu etiam] ∽etiam metu B metuent(c)ia[m] H(—C) metu C metu etiam in Sd$^{ed\,cod}$ 13 imitamur G* serui] feras H(—C) ferreas N* ferae C seruirent Cas praeter (propter Zm^{ed}) moralia] per temporalia G mortalia H_1Zm^{cod} 14 etiam *om.* V praegrauantur V occupantur CasZm autem] uero R 15 tamquam CasZm mortalibus BE seruilia] *praem.* omnia CasZm honera H_1 16 au(o M)ferantur H_2V illi sac.] illis ac. H_2 suis *om.* CasZm 17 ∽etiam trib. Cas ∽reddere etiam Zm uero *om.* E propter H_2 caritatem] qualitatem B auctoritatem SR 18 ∽uol. ant. nost. Zm [h]oneramus MN* 19 habuit H_1 habet H_2V habeba G* synagoga] agar V enim *om.* Zm^{ed}

est in Arabia, qui coniungitur ei quae nunc est Hierusalem. De qualitatibus locorum uult intellegi diuersitatem testamentorum. *Et seruit cum filiis suis.* Cum filiis Hierusalem gentibus seruit. 26 *Quae autem sursum est Hierusalem libera est, quae est mater omnium nostrum.* Ecclesia, quae mater est tam gentilium credentium quam etiam Iudaeorum, cuius filii serui esse non possunt: et ideo [et] mediator noui testamenti de caelo aduenit et pontifex, et euangelium non in uno loco, sed in toto mundo est praedicatum. 27 *Scriptum est enim: Laetare, sterilis, quae non paris.* Prophetico testimonio probat meliorem nos quam Iudaeos matrem habere. *Erumpe et clama, quae non parturis.* Clamor pro laetitia ponitur in hoc loco. *Quia multi filii desertae.* Hoc praefigurabat Anna, quae dixit: 'sterilis peperit septem, et fetosa in filiis infirmata est.' *Magis quam eius quae habet uirum.* Quae uirum habere se putans de fecunditate gloriatur; aut quia habebat uirum ante quam eiceretur cum filio suo. 28 *Nos autem, fratres, secundum Isaac promissionis filii sumus.* Quo modo de Isaac, ita et de nobis est Habrahae repromissum [est], quod scilicet in eo benedicendae essent omnes gentes. 29 *Sed quo modo tunc qui secundum carnem natus est.* Semper carnales homines eos

7 cf. Hebr. ix 15 8 cf. Hebr. ix 11 cf. Col. i 23 14 *1 Regn. ii 5 17 cf. Gen. xxi 10 19 cf. Gal. iii 8

1 quae E coniunctus est AHGVCasZm (=vg) ei] et S qui Cas^{ed}Zm^{ed} 2 testamentorum] meritorum A 3 suis] eius AEVCas^{ed} (=vg) ⤻seru. gent. V 4 quae autem BSd^{ed} illa autem quae AHGVCasZm (=vg) 5 omnium nostrum] nostra AHGZm^{ed} (=vg) eccl.] *praem.* spiritalis Sd quae *eras.* C est] +omnium G 6 gent.] +quam H(—C)G* cuius] et cuius V consimilis Sd^{ed} 7 et (*pr.*) *om.* VCas et (*alt.*) *om.* ACG ⤻de caelo adu. med. et pont. nou. test. VCasZm 8 et (*pr.*) *om.* H in *om.* Zm^{codd} uno] unum H_1 +iudaeae Zm 9 in *om.* Zm^{codd} praed.] +in esaia H_1 scr. est enim] sicut scr. est HG 10 pares MN* probat] +aliam CasZm 11 quam iudeos *bis* G* iudaei CasZm +hierusalem CasZm erumpa A* 12 clamor] clama Cas pro laetitia] prophetia H_1 pro (prae *ed.*) magna laetitia Cas ponitur in hoc loco *om.* Cas 13 qui G* quam Zm^{ed} deserti BZm^{cod} hoc] quod Cas annam N*C* 14 peperit] +filios H_2 fecunda Zm 15 eius] ei Zm^{ed} quae (*alt.*)] que G habere se putans] haber (*sic*) V 16 de *om.* G quia] que BG* qui S de agar quę C quae G corr. +tunc Cas habebit E habet R uirum *om.* Cas 17 iaceretur MN ieceretur G +ancilla Cas^{ed} 18 sumus] +christo S issaac E isahac S ita *om.* V de *om.* ES yysaac B* 19 ⤻promissum est abr. CasZm est (*pr.*) *om.* G est (*alt.*) *add.* B quo MN* quia Cas 20 benedicente MN* quo] q* G* 21 est] fuerat AHGVCasZm (=vg) homines *om.* VCas

qui spiritales sunt persecuntur; unde mirum non est si et modo carnei et saeculares homines sanctos tribulent et adfligant: immo inde cognoscendi sunt iusti esse, si a talibus opprimantur. *Persequebatur eum qui secundum spiritum.* In Genesi quidem hoc scriptum est quia luserit cum Isaac Ismahel: sed apostolus ostendit non simplicem lusum fuisse, quem persecutionem appellat. unde intellegitur quia scurrilem eum et leuem, sicut ipse erat, facere cupiebat, ne illi posset in hereditate praeferri. ideo Habraham de [e]iciendo eo uocem Sarrae iubetur audire. *Ita et nunc.* Ita et isti seruos [s]uos sibi similes facere nituntur. 30 *Sed qui[d] dicit scriptura? Eice ancillam et filium eius: non enim heres erit filius ancillae cum filio meo Isaac.* Quantum uis se extollat iniquitas, ancilla est et subicienda sanctis, sicut et Iudaei: quamuis Habrahae filios esse se iactent, quam diu filii ancillae fuerint, uobiscum hereditatem habere non possunt. 31 *Itaque, fratres, non sumus ancillae filii, sed liber[a]e, qua libertate Christus nos liberauit.* Non debemus ancillam sequi matre relicta, quia, licet eiusdem

5 cf. Gen. xxi 9 9 cf. Gen. xxi 10 cf. Gen. xxi 12
10 cf. Gal. iv 7 14 cf. Ioh. viii 33, 37

1 sunt *om.* G* 2 carnales B et saeculares *om.* V **homines A tribulant BMNG* adfligunt B,N corr. adfligent SMN* 3 in mo EN sint V *fort. recte* a *om.* H_2 4 obpr[a]emantur MN* persequabatur A 5 quidem] qui de in B quidam EG autem V hoc *om.* CasZm scriptum] dictum B inluserat E luserat R lusserit M luxerit N* ludebat CasZm ⤻ism. cum isaac Sd^{cod}Zm ⤻hismahel isac G ismahel *om.* V 6 apostolos B 7 unde int̀ellegitur *om.* E unde] unum Sd^{ed} scurilem ESG* + * *s.l.* G sterelem MN eum *tr. post* facere Sd^{cod} 8 uolebat Cas ille H_2 ei Cas possit H(—R corr.,C) 9 hereditatem NSd^{cod} ideo] et ideo G de eiciendo] deiciendo BH_1NG*V$Sd^{cod}Zm^{ed\ codd\ pler}$ deieciendo MN* eum BN*m*2G$Zm^{cod\ ed}$ eam E*m*2 10 sar[a]e A corr.,B,N corr., GCasZm sarra E* ⤻aud. iub. Cas istis G* seruos uos sibi] nos seruos sui V uos... sui...seruos Cas(Zm) ⤻sibi similes uos Sd suos BEG uos *rell.* 11 similis V* facre G* sed] *praem.* in genesi H_1 qui BMN*GZm^{cod} quid *rell.* eice] ei eę B 13 meo isaac] liber[a]e AHGCas (= vg) ⤻ext. se R ⤻iniq. ext. CasZm extollant VCas$\frac{1}{2}$ iniquitas—iudaei *om.* V ancille ESMN ancilla R* 14 subic.] + est CasZm quamuis] et V ⤻filios abraae V 15 filius SMN*G* esse *om.* HCas^{cod} se *om.* V iactant(-ans M) H_2G iactitent Cas ⤻anc. fil. Cas nobiscum BCZm 16 hereditate ES possint B *fort. recte* poterunt Zm poterint Zm^{codd} 17 ⤻fil. anc. SR libere ABH_1 ⤻nos lib. chr. G ⤻nos chr. RNCV 18 non] + ergo CasZm deberemus H(—C) sed qui MN* matrem ERG relictam R reiectam G derelicta CasZm qui H_2 quę C corr.

uiri fuerit uxor, tamen ad tempus, quia Sarrae tempus nondum uenerat generandi. 1 *State et nolite iterum iugo seruitutis inhaerere.* State in fide euangelii; iam enim tempus legis effluxit. noli[te] iugum cum Iudaeis trahere, quod nec ipsi ferre potuerunt. 2 *Ecce ego Paulus dico uobis.* Ego uobis audenter dico, neminem pertimescens. *Quoniam si circum-[ci]damini, Christus uobis nihil proderit.* Quia solum [illum] ad salutem uobis sufficere non putatis. 3 *Testificor autem rursus omni [homini] circumcidenti se quoniam debitor est uniuersae legis faciendae.* Qui[a] caput operum legis suscepit, necesse est ut [et] cetera membra sustineat, ne maledictioni subiaceat. 4 *Euacuati estis a Christo: qui [in] lege iustificamini, a gratia excidistis.* Si in lege spem ponitis et iustificari posse uos creditis, infirmam Christi gratiam iudicatis, et quod iam gratis consecuti estis, tamquam non habentes propriis uultis laboribus adipisci. 5 *Nos enim spiritu ex fide spem iustitiae expectamus.* [Spiritali conuersatione perfectae fidei speramus nos] moralis [iustitiae] accepturos esse mercedem. 6 *Nam in Christo Iesu neque circumcisio aliquid ualet neque praeputium.* [Nec circumcisio prodest nec praeputium] nocet temporibus

1 cf. Gen. xvii 21 4 cf. Act. xv 10 11 cf. Num. v 21
15 cf. 1 Cor. vii 29

1 uir MN* a MN*G* sa*rae A sarra G **2** state—inhaerere *om.* S et *om.* G* noli EMN* **3** detineri A contineri HGVCas (= vg) state—euangelii *om.* V legis] *om.* V saeculi Cas **4** noli BS nonte G* iugum—potuerunt] cum seruis trahere iugum operum scilicet et legis V(Cas) iudei G* tradere G* quod] quia H_2 ipse ES **5** facere G poterunt ER ⤳aud. uobis (*om.* Cas^{cod}) GCas **6** dico *om.* Cas^{cod} circumdamini B circumcidemini G* **7** ⤳nihil proderit in (*eras.*) uobis G prodest V quia] qui H_2 si Sd illum *om.* B **8** uestrum Sd putetis Sd autem *om.* G **9** rursus] rursum BHGCas (= vg) *om.* V homini *om.* A circumcidenti se] circumcidentes ES debitur SR* **10** uniuersi B* qui BHCasSd^{ed} suscipit Sd **11** et *om.* BESSd maledictio ER* maledicto SCas maledicione N* maledictione G* **12** qui—excid. *bis* NC in *add.* AHGVCas (= vg) **13** excidistis] excedistis (*corr.* excessistis N) ex christo MN*$\frac{1}{2}$ + id est a christo C$\frac{1}{2}$ si] + enim Cas ponitus G* et—creditis *om.* VCas iustificare H(—C) ⤳uos posse H_2 **14** ⤳gr. iam Cas **15** ⤳cons. estis *gratis G cons. estis] accepistis Cas **16** enim] autem RG spiritu] per spiritum H_2 ex] et BG **17** spiritali—iustitiae] moribus B spiritali] x$\overline{\text{pm}}$ tali H_2 perfectae fidei] perfidei G* per fidem G corr. perfecte SR **18** ⤳iustitiae moralis (inmortalis E mortales SR) HGV accepturus G* in *om.* G* **19** neque—praeputium (*pr.*) *om.* G **20** nec—praeputium *om.* B nec (*pr.*)] neque E,R*(?) nocit V obest Cas

Christianis. *Sed fides quae per caritatem operatur.* Ergo et fides operatur, sed per caritatem, non per timorem: 'qui' enim 'credit deo, attendit mandatis,' et qui credit futuris, amplius operatur quam qui praesentem metuit poenam. 7 *Currebatis bene.* Fidei gressibus et moralibus disciplinis. *Quis uos impediuit ueritati non oboedire?* Quis ille fuit qui uos legis oneribus implicauit, ut cursum uestrae fidei praepediret? *Nemini consenseritis:* 8 *suasio uestra ex deo est, qui uoca[ui]t uos.* Nec illis nec mihi nisi uerbi[s] dei consentire debetis, qui uos iterum ad paenitentiam [re]uoca[ui]t. 9 *Modicum fermentum uniuersam massam corrumpit.* Ne quis [forte] diceret: "[cur omnes corripis, dum non omnes errauerint?]" ostendit quod modicum malitiae fermentum totam possit ecclesiae massam sua acerbitate corrumpere. 10 *Ego confido de uobis in domino.* Qui nondum estis prauitate corrupti. *Quod nihil aliut facietis.* Quam habet ueritas Christi. *Qui autem conturbat uos, portabit iudicium, quicumque est ille.* Ab eu[u]angelii ueritate. 11 *Ego autem, fratres, si circumcisionem praedico, quid adhuc persecutionem sustineo?* Quod de me uobis mentiti sunt deceptores,

2 Eccli. xxxv 24 4 cf. Iuu. *sat.* i 142
6 cf. Matth. xxiii 4; Luc. xi 46 7 cf. 2 Tim. iv 7 17 cf. Gal. ii 5

1 dilectionem Cas^{cod} 2 sed *exp.* E 3 deo] christo B et] nam BHVCas futurus G* 4 ∽poen. met. Cas merit H_1 meruit H_2(—C) 5 passibus Cas qui A* impetiuit A impedit G 6 operibus HG 7 impediuit Cas ut—praepediret] quae nec ipsi ferre potuerunt VCas ut *om.* H_1 impediret (impedire R) H_1 praepedieret G* nemini consenseritis *om.* Cas^{ed} (=vg) nemine G* 8 persuasio RVCasSd (=vg) + haec Cas^{ed} suassio G* uestra] nostra B *om.* RCas (=vg) ex deo est] non est ex eo RCas (=vg) non ex eo est Sd^{ed} est *om.* S uocauit BSd uocat *rell.* (=vg) ∽nec mihi nec illis V 9 nisi] sine E uerbi B uerbum G debeatis ESMN* 10 reuocauit B uocat *rell.* totam AHGVCasSd (=vg) 11 messam G massa V forte *om.* BHVCasSd cur—errauerint *om.* B 12 dum] cum Sd omnes *om.* G* errauerunt H_1Sd peccauerunt G praedicit Cas 13 ∽ferm. mal. Cas erroris Sd ecclesiae] ecclesiam e E* ecclesiam et E*m*2S ecclesiam R* sua acerb(u G*)itate] suam euersitate H_1 sua corruptione V *om.*CasSd 14 ego *om.* ES de] in BH_1CVCas (=vg) *om.* MN* qui—corrupti *om.* H_1 *bis habet* V* necdum Cas 15 nihil] nil V alius G facietis] sapitis E sapietis SR,N corr.,CVCas (=vg) sapetis MN* sapiatis G sapio Sd^{ed} 16 christi *om.* Cas portauit R*M portabi V* 17 quicumque ille est (*sic*) *bis* G* euu. A eu. *rell.* 18 circumcisionem] + adhuc H(—R*)GCas (=vg) quod E persecutorem B per resurrectionem E 19 patior AHGVCas (=vg) quod] sicut Cas ∽uobis de me Cas^{cod} seductores Cas

ita me aliis praedicare, quid persecutionem patior ut circumcisionis inimicus, si sum ipsius adfirmator? *Ergo euacuatum est scandalum crucis.* Ideo scandalum patiuntur quia in sola fide crucis dico esse salutem. 12 *Utinam et abscidantur qui uos conturbant!* Si putant sibi hoc prodesse, non solum circum-[ci]dantur, sed etiam abscidantur: si enim expoliatio membri proficit, multo magis ablatio. quidam dicunt: "utinam errore abscisi, ueritatis radicibus inserantur!" 13 *Uos enim in libertate[m] uocati estis, fratres: tantum ne libertatem [hanc] in occasionem carnis detis.* Tantum ne per occasionem circumcisionis ad [legis] seruitium redeatis. *Sed per caritatem [spiritus] seruit[ut]e [in] inuicem.* [Seruite in inuicem.] Non superbiam sub specie libertatis insinuo, sed spontaneum uolo esse seruitium, non coactum. 14 *Omnis enim lex in uobis uno spiritu impletur.* Legis etiam ipsa moralia quae quaeruntur, uno possunt sermone concludi et in uno hoc praecepto compleri. *Diliges proximum tuum.* Dilectio uel caritas [in] quattuor modis constat; hoc est, in dei dilectione, quae[quae] prima est; secunda, si nosmet ipsos secundum deum amemus; tertia, proximos; quarta, etiam inimicos. deum ergo plus quam nos

18 cf. Matth. xxii 37 etc. 20 cf. Matth. v 44

1 quid—adfirmator *om.* V 2 adfirmatur ESN admatur R* 3 scandalizantur Cas 4 abscondantur R* abscindantur Cas^{ed}Sd^{ed} 5 ∽hoc sibi H_2 circumdantur B circumciduntur E 6 abscedantur MN* abscindantur Cas^{ed} enim *om.* Cas^{ed} 7 multo magis abscisio *om.* Cas^{ed} ablutio ER* abscisio Cas^{cod} errori A errorem H(—E corr., C) ab errore CVCas 8 abscissi E* absensi S inferantur SR* enim] autem H_2 libertate BH(—C) libertatem *rell.* (= vg) 9 hanc *om.* AHGVCas (= vg) 10 occasione V ∽detis carnis AH(—R)GVCas (= vg) dedtis B* 11 legis *om.* B seruitia reuocemini Cas sed] seu E spiritus *om.* AHVCas^{cod} (= vg) 12 seruitute B seruite *rell.* (= vg) in *om.* AHGVCas (= vg) seruite in inuicem *add.* A superbiam sub] superfluam G 13 sub] per H_1 speciem EG sponteneo G* uoluntarium Cas uolo (uelox S) esse] esse uolo E debet esse Cas seruitium non] si se non seruitium E non seruitium SR* 14 non coactum *om.* Sd coactum] + 12 *litt. eras.* G omnes E*MV in *om.* H_1Cas^{cod} uobis *om.* HGVCas (= vg) unum ES sermone AH(—E*S)GV Cas (= vg) sermonem ES 15 quaerunt ER 16 et *om.* G* in *om.* Cas ∽hoc uno G hoc *om.* VCas compleri] conplere ESN implere R + in exodo H 17 diligis ESMN* car. uel dil. Cas in *add.* BHGCas Isid (*uide uol.* I *p.* 342) 18 consistit HG Isid completur Cas quae *bis* A 19 secunda] + est G nos *om.* V secundum deum *om.* VCas

diligere debemus; proximum[,sicut nos; inimicum, ut proximum]. [proximus] diligebatur in lege, et, nisi deum primo dilexerimus, nos minime possumus non peccando diligere; et si nos non diligimus, ad quam formam proximos diligemus? quod si proximum non amamus, quando inimicum amare poterimus? si ergo uolumus dilectionem habere, primo deum plus quam nos[t]ras animas diligamus: quod inde probatur, si propter deum etiam salutem nostram et ipsas animas contemnamus. *Sicut te ipsum.* Qui sicut se proximum diligit, utraque complet genera mandatorum: id est, nec malum faci[e]t ulli, [n]et bonum faci[e]t. 15 *Quod si inuicem mordetis [et incusatis]*. Per contentiones singuli uos meliores alteris iudicando. *Uidete ne ab inuicem consumamini.* Dum alter alteri occasio perditionis exsistit. 16 *Dico autem Spiritu ambulate.* Spiritalibus acti[oni]bus, quos infra describit. *Et desideria carnis non perficietis.* Non quo[d] caro sine anima concupiscat, sed ipsa anima, quando carnalia cogitat, [caro] dicitur, quando uero spiritalia, unus cum deo fit spiritus. quam diu ergo duplex in nobis est desiderium uel uoluntas,

12 cf. Phil. ii 3 17 cf. 2 Cor. i 17 18 cf. Eph. iv 4

1 delegere A* proxi A* proximos(-us M) H_2G sicut—proximum *om.* B inimicos(-us M) H_2 ut] quasi Cas proximum] proximos(-us M) H_2GV 2 proximus] *om.* AV proximos E*N* et] sed C*m*2 prius G primum Cas Isid 3 nos minime] nos neminem MN nec non ipsos C corr. *in ras.* possimus S 4 non *om.* E diligamus Cas proximus R*G proximum C diligemus] dili(e V)gimus H(—R,C corr.)GV 5 quod si] si autem Cas proximos(-us SMG*) H,G corr. quando] quanto magis V multo magis Cas inimicos G amare poterimus] poterimus amare G *om.* VCas 6 nolimus B primum H_2 7 ∽an. nost. GVCas^{ed} nos | ras B inde] ita Cas probabitur C corr. 9 condemnamus ECas^{cod} sicut] si cum E se] si S 10 ambo implet V duo habet Cas 11 facit BHG faciat Cas^{cod} illi BG et BGV nec AH bonum faciet] omnibus operabitur bonum V faciet] facit(cit G corr. *in ras.*) BH_1G subtrahit H_2 faciat Cas^{cod} ∽mord. et comeditis(-etis ES) inuicem H(—R)G 12 et incusatis] *om.* A et comeditis RVCas (=vg) contentionis G* contentionem VCas alterius H(—R corr., MC) alteros R* alterus (?) M 13 ab] ad H_1 consummamini ER*Sd$^{cod\,ed}$ 14 exstet E 15 actionibus quas B discripsit ESMN* descripsit N corr., C discribuntur G* discribit G corr. et] *praem.* lege S 16 desiderium BESMNV (=vg) carnalis E quod BRH_2CasSd$^{cod\,ed}$ anima *om.* V 17 quando] *om.* E* *tr. ante* ipsa E *corr. rec.* quoniam Sd^{ed} cogitat(t *pr. in ras.* corr.) G caro *om.* A 18 quoniam Sd$^{cod\,ed}$ uero *om.* VCas spiritalia] diuina Cas ∽sp. cum deo (*om.* fit) Cas 19 ∽est in nobis V ∽deo. uel uol. est Cas

non perficimus quaecumque uolumus, uno aedificante in nobis et alio destruente. 17 *Caro enim concupiscit aduersus spiritum, spiritus autem aduersus carnem.* Carnalis consuetudo aduersus spiritale desiderium. *Haec enim inuicem aduersantur* [*sibi*], *ut non quaecumque uultis, illa faciatis.* Haec facit ratio, ut uoluntatem non sequatur effectus. 18 *Quod si spiritu ducimini, non estis sub lege.* Si uos spiritalibus per omnia actibus occupetis, non est uobis lex necessaria, quae carnalibus data est. 19 *Manifesta sunt autem opera carnis.* Nec difficile est discernere inter utraque opera. *Quae sunt* [*adulterium*] *fornicatio immunditia* [*inpudicitia*] *luxuria* 20 *ido*[*lo*]*latria ueneficia inimicitiae contentiones aemulationes et rixae dissensiones hereses* 21 *inuidiae homicidia ebrietates comissationes.* Inimicitias et cetera sequenti[a] carnalia dicit, quae animae sunt, non carnis, ne Manichaei eum substantiam carnis accusare putarent. sed omne malum carnale definiuit, omne uero bonum spiritale, quia caeleste. *Et his similia, quae praedico uobis, sicut praedixi.* Ex his cetera colligere poteritis, quae compendii gratia praetermisi. *Quoniam qui talia agunt, regnum*

1 cf. Gal. ii 18 8 cf. *1 Tim. i 9

1 facimus R proficimus N perficiamus G* in nobis *om.* CCas 2 distruente E*R enim *om.* ES concupiscet E aduersum N* 3 autem] uero H_1 carnales A* 4 spiritale desiderium] spiritalem V ⤻sibi inu. adu. Cas sibi *om.* AH_2GV (=vg) 5 cumque *om.* R hoc C corr. 6 ⤻non uol. H_1 non sequatur] consequatur Cas^{ed} effectum SR*N* quod si spiritu] quo spiritum (*corr. rec.* quando spiritu) E spiritu(u *in ras.* G)] + dei MN ducebamini(*exp.* ba) E docebamini S docemini M 7 spiritalibus—actibus] totos in (*om.* CasZm) spiritalibus (+ actibus Zm) VCasZm 8 occupatis R ⤻lex uobis H_2 9 ⤻autem sunt BHVCas (=vg) ne S est *om.* ES 10 utramque H_2 opera] partem H_2 adulterium *om.* AHGVCas (=vg) fornicationes inmundi S 11 inpudicitia *om.* AHGVCas^{cod} (=vg) idololatria *scripsi* idolatria B idolorum seruitus(-isE) AHGVCas (=vg) uenificia A beneficia S 12 ini(*om.* E)micitia H_1G et] irae AHGVCasSd (=vg) rixae *om.* H_2 13 sectae AHGVCas (=vg) homicidi[a]e H_1N*G* ebrietatis N [a]ebrietas SRG* cōmiss. A commess. BR*G commissationis E comis. V (=vg) comess. Cas 14 sequenti B consequencia N similia VCas sequentia *rell.* dixit Cas animalia G* sunt *eras.* G corr. 15 manichaei eum] manicheum H_2 manichei G subst. carnis] carnem V 16 putetur Cas^{cod} mala A* diffiniunt EG* definituit R* diffinit G corr. uero *om.* H_1 donum H_2 bonom (?)V 17 quia] quae MN* quod N*m2* *om.* C caeleste] cęlestae A + est H_2 et] et haec et H_2 hi V* praedico] p̄dixo A* dico H_2G 18 sicut] et ES ex] et H_1 cetera] + ipsi VCas potuerim H_1 potestis Cas conpendi E conpedi SR* compendi[a]e R corr., MN breuitatis V 19 graciam MN* praetermissi ESN* tali SR* tale G*

dei non consecuntur. Notandum atque plangendum quod contentiosos ac dissidentes uel iracundos cum idol[ol]atri[bu]s et ueneficis et homicidis penitus exclusit a regno. 22 *Fructus autem spiritus* [*est*] *caritas.* Omnium uirtutum prima est caritas, quam in quattuor partes diuisibilem adnotauimus. *Gaudium.* Spiritale. *Pax.* 'Etiam cum odientibus pacem.' [*Patientia.*] *Longanimitas.* Inlatas iniurias sustinere patienter. *Bonitas* [*benignitas*]. Semper bene uelle facere. *Mansuetudo.* Nulli iniuriam inrogare. 23 *Fides.* Uel: Deo credere. Uel: [H]om[i]nibus promissa complere. *Modestia.* Nec laesum irasci. *Continentia, castitas* [, *dilectio*]. Continentia in coniugiis spiritalibus, castitas in uirginibus intellegitur. *Aduersus huius modi non est lex.* Non enim ista prohibuit, sed et qui nouum implet, non est sub uetere testamento. 24 *Qui autem sunt Christi, carnem suam cruci fixerunt cum passionibus et desideriis.* Si omnia simul uitia cruci fixa sunt, et caro, quasi pendens in ligno, non concupiscit, ut quid nobis legem, quae data est ad uitia co[h]er[c]enda? simul illut notandum quod eos dixerit

5 cf. p. 334, u. 17 6 *Ps. cxix 6

1 consequentur BHGVCasZm (=vg) plan*gendum G deflendum Zm 2 contentiosus SR* sos *in ras.* G contendentes CasZm ac] atque EH_2G et CasZm desidentes G dessidentes V uel] aut C et CasZm idololatribus *scripsi* idolatris ABER*CCas^{cod} idolaris S idolatriis R corr.,MNG idolatribus VZm^{codd} idololatris Cas^{ed}Zm^{ed} 3 et *om.* VCas ueneficiis H(—C)Zm^{cod} homi(e)cidiis H(—C) penitus] + simul G exclu**sit A excludit Cas^{cod} 4 est *add.* BH_2VCas (=vg) ∽ caritas est G ∽ caritas est G 5 quam—adnotauimus] quae ut (sicut Cas) notauimus in quattuor partes diuiditur (∽ diu. par. Cas) VCas adnuntiauimus G 6 gaudium] + id est H_2 spiritale *om.* V cum] quum N audientibus MN 7 patientia *om.* AH(—R)VCas (=vg) longaminitas B inlatas] multas Sd ∽ pat. sust. GSd patienter *om.* V(Cas) 8 benignitas *add.* AHGCasSd (=vg) uelle] *om.* H_2 *tr. ante* bene G *tr. post* facere Cas mansuetudo *om.* H_2G 9 facere Cas arrogare Sd^{cod} deus ER* 10 hominibus H_2Cas omnibus *rell.* lenitas SdD nec laesum] non VCas nec laesus Sd 11 castitas *om.* Cas^{cod} (=vg) dilectio *om.* AHGVCas (=vg) cont.] de cont. H_2 in—intellegitur] etiam (*om.* Cas) pro tempore est perfecta (*om.* Cas) castitas sempiterna VCas coniugibus *Cm2* 12 aduersum H_2 13 enim] quom B ita V prohibuit] lex prohibet Sd sed *om.* Cas nouiti E 14 sub] in Cas ueteri B,E corr.,CGCas uertere N 15 passionibus et desideriis] uitiis et concupiscentiis AHGVCas (=vg) 16 ∽ uitia simul R simul *om.* G ∽ sunt crucif. Sd^{ed} in ligno] *om.* VCas in cruce Zm 17 non] nihil Cas ut] *exp.* C ad Sd^{ed}Zm^{ed} legem] lex H_1GSd lege opus est C + necessaria Sd 18 a G* coherenda BV simul illut] simul et illud C simullud G* dixit G

Christi esse, qui carnem cum uitiis [et concupiscentiis] cruci fixerunt. hoc contra illos qui solam fidem sufficere arbitrantur. 25 *Si spiritu uiuimus, spiritu et ambulemus.* Si per spiritum uitam habemus, spiritaliter conuersemur, et non legi carnaliter seruiamus. 26 *Non efficiamur inanis gloriae cupidi.* Inanis gloriae cupidus est qui alterius quamuis ueram doctrinam euacuare conatur, ut plures uideatur habere discipulos. huius modi tam se alterutrum ad iracundiam [se] prouocare consue[ue]runt, quam sibi inuicem inuidere non desinunt. inanis aliter gloria est, si ex his quae non praecipiuntur in lege, omnes cogamus facere quantum nos facimus, [ut] et cum ipsi iam non pot[u]erimus, haec superflua esse dicamus. *Inuicem prouocantes, inuicem inuidentes.* Si inridendo seductos ad iracundiam prouocetis et illi uobis inuideant. 1 *Fratres, si praeoccupatus fuerit homo in aliquo delicto, uos qui spiritales estis, instruite huius modi in spiritu mansuetudinis.* Hoc illis dicit qui non fuerant persuasi, ut praeuentos corrigant mansuete. sane in his praeuenitur humana fragilitas, quae leuiora sunt et ex insperato contingunt. ceterum non est praeuentio, ubi aliquit cum consilio diu meditato committitur. *Considerans te ipsum, ne et tu tempteris.* Quia et tu [ipse], homo cum sis, pote[n]s in aliquo praeueniri et adiutorio indigere, sicut sani infirmos sustinent et mortuos sepeliunt uiui,

1 et concupiscentiis *add.* $BH_2GVCasZm$ crucifigunt Cas crucifixerint Sd^{ed} 2 hoc *om.* Cas 3 si] + autem Sd ⤻ uiu. sp. BRMNGCas (= vg) et *om.* H_1MV 4 conuersemus BRN conuersamur(-us S) ES ⤻ carn. legi (lege E)H_1 lege carn. MN in lege carn. C 5 uiuamus H_2G efficiamus G* 6 inanis gloriae cupidus G corr. *s.l.* est *om.* ES ⤻ doc. uer. Sd 7 conaretur A* 8 tamen E alterutro BGV *fort. recte* se *add.* B 9 consueuerunt BEG quam] quanta H_1 definiunt G* 10 ⤻ aliter inanis BC aliter *om.* VCas gloriae CG ex] in BMNGVCas *om.* C hęc C qui MN* 11 quod Cas nos] non H_1 nos* G ut *add.* B 12 iam *om.* H_1 poterimus BH_1C* ⤻ dicimus (*sic*) esse H_2 dicamus (camus *in ras.*) G 13 euidentes G* siue H_2 si uos *Cm2* 14 si] et si $H_2GVCasSd$ (= vg) 15 prae *om.* $VSd^{cod\ ed}$ spiritalis AM 16 ⤻ huius-modi instr. H_2GVCas (= vg) in *om.* MNG lenitatis AHGVCas (= vg) illi G* 18 praeoccupatur Zm huma V 19 et *om.* H_1 ex] haec G inspiratione H_1G* insperate G corr. est *om.* V 20 praeoccupatio Zm ubi aliquit] quod (*s.l.*) ab aliquo C quando aliquod peccatum Zm cum *om.* Zm concilio G* commonitur G* 21 tu (*alt.*) *om.* Sd ipse *om.* BCVCasZm 22 potens BSC temptari Zm 23 sicut sani] sani enim Cas sepelliunt V uiui *om.* Cas

quia et ipsi infirmari et mori posse se credunt. 2 *Et inuicem onera uestra portate, et sic adimplebitis legem Christi.* Lex Christi caritas [est], sicut ipse dicit: 'mandatum nouum do uobis, ut uos inuicem diligatis, sicut et ego dilexi uos.' simul notandum quod gratia lex dicatur. 3 *Nam [si] qui[s] se existimat esse aliquit, cum nihil sit, se ipse seducit.* Qui se putat non posse temptari. Siue: Qui plus de se laudanti se quam suae conscientiae credit. 4 *Opus autem suum probet unus quisque.* Testimonio [unus quisque] conscientiae [suae]. *Et sic in semet ipso tantum gloriam habebit, et non in altero.* In sua conscientia, non in alterius adulatione. Siue: In sua iusti[ti]a, non in alieno peccato: nemo enim proficit per alterius detrimentum, nec ex illius delicto in die iudicii iustior [plus] quam fuerit apparebit. 5 *Nam unus quisque proprium onus portabit.* Non enim onus eius laus auferet seducentis. 6 *Communicet autem is qui catecizatur uerbo ei qui [se] catecizat in omnibus bonis.* Siue: Obaudientiam uerbo et actibus imitatione[m]. Siue:

3 *Ioh. xiii 34 9 cf. Rom. ii 15 etc.

1 ipse G* ipsi se G corr. posse se] se posse H_1 posse MG*V et (ad H_1 *om.* Sd) inuicem onera uestra] alter alterius onera $AH_2GVCasZm$ (=vg) 2 honora G* adimpleuites V 3 est *om.* B sicut ipse dicit] dicit enim Cas de G* 4 ⤻dil. uos inu. Zm uos(u *in ras.*) G et *om.* VCas simul *om.* H_1 5 quod *om.* ES dicitur C qui] si quis AHGVCasSdZm (=vg) ⤻existimat (ex israel Sd^{ed}) se AHVCasSdZm (=vg) se *om.* G 6 ⤻aliq. esse $AH_1GVCasZm$ (=vg) ⤻sit nihil H_2VCas^{cod} (=vg) se ipse seducit *om.* Cas^{cod} se ipse] ipse E* ipse se BE* *m.rec.*, $SH_2VCas^{ed}Zm$ (=vg) ipse se* R ipsum Cas putet A* 7 qui *om.* Cas de se *om.* C laudent B laudant MN se *om.* H_1G suae *om.* Sd^{ed} 8 credit] + testimonio C autem *om.* G probat MN* 9 unus quisque *add.* B conscientiae *om.* C suae *add.* BMNG 10 ipse A* in (*alt.*) (n *in ras.*) G 11 non] et non H_1M ad[h]olationem RG* iustia A in (*tert.*) *om.* ES 12 peccando MN nihil Cas per] ad H_1 decre(i M)mentum H_2 detrimento G* 13 in die iudicii *om.* H_1 iustior—fuerit] quam (quanto *ed.*) est iustior Cas plus *om.* AH_1 14 ⤻unus quisque enim AH_2GVCas (=vg) unusquisque H_1 proprium onus] onus suum AHGVCasSd^{ed} (=vg) portauit MN* 15 ⤻aufert (*sic*) laus H_1 laus aufert(offret N) H_2GV sedicentis ER* se ducentes S seducenti Cas^{ed} autem *om.* ESG 16 his ER* qui] + se H_2 cateziz. AB catheziz. E cateciz. (S)R catecizantur S cataziz. MN* catechiz. $CCas^{ed}Sd^{ed}$ cataciz. G catheciz. $VCas^{cod}$ uerbum AE*R*MNGV (=vg) ei] et SV se *add.* AHGVCas (=vg) cateciz. $ARCas^{cod}$ cateziz. B catheziz. E cataciz. MNG catacizatur N* catechiz. $CCas^{ed}$ catheciz. V bonis] + suis G 17 ob[o]ed. BRV obedientia Cas uerbum MN uerbi C actibus] in actibus S actuum *Cm2 s.l.* imitatione BCas

Substantiam uictus. 7 *Nolite errare: deus non deridetur.* Homo potest a serpente dei uindictam negante inrideri, sicut Eua: nam deus exhibet quod promittit. nam ut omnem eius astutiam excluderet, amplius primo peccantibus redd[id]it quam promisit, et uxori Loth etiam quod non dixerat fecit. 8 *Quae enim seminauerit homo, haec et metet, [et] quoniam qui seminat in carne sua, de carne et metet corruptionem.* Qui spem ponit in circumcisione carnali, uel qui uitia seminat, metet poenam. *Qui autem seminat in spiritu, de spiritu metet uitam aeternam.* Qui [in] spiritali conuersatione seminat, uel in fide. 9 *Bonum autem facientes non deficiamus.* Sicut in Ecclesiastico ait: 'non impediaris orare semper, et non ueteris usque ad mortem iustificari, quoniam merces dei manet in aeternum': indeficientem enim iustitiam indeficiens praemium subsequetur, quia 'qui perseuera[ueri]t usque in finem, hic saluus erit.' *Tempore enim suo metemus, non deficientes.* Nunc tempus seminandi est, non metendi. non ergo modo nostram mercedem quaeramus accipere, ne hieme tenera adhuc seges decisa

2 cf. Gen. iii 4, 5 3 cf. 2 Cor. xi 3 cf. Gen. iii 14 sqq. 5 cf. Gen. xix 26 11 *Eccli. xviii 22 15 Matth. xxiv 13 etc.

1 substantia Cas inridetur AHGVCas (= vg) 2 potem E serpinte V* deo G* uindicta V negantem MN neclegente G negant V uideri B inredri N irretiri C sicut] + et H_2G 3 exhibuit H_2 quod] qui id G* promisit H_2 ut] et H_2 omnem] om̄ MN eius] diaboli Cas 4 excluserit C* exclusit et C cluderet G amplius] + quam H_2 primo peccantibus] adae et euae Cas primis V reddit BGV quam] quae H_2 5 lot G* praedixerat Cas que G* 6 haec] sic E*S et *om.* AHGVCas (= vg) 7 et *om.* VSd^{ed} metat G ponit] habet H_1 8 metet poenam *om.* Cas meta G* 10 qui] + 15 *litt. eras.* G *om.* Cas in *om.* BSMN seminat *om.* Cas in *om.* H_1G 11 deficimus SM deficiemus N dicit H_2 scribitur Cas 12 uetaris G* uerearis Cas^{ed} 13 mercis ESMG domini H_1G ∽ in aeternum manet Cas 14 enim] autem H_2 ergo Cas proemium V subsequitur HG*Sd$^{cod\ ed}$ consequetur Cas^{cod} 15 quia qui] qui enim CasSd perseuerat B permanserit H_2G praemanserit G* perseuerarit Sd$^{cod\ ed}$ hic saluus erit *om.* Sd^{codd} hic *om.* ESSd^{ed} 17 es G* modo] nobis B, *tr. post* mercedem H_1 modum N* modam G* hic CasZm ∽ merc. nost. Cas^{ed} nostrum E *m.rec.* mercidem G* 18 queramus G* ne hieme tenera adhuc] ne iheme (hieme S) adhuc tenera (tenerę E) H_1 ne hic mei tenera adhuc M ne hic enetenere adhuc N ne hic meti tenera adhuc C nec hic metere (ne *add.* corr.) adhuc G ne (nec Cas^{ed}) hieme tenera VCas ne tenera (+ herba) hiemis rigore Zm seges] segites E segetis S segitis R*MN herba VCas, Zm (*post* tenera) decisa et] dices ad E decisa SG decisa an (+ no *s.l.* corr.) R demessa et(*om.* Zm) VZm dimissa Cas

et in praesenti ut inmatura non prosit, et non sit quae in futuro metatur: dicetur enim nobis: 'recepistis bona in uita uestra,' et iterum: 'receperunt mercedem suam.' 10 *Ergo dum tempus habemus.* Ultimum sementis hoc tempus est: festinemus ergo campos omnes serere, sed maxime eos qui sunt uberrimi repleamus, ne incipiamus tempore messis aliis epulantibus esurire. *Operemur bonum ad omnes, maxime autem ad domesticos fidei.* Indigentibus [et] Iudaeis et paganis et omnibus Christianis bonis malisque misericordiam faciamus, nec alicui quod deus communiter tribuit denegemus, maxime tamen his qui peculiarem fidei exhibent famulatum. 11 *Uidete qualibus litteris scripsi [uobis] mea manu.* [Et] intellegite quam non timeam, qui litteras [mea] manu perscripsi. 12 *Quicumque uolunt placere in carne, hi compellunt uos circumcidi, tantum ut crucis Christi persecutionem non patiantur.* Qui Iudaeis carnalibus placere desiderant, crucis Christi persecutionem [sustinere] timentes, non uestrae saluti aliquid prouidere curantes. 13 *Neque enim qui circumcisi sunt, hi legem custodiunt.* Uel si circumcisio legem faceret custodiri, aliquit

2 cf. Luc. xvi 25 3 Matth. vi 2 etc.

1 inmatura] in natura B possit ESC (ꝑossit C*) quae] quem S que M* qui M corr.,N in *om.* S 2 futurum E dicitur H(—R corr.) uobis BN recipistis MN* bona]+uestra VCasZm in uita uestra *om.* Zm^{ed} 3 reciperunt MN* recepistis Cas uestram Cas 4 seuientis B seminantibus Zm 5 sed] se S et Cas *om.* Zm magis H_1 6 repleamus (s *in ras.*) G messium Cas alii V 7 ambulantibus E ebulantibus S abundantibus G operiemur S operemus G* 8 ad] a G* indig.] sed indig. C *om.* VCas et (*pr.*) *om.* BH_1V et (*alt.*) *om.* S et (*tert.*)] adque VCas 9 ∽chr. omn. C corr. omnibus *om.* Cas christianis] christi(+anis *m2*) ad V bonisque R* et bonis Cas malisque]et malis Cas 10 nec alicui] ne eis CasZm dominus H_1 denegamus MN*G degemus V 11 tamen] ꝑtatem S iis Cas^{ed}Zm^{ed} fidei] *om.* M+cultui(-um *codd.*) ac religioni Zm 12 uobis *add.* BHGVCas (=vg) ∽manu mea ES et int. BH_2G intellegente MN quam] quia H_2 13 qui] quia H_2(—C) mea *om.* B ∽manu mea EG perscripsi] ꝑscripsi B nuper scripsi E que] *om.* E+enim Cas 14 ∽plac. uol. Sd nolunt B ∽in carne placere H_1 cogunt AHGVCas (=vg) 15 non—persecutionem *om.* SG* non paciantur *add.* G corr. daeis A* 17 sustinere *om.* BH_2 ∽aliquid saluti prouidentes Cas salute SN* salutę M prouideri ES 18 curantem MN* henim A* qui circumcisi sunt hi] hi* (hii, i *alt. exp.* G) qui circumciduntur AG qui circumciduntur(-unt R) HCas (=vg) 19 uel] *eras.* G uelut Cas si *om.* S custodire EH_2G*V et custodiret G corr.

uideretur habere rationis ista persuasio. *Sed uolunt uos circumcidi, ut in carne uestra glorientur.* Ut de carne uestra apud Iudaeos laudem habeant. Siue: Ut quod discipulos ad se tra[du]xerint glorientur. 14 *Mihi autem absit gloriari nisi in cruce domini nostri Iesu Christi, per quem mihi mundus cruci fixus est et ego mundo.* Non in propria iustitia uel doctrina, sed in fide crucis, per quam mihi omnia peccata dimissa sunt, ut [et] ego mundo morerer et ille mihi. 15 *In Christo enim Iesu neque circumcisio quicquam ualet neque praeputium, sed noua creatura.* Hoc tempore solum hoc prodest, si quis renatus in Christo noua conuersatione utatur, ut propheta ait: 'innouate uobis nouamen, et ne seminaueritis in spinas. [et] circumcidite uos deo uestro et circumcidite praeputium cordis uestri.' 16 [*Et*] *quicumque hanc regulam secuntur, pax super illos et misericordia.* Qu[i]a in sola fide spes collocatur animarum. *Et super Istrahel dei.* Est ergo Istrahel non dei: 'non enim omnes qui sunt ex Istrahel, hi sunt Istrahelitae.' 17 *De cetero nemo mihi molestus sit: ego enim stigmata* [*domini nostri*] *Iesu* [*Christi*] *in corpore meo porto.* Nemo me amplius interroget quasi dubitans, quia omnem exposui ueritatem: ego enim

10 cf. Ioh. iii *3, 5 11 *Hierem. iv 3, 4
16 *Rom. ix 6

1 uidentur B uidetur G* nolunt B 2 ut in carne *bis* G* ⤻uestra carne RSd glorietur V gloriantur Sd^{cod} ut *om.* Sd^{ed} uestra] + circumcisa Sd ⤻laudem apud iudaeos Sd 3 habeat V siue] sine ES ut *om.* H_1CasSd 4 traxerint AH_1Sd traduxerint B,C corr. traxerunt R* trans(s *om.* M)duxerint H_2VCas duxerint G gloriuntur S gloriantur MNG* *om.* Cas 6 doctrinam G* 7 per quam] qua Cas ⤻omnia mihi Cas^{cod} 8 et (*pr.*) *om.* AHVCasSd mundo—aliquid (9) *in ras.* G morirer ER* morer S moriar H_2 9 neque (*pr.*) *bis* V aliquit(d) AHGVCas (=vg) ualit A* 10 hoc (*alt.*)] *om.* RH_2 *tr. ante* solum GVCas quir G in chr. *om.* Cas 11 ⤻sicut ait propheta Cas 12 nobis A*S noualem B nouam mentem H_1 nouam legem H_2 nouum semen G noualia Cas seminauerit H_1 spinis HGCas et B *om. rell.* 13 uobis A* 14 et *add.* BRH_2GVCas (=vg) secuntur] secuti (sicuti G*) fuerint (*om.* ES) AHGVCas (=vg) 15 qua VCas quia *rell.* ponenda est Cas anim.] animarem G* *om.*Cas 16 ergo] ego S enim VCas + et H_2G non (*pr.*)] et non VCas 17 sunt (*pr.*) *om.*VCas istrahel] israhelitae E hii A*ESMN sunt *om.* Cas c&etero G 18 imagines (*eras.* G corr.) stima G* stemata G corr. dom. nostri *om.* AHGCas^{cod} (=vg) nostri *om.* V 19 christi *om.* AHGCas^{cod} (=vg) in—porto *om.* Cas^{cod} ⤻amplius nemo me G me *om.* H_2 interrget B* 20 quasi] et quasi G ego enim *om.* Cas^{cod}

signa et c[h]aracteres, non circumcisionis, sed crucis et passionis in corpore meo circumfero. 18 *Gratia domini nostri Iesu Christi cum spiritu uestro, fratres.* Su[b]scriptio talis est apostoli: optat autem ut gratia cum eis domini, non legis opera com[m]it[t]e[n]tur. simul et attende[ndum] quia 'cum spiritu[,inquit,] uestro' dixerit, non 'cum carne,' in cuius circumcisione gloriantur carnales: uos autem spiritaliter conuersamini, ut spiritaliter circumcisi.

EXPLICIT AD GALATAS

6 cf. Gal. vi 13

1 caracteres B,E*m.rec.*,CVCas^{cod}Sd^{cod*} caracteris E* carracteres S cauracteres R* caractera H_2(—C) caractaras G* caractaeras G cataracteres Sd$^{cod\ corr}$ circumcisiones S et passionis] per passiones V per passionem Cas + domini Sd 3 fratres] + amen RGVCas (= vg) suscriptio V subscriptio *rell.* 4 apostoli] pauli VCas autem] + enim A* cum eis *om.*V 5 committentur BES comitetur RCGVCas committetur M,(*corr.* comittetur)N et *om.* H_2G attende dum A corr. attende BHGV qui H_2 6 inquit BH_2VCas *om. rell.* dixerit *om.*VCas cum] in Cas^{ed} 7 circumcisionis MN* ∽autem uos SR 8 conuesamini B* 9 explicit [a]epistola ad galat[h]as BG finit epistola ad galat[h]as (ad galathas *om.* E*) H_1Cas^{ed} explicit epistola beati pauli Cas^{cod} *om. subscr.* Sd

INCIPIT AD EPHESIOS

ARGVMENTVM

Ephesii ex Iudaeis et genti[li]bus Paulo apostolo praedicante crediderunt, quibus firmiter stantibus scribit, et in principio quidem epistulae Iudaeos appellans, incarnationis Christi sacramenta exponit, post ad gentes conuersus [ex]hortatur ut tantis beneficiis non si[n]t ingrati, deinde communiter usque ad finem moralia praecipit instituta.

1 *Paulus apostolus Christi Iesu per uoluntatem dei.* Non meis meritis. *Sanctis et fidelibus.* Omnes sancti fideles, [non omnes fideles sancti, quia possunt etiam catechumini,] ex eo quo[d] Christo credunt, fideles dici, non tamen sancti sunt, quia non sunt per baptismum sanctificati. Siue: Sic intellegendum quod scribat fideliter seruantibus gratiam sanctitatis. *Qui sunt Ephesi in Iesu Christo.* Non omnibus Ephesiis, sed his qui

1–4 uide subnot. ad iii 21

incipit argumentum in ępistola ad ephesios BCas^{cod} incipit argumentum (-a EG*) ad ephesios(-eos E -ius R*G*) H_1G incipit ad ephesios(-ius MN) scripta de urbe roma uersus DXCIII MN incipit argumentum ępistolę pauli apostoli ad ęphesios C in epistolam ad ephesios Sd^{ed} **1** ephesii] *om.* ES ephesi RG*V iudei G* et *om.* H_1 gentilibus A gentibus *rell.* paulo *om.* Cas **2** quibus *om.* S adstantibus S scripsit H_1G et *om.* Cas **3** quidem *om.* Cas epistulae] episcopis G* episcopos G corr. iudeis G corr. appellat cum G ⤻sacr. chr. incarn. VCas incarnatione S incarnationem G **4** sacramentum H_1 *om.* G postea H_1 et post G conuertitur et Cas exhortatur B oratur SR ortatur G*V **5** tanti G* beneficus R* ⤻ingr. non sint Cas sit A possint S **6** praecepit AH_1G* statuta Cas + explicit argumentum incipit explanacio sancti hieronimi de aepistola eadem B explicit argumentum incipit textus eiusdem epistolae R Explicit Incipit ępła ad ęphesios C explicit argumentum Incipit epistola beati pauli apostoli ad ephesios Cas^{cod} **7** ⤻ies. chr. R non meis meritis *om.* H_2 **8** et fidelibus] omnibus H_2GCas (= vg) non omnes fideles sancti sed omnes sancti fideles G sancti *om.* N non—catechumini *om.* B **9** quia—sanctificati] 'sanctis' baptizati sunt cathecumini fideles quia credunt quidem sed non habent sanctitatem V(Cas) qui MN ⤻etiam cat. poss. Sd catechumini A cathechumini E cathecumini SRCV catęcumini M catecumini N caticumini C catacumini Sd^{cod} quod AH_1GSd quo BH_2 **10** christi SR* crediderunt G **11** sunt] *om.* H_2 *tr. post* sanctificati G sic—scribat *om.* VCas **12** gratia E **13** ephesi (ephisi A efesi* R)] + et fidelibus H_2GCas (= vg) in *om.* B* (*add. mg.*) ⤻chr. ies. AHGVCas (= vg) ephesis MV effesis N his *om.* V

credunt in Christo. 2 *Gratia uobis et pax.* Tunc uobis ualebit gratia, si ei non sitis ingrati, salutem uestram [non] uestris meritis deputantes: pacem uero reconciliationis seruabimus, si nihil eius bonitati uel iustitiae deinceps contrarium faciamus. *A deo patre nostro et domino Iesu Christo.* Unum esse pater et filius demonstra[n]tur, utrique pariter operantes. 3 *Benedictus deus et pater domini nostri Iesu Christi.* Laudat deum eo quod donauerit infra scripta. *Qui benedixit nos in omni benedictione spiritali.* Non in aliquantis, sed in omnibus spiritalibus gratiae benedictionibus, ut, quo modo nobis nihil de-est ex illo, ita uoluntati eius nihil de-sit ex nobis. *In caelestibus.* Non [in] carnali prosperitate nec [in] terrena abundantia. *In Christo.* In capite omnia membra benedixit. 4 *Sicut elegit nos in ipso ante constitutionem mundi, ut essemus sancti et inreprehensibiles.* Quia deo nihil est nouum, apud quem omnia erant ante quam fierent, non ut quidam heretici somniant, animas antea in caelo fuisse segregatas. *In conspectu eius.* Non hominum. *In caritate.* Per caritatem hoc fecit. Siue: Inmaculatos diligit deus. 5 [*Qui*] *praedestinauit nos in adoptionem.* Non naturae. *Filiorum.* Hoc praedestinauit, ut habere[n]t potestatem filius dei fieri omnis

5 cf. Ioh. v 17

1 credunt] sunt V ualebit] erit VCas 2 ingrati] + et Cas saluti uestrae E non *add.* BCas 3 deputatis E deputantis S obseruabimus H_1 seruauimus MNG*Cas^{ed} 4 nil A* bonitate E,N corr.,G* bonitatem N* iustitia E ∽fac. contrarium(-ia R) H_1 5 nostro *om.* H_1 et] + a H_2 est E patrem et filium H 6 demonstrantur AMG demonstratur BN* demonstrat H_1,N corr.,C monstrantur Cas utrique BHG utrumque *rell.* 8 eo *om.* Sd nos *om.* G in *om.* Sd$^{cod\ ed}$ omne (*ex* omni) V 9 salutari Sd$^{cod\ ed}$ in (*pr.**om.* H_1G aliquantis—ut] aliquo(-a Cas) ita ut nihil nobis gratiae desit. aliter. V(Cas) in *om.* H_1 10 spiritalibus *om.* G ∽nihil uobis V nobis] in nobis H_1G *om.* H_2 11 ita] + et G uoluntate H_2 uobis A*R 12 in (*pr.*) *om.* BH_2VCas proprietate B in (*alt.*) *om.* BH_2VCas terre MN* terrę G abundantiam V 13 christo] + iesu VSd 14 ∽mundi constitutionem(-e V) AHVCas (= vg) 15 inmaculati AHGVCasSd^{ed} (= vg) deo *om.* E ∽nouum est(*om.* S) H_1 16 quidem E heretici *om.* VCas 17 ante R,G *in ras.*, ante mundum Cas electas Cas 18 in] et in Cas^{ed} per caritatem] *om.* E in caritate S 19 diligit] elegit G qui *add.* BRH_2GVCas (= vg) praedestinauet V 20 non naturae (natura RH_2G) *tr. post* christum (*p.* 346, *u.* 3) BRH_2G 21 haberent BC haberet *rell.* filii BC filios E,R corr.N corr.C*G dei fieri *om.* H_1 omnes BH_2V homines H_1(—R*)

qui credere uoluisse[n]t, sicut scriptum est: 'loquebantur uerbum dei cum fiducia omni uolenti credere.' *Per* [*Iesum*] *Christum in ipsum.* Ut membra eius simus. *Secundum propositum uoluntatis suae.* Non secundum merita nostra. 6 *In laudem gloriae gratiae suae.* Ut laudemus gloriam gratiae eius. *In qua gratificauit nos in dilecto suo filio.* In qua gratia gratos nos fecit sibi in Christo. 7 *In quo habemus redemptionem per sanguinem ipsius, remissionem peccatorum.* Non solum redemit, sed etiam peccata remittens sine nostro labore iustos nos fecit. *Secundum diuitias* [*claritatis*] *gratiae eius,* 8 *quae superabundauit in nobis in omni* [*gratia*] *sapientia* [*et prudentia*], 9 [*ut*] *notum facere*[*t*] [*nobis*] *mysterium uoluntatis suae, secundum bonum placitum* [*eius*], *quod pro*[*po*]*suit in eo.* Plus quam abundauit, ut non solum a morte redemptis gratis peccata dimitteret, sed etiam tantam nobis sapientiam donaret, ut uoluntatis eius occulta mysteria nosceremus. 10 *In dispensationem plenitudinis temporum.* In nouissimis temporibus, quando iam omnis dispensatio temporum legis et naturae prophetarumque transacta sunt. *Restaurare omnia in Christo,* *quae in caelis* [*sunt*] *et quae in terra* [*sunt*] *in ipso.* Multi super

1 *Act. iv 31 17 cf. 1 Tim. iv 1

1 uoluissent BH_2 uoluissit V* loquebantur] loquebatur ER* + quidem Cas **2** dei *om.* H_1 ⤻chr. ies.V iesum *add.* BH(iesu N)GCas (= vg) **3** christum *om.* E in] + id G eius] ipsius Sd sumus B **4** uolumtatis G* suae *om.* H_2 meritum nostrum Sd **5** gratiae (*alt.*)] iustitiae et misericordiae Cas ipsius Sd **6** delicto B suo filio] ⤻filio suo AHGVCas^{expos} *om.* CasSdZm (= vg) gratia *om.* Sd gratur E* gratis MN gratus G* **7** ⤻fecit nos H_1 ⤻sibi fecit BH_2GVCasSd in christo *om.* Sd **8** eius AHGVCas (= vg) solum] + nos Cas redimit MN* **9** remisit H_1(+ ut) Cas, di(e MN)mittens H_2G ⤻lab. no.V iustos nos fecit] iusti essemus Cas **10** claritatis] gratiae $AH_2G\frac{1}{2}$VCasZm (= vg) + gratiae B gloriae $H_1G\frac{1}{2}$ cognitionis gloriae Sd^{ed} eius] suae Cas^{cod} **11** nos Sd^{ed} gratia *om.* AHGVCas (= vg) sapientiae ER* et prudentia *add.* BRH_2GV (= vg) **12** notum facere mysterium] ut notum faceret (+ in ES) nobis sacramentum AHGVCas (= vg) secundum—eo *om.* H_2 **13** bonum] bene RH_2G eius *add.* BH(—S)GVCas (= vg) prosuit A in eo] *om.* G* in ipso G corr. *mg.* **14** non *om.* H_2 gratis *om.* Cas **15** remitteret(-it MN*) H_2G ⤻nob. tant. H_1G ut *om.* H_1 **16** in—temporum *om.* H_2 dispensatione G corr., Cas^{cod}Sd^{ed} **17** temp. (*pr.*)] temporis Sd^{ed} **18** quoniam Sd^{ed} iam] am V* *om.* Sd^{cod} *tr. post* omnis Sd^{ed} omnes EN natura ES **19** ⤻trans. est atque proph. Cas que] quae BG sunt *errore primitiuo* ABH_1 (sum S) est H_2VCasSd instaurare RH_2GCas (= vg) recapitulare (*ex Hieron.*) Sd^{ed} **20** sunt (*pr.*) *om.* AHGVCas (= vg) sunt *add.* AHGVCas (= vg) super] de G

hac re diuersa dixerunt: nam quidam aiunt caelos animas terram corpora accipienda, alii caelos Iudaeos, qui caelestia praecepta habuerant, terram esse gentiles adfirmant, alii uero adserunt in caelis non angelos restauratos, sed eorum scientiam [ex] Christi tempore profecisse, qui tamquam ignari interro- 5
gabant quis esset iste rex gloriae, et docentur dominum eum esse uirtutum. sed quoniam restaurari non dicitur nisi lapsum, melius est si eorum gaudium in salute hominum restauratum esse dicamus, quod habuerant ante quam homines a iustitia penitus declinarent: in terra uero restauratum esse genus 10
hominum per Christum nullus ignorat. 11 *In quo etiam [nos] uocati sumus.* Nos, qui ex Iudaeis credi[di]mus [in] Christo. *Praedestinati.* Ante destinati per fidem. Siue: Praecogniti. *Secundum propositum dei.* Quo proposuit quidem omnia restaurare, sed primo oues perditas domus Istrahel. *Qui* 15
omnia operatur. Omnium horum causa uoluntas est dei, quam rationabilem esse non dubium est. *Secundum consilium uoluntatis suae.* Non secundum merita nostra. 12 *Ut simus in laudem gloriae eius.* Ut per conuersationem nostram, siue per signa quae facimus, laudetur gloria dei. *Nos qui ante* 20
sperauimus in Christo. Nos apostoli uel Iudaei, qui priores

5 cf. Ps. xxiii 10 9 cf. Ps. cxviii 51 etc. 15 cf. *Matth. xv 24 etc.

1 diuisa MN* senserunt Cas nam *om.* Cas quidem B 2 terra MSR accipiendum Cas que G* 3 habuerunt RH_2V adfirmant *om.* H_2Cas 4 ⤻non ang. in caelis H_1 caelos G* caelo G angelis A*G* angelus MN* restauratos *om.* H_1 scientiam] scientiae B + qui H_1 5 ex *om.* B tempora B tantum B 6 est HGVCas domino A deum G 7 restaurare A*H_2 8 eorum] quorum V in] pro V per Cas salutem BNCas restauratum] 8 *litt. eras.* restaum V 9 ⤻ante hab. quam (quod MN) BH_2VCas ante quam] quod G* omnes V 10 terra (rr *in ras.*) V ⤻gen. hominum (humanum H_2GCas) rest. esse BH_2GVCas esse *om.* H_1 11 per christum *om.* Cas qua EGCas^{ed} nos] *om.* BV sorte nos E sorte RH_2Cas^{cod} (= vg) nos sorte Cas^{ed}Sd^{ed} 12 nos—cred. *in ras.* G ⤻credimus christo ex iudaeis V ⤻christo credimus Sd credidimus] credimus A*BH(—S)GVSd *praem.* qui H_2 in christo *om.* Cas in *om.* BHGV christum B 13 praedistinauit E ante destinati *om.* H_1 per fidem *om.* Cas 14 dei] eius AHGCas (= vg) quod EH_2G* qui G corr. quia Cas proposuit] praeposuit G corr. + fuit H_2 quidem *om.* H_1 15 perducas E* 16 horum] eorum S hominum H_2 *om.* Cas est dei] dei est H_1 dei MN 17 ⤻est dubium G consilium *om.* G* 19 ut—dei *om.* R* per—siue *om.* VCas consolationem S siue per] *om.* E siue S 20 laudetur] detur ES nos *om.* RH_2GCas^{cod} (= vg) 21 uel] + illi S priores] + gentilibus Sd

credi[di]mus [in] Christo. Siue: Ex lege expectauimus Christum. 13 *In quo et uos* [,*carissimi*], *audito uerbo ueritatis, euangelio salutis uestrae.* In quo etiam [et] uobis gentibus adnuntiata est salus. *In quo* [*et*] *credentes.* In [quo] euangelio. Siue: Christo. *Signati estis spiritu promissionis sancto,* 14 *qui est pignus hereditatis nostrae.* Hin[c] cognoscemini unum esse, qui[a] eundem spiritum accepistis, cuius signa arra sunt hereditatis futurae. si ergo mortuos suscitare arra est, quanta erit ipsa possessio! pignus uero promissis fidem operatur [spiritu promissionis], qui omni carni promissus est per Iohel. *In redemptionem adquisitionis, in laudem gloriae ipsius.* Quos redimendo suo sanguine adquaesiuit, ut etiam in hoc laudemus gloriam eius. 15 *Propterea et ego, audiens fidem uestram quae est in domino Iesu.* Quam firmiter teneatis fidem Iesu. *Et omnes sanctos.* [Et omnes bonos] sine exceptione personae uel notitiae diligatis: cauere enim a pseudo-prophetis [et] non omni spiritui credere [e]t non ante probationem [nobis] iudicare praecipitur. [*Et dilectionem in omnes sanctos.*] Hoc est fidem operibus conprobare. 16 *Non cesso gratias agens pro uobis, memoriam uestri faciens in orationibus meis.* Non, ut quidam, in iucunditate conuiuii: mihi autem nihil oratione

10 cf. Act. ii 16, 17 12 cf. Act. xx 28 16 cf. Matth. x 17
17 cf. 1 Ioh. iv 1 19 cf. Iac. ii 18

1 credimus BESd^{cod} in *om.* BHGVSd siue—christum *om.* V ex lege *om.* A* christum *om.* E 2 nos B carissimi BSd$^{cod\ ed}$D *om.* AHGVCas (= vg) audito uerbo] cum audissetis uerbum AHGVCasSd^{cod} (= vg) 3 euangelium AHGVCas (= vg) et *om.* BHGVCasSd ∽an[n]unt. est sal. hoc gent. (*om.* hoc gent. Cas)VCas 4 et *add.* BRH$_2$GCas (= vg) quo *om.* B euangelium G* 5 siue] uel G uel in Cas spiritu *bis* B qui est pignus *om.* G 6 uestrae R hin B hic R cognoscimini BH$_1$C,G corr.,V Cas^{cod} 7 qui BH quoniam G eodem spiritu G* 8 ∽fut. her. Cas futurae *om.* V si—suscitare *bis* G* 9 ipsa] ista H$_1$ illa H$_2$ 10 spiritu promissionis *om.* BH$_2$GV omni] non H$_1$ ∽per io. proph. prom. est Sd per] pro EG* iǒhel (iohelem Cas^{ed} ioel Sd^{cod} ioelem Sd^{ed})] + prophetam H$_2$GCasSd 11 in* V redemptionis ES redemptione Cas^{cod} 13 audiens] gaudens uidens E 14 domino] christo ES,G*(?) et] + dilectionem in AH$_1$Cas (= vg) 15 sanctos (sancto V)] + hoc est fidem operibus conprobare (probare H$_1$) AH$_1$ (*uide u.* 18) et omnes bonos *om.* BGVCas 16 a] ab H$_1$ pseudo-] speudo- SR falsis Cas -etis] -etes G* et *om.* B non omni] noni V 17 omnis G* credere et] crederet A et non] ∽non et BV non Cas nobis *add.* AH$_2$VCas 18 praecipimur BH$_2$VCas et dilectionem—sanctos *om.* AH$_1$Cas 19 est *om.*V cesso] quesso E 20 uestram G* faciens] + semper C faciant (*corr.* facians) G* 21 in *om.* Cas conuiui EG

iucundius. 17 *Ut deus domini nostri Iesu Christi, pater gloriae.* [Deus pater gloriae domini nostri Iesu Christi]. *Det uobis spiritum sapientiae et reuelationis.* Notandum quia fidem et caritatem habentibus sapentiam a domino deprecatur: nouerat enim eam matrem omnium esse uirtutum. *In agnitione eius.* Quo modo optat ut agnosca[n]t deum, quem usque adeo nouerant, ut ei credentes omnes propter ipsum diligerent sanctos? sed hoc petit ut perfecte cognoscant magnitudinem eius atque uirtutem; [uirtutem] qu[i]a potest promissa praemia uel poenas implere, magnitudine[m], qu[i]a, cum ubique sit, nihil eum potest omnino latere: qui enim hoc pro certo cognouerit, nullo poterit in loco peccare; nam qui humanum testimonium erubescit, multo magis diuinum poterit reuereri. unde filii Heli, cum sacerdotes essent, deum nescisse dicuntur, quia praesentiam et potentiam eius minime timuerunt, et Iohannes apostolus omnem qui peccat deum non cognouisse confirmat. 18 *Inluminatis oculis cordis uestri.* Spiritalia promissa non nisi spiritalibus oculis peruidentur. *Ut sciatis quae sit spes uocationis eius, quae diuitiae gloriae hereditatis eius in sanctis.* Si scieritis ad quantam spem uocati estis, omnem spem saeculi facile contemnetis; et si diuitias hereditatis dei

3 cf. Eph. i 15 14 cf. 1 Regn. ii 12 16 cf. 1 Ioh. iii 6
17 cf. 1 Cor. ii 13

1 iesu christi *om.* Cas^{cod} gloriae] misericordiae ES 2 deus—christi *om.* AH$_1$ ⤻pater gloriae deus H$_2$G deus *om.* Cas det] de G* 3 notandum] + uero Sd^{ed} 4 deo Sd praedicatur H$_1$ 5 eam *om.* H matrem omnium] matrimonium H$_2$ matrem] adiutricem AH$_1$Sd ⤻esse omnium G omnium *om.* H uirtutem B* agnitionem G corr., Sd 6 optant S corr., MN agnoscat BR* dominum G us G* adeo] ad eum MN 7 nouerunt H$_2$ sciebant Cas omnes propter ipsum] pro eo omnes Cas 8 agnoscant H$_1$ 9 uirtutem (*alt.*) (m G corr. *in ras.*) *om.* BH(—C)Sd qua potest *om.* G* quia B,R corr.,Cas^{ed} potest] propter MN proemia V 10 magnitudine B qua] quia BSCas^{ed}Sd^{cod} qui E, C*(?) quae Nm2 11 potest] + his MN ⤻lat. omn. G omnino] ubique A *om.* Cas qui (i G corr. *in ras.*) G hoc] *om.* E haec Cas^{ed} ⤻cogn. p. certo Sd 12 ⤻peccare in loco Sd^{cod} humanam praesentiam Cas 13 erubescet E erubiscit V multo] quanto G reuerire G* 14 fili V heli *om.* ES dominum G* nescire H$_2$ necisse V* 15 qui H$_2$ prȩscientiam R 16 apostolus *om.* G*V omnes H$_2$G peccant G 17 inluminatos (inluminat S) oculos AHGVCas (=vg) 18 non *om.* ES pr[a]euidentur BCas 19 eius (*pr.*)] + et RGCas^{cod} et V *om.* Sd hereditate E 20 si *om.* G* sciretis AH$_1$,N corr.,CG scieretis MN*V* scitis Cas^{cod} quantam] quam Cas uocatis Cas^{cod*} 21 contemneretis ACG contem[p]nitis H$_1$Cas^{cod}Sd^{cod} et]eti A* dei] eius B

uideritis, omnis terrena uobis sordebit hereditas: nemo enim, regnum cum opibus suis sperans, curator esse et mediocrem substantiam possidere dignatur. 19 *Et quae sit supereminens magnitudo uirtutis eius in uobis qui credidistis, secundum operationem potentiae uirtutis eius,* 20 *quam operatus est in Christo, suscitans illum a mortuis.* Omnem magnitudinem uirtutum dei in natura uel lege supereminet, quod praestitit Christianis, ut filio suo non parceret, et eum [c]aput nostrum factum ad suam dexteram in caelestibus collocaret. *Et constituens ad dexteram suam in caelestibus.* Hic dextera pro honore ponitur, non ut deus corporeus esse credatur: nam et pater a dextris esse scribitur Christi: 'dominus,' inquit, 'a dextris tuis confringet in die irae suae reges.' ambo ergo a dextris sunt, quia nihil est in diuinitate sinistrum. 21 *Supra omnem potestatem et principatum et uirtutem et dominationem.* Quia unum est iam cum deo adsumptus homo, qui suscitatus est. *Et omne nomen quod nominatur non solum in hoc saeculo, sed [etiam] in futuro.* Si quod est aliut. 22 *Et omnia subiecit sub pedibus eius, et ipsum dedit caput supra omnia [membra] ecclesiae,* 23 *quae est corpus eius et plenitudo eius.* Ecclesia omnium plenitudo membrorum. *Qui omnia in omnibus adimpletur.* Quando omnes crediderint, tunc erit corpus eius

8 cf. Rom. viii 32 12 *Ps. cix 5 16 cf. Phil. ii 7

1 uideretis ASRCG omnes V ⤳uob. terr. Cas^{cod} horrebit (-at S) AHGSd 2 operibus BR*MG* superans Sd^{ed} curator esse et] curat aes aut Cas *om.* Sd curator] curatur SR*MN* curat N corr., curat urbanus C mediocrem substantiam] plumbum VCas 3 possid*re (e *s. ras.* corr.) G 4 eius *om.* ES uobis]nos AHGVCas (=vg) credidimus ARH$_2$Cas (=vg) credimus ESGV 7 prestetit V 8 ut]et H$_1$ tuo V* ne ES parcerit H$_1$ et] ut H$_1$ eum caput] quom apud B cum caput V 9 fractum M collogaret V* 11 ponitur]+ac beatitudine Cas non *om.* H$_1$ 12 ad ERN*G* christus (*uel* -e) B ad H$_1$N*V 13 tuis *om.* H$_2$ confregit H(—R*)Cas confringit V in—reges *om.* Cas regis H$_1$N ad H$_1$ 14 super H(—SR)CasSd^{ed} suS 15 ⤳princ. et pot. AHGVCasSd^{ed} (=vg) uirtutum S 16 qui G assumatus V 18 etiam] *om.* AM*N et MCGVCas (=vg) in *om.* V si quod] sicut E est *om.* G* 19 eius *om.* G ipsum *om.* Sd^{ed} capud AB super H(—R)Cas^{cod}Sd^{ed} *om.* Cas^{ed} omnem R*CGCas^{cod}Sd^{ed} omni Cas^{ed} membra *om.* AHGVCas (=vg) 20 ecclesia EMN ecclesiam R*CGCas^{cod}Sd^{ed} eius (*pr.*)] ipsius BRH$_2$GVCas (=vg) et *om.* H$_2$VCas^{ed} (=vg) 21 ⤳plen. omn. Cas^{cod} membrorum]+est H$_1$ (*quod ante* plen. *tr.* C)G qua E quia SGV qui per Sd 22 quando omnes] qui omnia G* *praem.* nam Sd crederent E crederint S crediderunt Sd$^{cod\,ed}$ eius *om.* Cas

perfectum in omnibus membris: totus enim in membris omnibus, non in singulis, adimpletur, ne nulla sit diuersitas [meritorum]. 1 *Et uos, cum essetis mortui delictis et peccatis uestris.* Incipit collata beneficia replicare, ut ad officium mandatorum ex contemplatione donatae indulgentiae auidius concitentur: mortui enim erant peccatis facientibus, sicut Adam et 'uidua in deliciis uiuens.' 2 *In quibus aliquando ambulastis.* Notandum quod in peccatis ambulasse, non 'ambulare,' illos dixerit. *Secundum saeculum mundi huius.* Saeculi hominibus similes, sequentes diaboli uoluntatem. *Secundum principem po[s]testatis aeris huius spiritus.* Secundum principem illius potestatis, quae in hoc aere [uentoso est. multi sane opinantur quod diabolus in hoc aere] satellitibus suis ad decipiendos diuersis peccatis homines diuiserit potestatem. *Qui nunc operatur.* [Operatur] suasione, no[n] u[i]. *In filios diffidentiae.* In eos qui non credunt: illi autem qui desperant atque diffidunt de promissione dei, dicuntur filii diffidentiae, sicut filii irae et gehennae et mortis. 3 *In quibus et nos omnes conuersati sumus aliquando.* Non solum uos gentes non cre-

6 cf. 1 Cor. xv 22 7 cf. 1 Tim. v 6 18 cf. Eph. ii 3
cf. Matth. xxiii 15 cf. 1 Regn. xx 31 etc.

1 effectus E effectum SR membris omnibus] membribus E omnibus membris Sd^{cod} 2 impletur E ulla Cas Sd aduesitas G 3 meritorum] *om.* B membrorum Sd 4 incipit—concitentur] ab (hinc Cas) illis uult (uul V*) ostendere quantum eis beneficii sit collatum VCas + ut contemplatione beneficiorum ad obseruantiam mandorum (*sic*) auidius excitentur V collecta Sd^{ed} ad] iuxta H_1 id MN 5 ex] et G contemplationem G corr.(?) intellegentiae R aui*dius G 6 contemplantur B mortui—facientibus] morte peccati VCas 7 dilitiis A uiuens] constituta V 8 notandum—dixerit] non nunc ambulatis V iam uero non ambulatis Cas notandum] non tant(d N)um H_2 ⤻ill. non amb. H_1G 9 saeculum *om.* S saeculi hominibus similes] secundum homines saeculi quorum similes eramus V(Cas) 10 homines B uoluptatem ER secundum—huius *bis* G* 11 postestatis A huius *om.*V spiritus *tr. ante* qui (15) H_2GVCas (=vg) 12 ⤻pot. ill. B qui R,G corr.,Cas in *om.* H_1 here S *ut infra,* ere G* uentoso—aere *om.* BE uentuoso(-a N) H_2,(o *alt. in ras.*)G est *in ras.* G multo S 13 opun. A* opinuntur G* 14 diues erit E 15 nuc G* operatur (*alt.*) *om.* BH_2VCas non ui] noua B noui S filiis H(—C)Cas^{cod} 16 qui (*pr.*)] quod S illi—diffidentiae] unus quisque enim (*om.* Cas) illius filius efficitur, cui (cuius R corr.) se tradidit (tradit MNCGV) (quem imitatur Cas) uel (siue Cas) quo (+quod MN,R corr.) dignus (quod igneus V) est BH_2V *quae add.* GCas illis G* autem *om.* G qui *om.* ES 18 sicut] quomodo Cas ⤻et mort. et geh. Cas hiehennę E nos] non G* 19 ⤻aliq. conu. sumus BH_2GVCas (=vg) gentes]+deum Cas

dendo, sed [et] nos Iudaei peccando. *In desideriis carnis nostrae, facientes uoluntatem carnis et cogitationum.* Quando mens nostra rebus terrenis et carnalibus inhaerebat, non solum desiderans, sed et faciens quaecumque mala cogitatio suggessisset. *Et eramus natura filii irae, sicut et ceteri.* Ita nos paternae traditionis consuetudo possederat, ut omnes ad damnationem nasci uideremur. 4 *Deus autem qui diues est in misericordia.* 'Misereris omnium, quoniam omnia potes, et diligis omnia quae creasti: nec enim odiens aliquid constituisses.' *Propter nimiam caritatem suam misertus est nostri.* Nimia caritas est rebelles seruos quasi filios diligere. unde considerandum est quantum diligat [iam] sanctos effectos, qui tantum dignatus est diligere peccatores. 5 *Et cum essemus mortui peccatis.* [Rei mortis, iam quasi mortui uiuebamus.] *Conuiuificauit nos Christo.* Sine peccato, sicut Christus est, per baptismum faciendo. *Cuius gratia estis salu[i f]a[c]ti [per fidem].* Propter ipsum. Siue: Qui pro uobis gratis [in Christo], nullo iustitiae uestro merito intercedente, est mortuus, uel cum ipse reus non esset. 6 *Et simul suscitauit simulque fecit sedere*

6 cf. Gal. i 14 cf. 1 Petr. i 18 8 *Sap. xi 23 (24), 24 (25)

1 sed et nos *om.* VCas et *om.* A peccando] male uiuendo Cas 3 anima Cas 4 cumque mala *om.* VCas 5 suggessit H_2 suggerebat Cas 6 fraternae H_1 traditionis] originis mala (+ et *exp.* Cas^{cod}) Cas 7 nasci uideremur] nasceremur Cas diuis R*V es V 8 misericordiam V misereris] misericors H_1 misere(i MN)aris H_2 miseris G non solum in uirtute miseris ait sapientiaV + autem ait Cas hominum H_1 omnibus G quia H_1VCas poest E potest N 9 et *om.* H_1 diliges B diligens G dilis V* omnia] ea Cas que G aliquid] + quod G constituisti AH_1Cas 10 per Sd$^{cod\ ed}$ multam SdD misertus est nostri] qua dilexit nos AHG (= vg) quam (qua Cas) dilexit nos (+ et Cas^{expos}) misertus est nostri VCas$^{txt+expos}$ 11 nimiae Cas$^{cod\ ed}$ caritatis Sd^{ed} quasi] et impios V et impios uelut Cas 12 diligit (+ deus S) H_1 dilexit H_2 iam *om.* AH_1 sanctos] sancto sunt E* sanctos et E*m.rec.* 13 tantam V 14 rei—uiuebamus *om.* AE iam *om.* SR* uiuebamus] uidebamur B uiuamus G* uiuimus G corr. 15 uiuificauit V conuiuificabit Sd$^{cod\ ed}$ christo] in christo RH_2 sicut christus est *om.* Cas ∽ est chr. R 16 cuius *om.* R*, C corr. (= vg) salui facti] saluati AHGCas (= vg) per fidem *om.* AHGVCas (= vg) 17 ipsum] usum E quia C*m2* in christo *add.* B 18 ∽ uestro(-ae BH_2) iust. BHGV intercedente] incedente E*S *om.* VCas ∽ mort. est H_1V uel *eras.* C 19 non *om.* G* simul suscitauit] conresuscitauit AH(consuscitauit E suscitauit S conresustauit R)GVCasSd^{codd} (-abit Sd^{ed}) simulque fecit sedere (sedem B *om.* Sd) *scripsi cum* BSd et consedere (considere ESCas^{cod} conresedere G) fecit AHGVCas (= vg)

in caelestibus in Christo [*Iesu*]. Non possumus desperare quod nostra natura iam possidet, quia ubi caput est, ibi erit et corpus, sicut ipse ait: 'uolo ut ubi ego sum, et isti sint mecum.' 7 *Ut ostenderet in saeculis superuenientibus.* Ante praedestinauit quod erat his temporibus completurus. *Abundantes* 5 *diuitias gratiae suae.* Uere abundans gratia, quae non solum peccata donauit, sed etiam cum Christo resuscitatos in dextera dei in caelestibus collocauit. *In bonitate super nos in Christo* [*Iesu*]. In exemplo uel corpore Christi. 8 *Gratia enim estis salu*[*i f*]*a*[*c*]*ti per fidem, et hoc non ex uobis.* Non meritis prioris 10 uitae, sed sola fide, sed tamen non sine fide. *Sed dei donum est,* 9 *non ex operibus,* [*ut*] *ne quis glorietur.* Se suis meritis aliquit in baptismo accepisse. 10 *Ipsius enim sumus factura, creati in Christo* [*Iesu*] *in operibus bonis, quae praeparauit deus ut in illis ambulemus.* Qu[i]a nuper sumus in Christo renati, 15 ut in bonis operibus ambulemus, quae in euangelio sunt ostensa. 11 *Propter quod memores estote* [*gentes*] *quia aliquando* [*uos gentes*] *eratis in carne.* Commemorat illos de quanta ignobilitate ad summam regni perducti sint dignitatem,

3 *Ioh. xvii 24 7 cf. Eph. ii 6 15 cf. Ioh. iii *3, 5

1 iesu *add.* BRH$_2$GVCas (= vg) non—possidet *om.* Cas 2 ∽iam poss. nat. H$_1$ qui G* 3 sicut] + et Cas^{ed} uolo] + pater S ut *om.* H$_1$ ipsi BCas ibi MN illi C ipse G sunt ER mecum *om.* Cas 4 ostenderit V 5 his temporibus completurus] modo facturus Cas 6 gratia G* abundans] + est H$_1$G gratia] + est Sd qui MN ut Cas nec Sd 7 donaret Cas resuscitatus EMN resuscitaret Cas 8 conloca(u S)tos ES collocabit Sd 9 iesu *add.* BRH$_2$GCas (= vg) in *om.* H$_1$ corpus Cas 10 salui facti] saluati AHGVCas (= vg) prioris uitae] *om.* V uestris Cas prioris] propriis B 11 sola fide] per solam fidem VCas^{ed} sed (*alt.*)] si B nec V non *om.* V fide] gratia G fine V sed dei] dei enim BCas (= vg) dei RMN 12 operibus] perperibus G* + uestris V ut *add.* BH$_1$GVCas (= vg) se] et B sine E siue SR si H$_2$G* 13 aliquit in baptismo] alioquin baptismum H$_2$ aliquid V *om.* Cas accepisset E,*Cm2* 14 christum G* iesu *add.* BRH$_2$G (= vg) 15 qua AMNVCas^{cod} quia BH$_1$CCas^{ed} quam N* ex qua G nuper(n G corr. *in ras.*) G ∽ren. in chr. H$_2$G 16 in bonis operibus ambulemus *om.* H$_1$ operibus] + dei adiutorio Cas euangeliis AH$_1$ ∽ost. sunt G 17 ostensa] defensa H$_1$ ∽memores itaque Sd gentes *om.* AHGVCas (= vg) quod AHGVCas (= vg) 18 uos (+ qui G) gentes eratis (∽eratis gentes G) in carne AGV eratis in carne B uos gentes eratis H$_1$ uos gentes in carne H$_2$Cas (= vg) illis C corr.,Cas^{cod} de *om.* A* quanta] qua tanta E 19 regni(gn G corr. *in ras.*) G perducta MN* producti Sd$^{cod\ ed}$ sunt B*HG*CasSd^{codd} dignitatem] dig- G corr. *in ras.*, *om.* VCas

ut non sint ingrati beneficiis largitoris. *Qui dicebamini praeputium ab ea quae dicitur circumcisio.* Gentes praeputium, Iudaei circumcisio dicebantur. *In carne manu facta.* Manu humana in carne, non spiritu dei in corde. 12 *Quia eratis illo tempore sine Christo.* Nescientes Christum, idola insensibilia colebatis. *Alienati a conuersatione Istrahel.* Qui tunc erat populus dei. *Et hospites testamentorum* [*eius*]. Etiam si crederetis, proseliti, hoc est, aduenae habebamini. *Promissionis spem non habentes.* Quam deus promiserat Abrahae, illi soli sperare uidebantur. *Et sine deo in hoc mundo.* Multos enim falsos deos sequentes, unum amiserant uerum. 13 *Nunc autem in Christo* [*Iesu uos*] *qui aliquando eratis longe, facti estis prope.* Ita ut Iudaeis [fidelibus] aequaremini, qui cum deo erant. *In sanguine Christi.* Credendo uos eius sanguine et passione liberatos. 14 *Ipse est enim pax nostra, qui fecit utraque unum.* Ipse est reconciliatio utriusque populi ad inuicem et ad deum. *Et medium parietem saepis.* Medius paries et saepis et maceria onera legis erant, duos populos

4 cf. *passim* cf. Act. vii 51 etc. 11 cf. *Ioh. xvii 3
18 cf. Matth. xxiii 4; Luc. xi 46

1 ut *om.* H_1 sint] sunt S + illi V beneficiis largitoris] ei (*om.* V) qui hoc illis (+ gratia sua Cas) conferre (praestare Cas) dignatus est VCas benefici**is G largientis B largiores E largioris S largiaris R* dicemini MN dicimini V 2 ab—praeputium *om.* G* 3 manu facta] manifesta H_2 manu (*alt.*)—corde] humana V(*mg.*),Cas + non in corde per spiritum V 4 humana(n *in ras.*) G in carne] facta Sd non] + non S in M qui H_2G illo] in illo H(—MN*C)Cas illo in CGV (= vg) 6 a *om.* B* quia SH_2 erant populi B erit ES 7 hospites] peregrini Sd eius *om.* AHGVCas (= vg) 8 credideritis H_1G aliqui credebant Cas ex parte credebatis Sd proseliti] + tamen Sd aduenae] adueni MN* *om.* G* peregrini Cas habebantur Cas promissionis] et promissionis ES,G corr. et promissiones G* 9 promisit H_1 10 sperare uidebantur] habebantur(ur *om.* C) H_2 habere (*in ras.*) uidebantur R corr. hoc *om.* H_2VCas^{cod} (= vg) 11 sequentes] colentes Sd ∽ et uerum amis. Cas amiserunt AH_2 amiserat E amisistis Sd uerbum ES 12 iesu (*om.* ESCas^{cod}) uos *add.* BHGVCas (= vg) aliquando *om.* H_2 longe] + a deo Cas 13 iudaei sequere(i ER)mini H_1 fidelibus *add.* BCG infidelibus *add.* MNG* equarimini MN qui—erant *om.* Cas 14 credentes H_2 credite Cas uos] + esse H_1 ∽ sang. eius H_1 15 et passione *om.* VCas ∽ enim est Cas^{ed} est *om.* G 16 ipse est *om.* VCas ∽ pop. utr. Cas utrisque MN* ad] et Cas^{cod} 17 et (*pr.*) *om.* H_1 ad] a V deo V* pariete V maceriae AHGCasSd (= vg) maceriae saepis V medium C medius quasi VCas 18 parietis H_2 sa(*om.* AB)epis—diuidentes] maceria saepis erant (saepserant Cas) inter utrumque populum onera legis quae gentes deterrebant ne istrahelitico populo iungerentur VCas maceriae E,C*m*2

diuidentes, et ideo ipse paries inimicitiae nomina[n]tur. *Soluens inimicitias in carne sua.* Circumcisionis et ceterorum, quae non tam dei uoluntas quam aut temporis ratio aut populi duritia exegerat. 15 *Legem mandatorum decretis euacuans.* Per solam fidem iustificans et mor[t]alia sola decernens. *Ut duos condat in semet ipsum.* Iudaeum et gentem in suo corpore aequaliter iungens. *In unum nouum hominem faciens pacem.* In unum populum Christianum ex duobus effectum. 16 *Reconcilians ambos in uno corpore deo.* Qui[a] ambo per peccatum fuerant separati. *Per crucem interficiens inimicitias in semet ipso.* Per solam fidem crucis, quae nullum deterret: non enim grauis aut difficilis est, quam habere etiam latro potuit cruci fixus. 17 *Et [ueniens] euangelizauit pacem uobis qui longe [fuistis], et pacem his qui prope.* Ad hoc uenit, ut dissidens humanum genus et in semet ipso et in deo ad reconciliationis gratiam reuocare[t]. 18 *Quoniam per ipsum habemus accessum utrique ad patrem.* 'Nemo uenit ad patrem nisi per me.' *In uno spiritu.* Unum corpus unum spiritum habet, et signum pacis unus est spiritus. 19 *Ergo iam non estis*

4 cf. Deut. ix 27 cf. Matth. xix 8 5 cf. Gal. iii 8 etc.
12 cf. Luc. xxiii 33, 43 17 Ioh. xiv 6

1 diuidentia CSd et ideo] ideo et V *om.* Cas ipsa Sd^{codd} inimicitia G nominatur BH$_2$G 2 inimicitiam AH$_1$VSd^{codd} (= vg) circumcisiones SN cetera H$_2$Sd$^{cod\,ed}$ 3 deum E*S domini E corr. ** dei G uoluntate H$_2$ aut (*pr.*) *om.* Sd$^{cod\,ed}$ temporalis R ratio *om.* H$_2$ aut] a Sd$^{cod\,ed}$ 4 duritiam ex (*om.* C) generat H$_2$ duritiae V exigebat Cas decretis *om.* ES euacuas V 5 et *om.* H moralia sola decernens *om.* H$_2$ mortalia B sola] cuncta B 6 duos] ad uos V quom dat B conderet H$_1$GCas^{cod}Sd^{ed} ipso C*Cas^{cod} gentem] gentilem RC,G corr. + sola S ∽ corp. suo V 7 aequaliter] aequalitate H$_1$ *om.* V coniungens H$_1$V uno nouo homine Sd^{codd} 8 panem S pacet Cas^{cod*} in *om.* MN ex duobus *om.* Sd effectums G* effectos G corr. 9 reconcilians] ut (*om.* G) reconciliet R,G corr. ut reconciliaret H$_2$ et reconciliet Cas (= vg) ambo E qui BH$_2$ 10 fecerunt H$_2$V^{-} separati] *om.* H$_1$ seperati G* auersi Cas inimicitiam AHGVCas (= vg) 11 neminem Cas 12 aut difficilis *om.* VCas habere] subito accipere Cas 13 ∽ crucif. pot. G potuit] + habere MN ueniens *add.* BRH$_2$GVCas (= vg) uobis] his H$_1$ nobis G* 14 fuistis *add.* BH$_2$GVCas (= vg) his *om.* G* 15 ∽ hum. gen. diss. V desidens NC* et (*pr.*) *om.* E in] a V in] a V ad reconc.] adae conc. B reconciliationis(-em S) gratiam] reconciliationem H$_2$ 16 reuocare B . ∽ acc. hab. H$_2$ 17 ∽ ambo acc. Cas utrique] ambo AHGVCas (= vg) ad patrem (*pr.*)] *praem.* (*uide infra*) in uno spiritu BH$_2$GVCas (= vg) aduenit ES 19 unus est spiritus *om.* H$_1$ spiritus] christus H$_2$G spī V

hospites et aduenae, sed estis ciues sanctorum et domestici dei. [Iam] non extranei neque proseliti: nec enim separauit uos dominus a populo suo, sicut praedixit Isaias, sed ciues, qui eiusdem sunt et originis et habitationis. 20 *Superaedificati supra fundamentum apostolorum et prophetarum, ipso summo angulari lapide Christo Iesu.* Prophetarum noui testamenti, e quibus Agabus fuit, Christus est fundamentum, qui etiam lapis dicitur [lapis] angularis, duos coniungens et continens parietes. ideo autem et fundamentum et summus est, quia in ipso et fundatur et consummatur ecclesia. 21 *In quo omnis structura compaginata crescit in templum sanctum in domino.* In templo sancto non possunt lapides poni non sancti. ad comparationem templi Hierosolymae dicit extrui corpus Christi, id est, ecclesiam, ut multo maiorem munditiam et sanctitatem habeat ueritas quam imago. 22 *In quo et uos coaedificamini in habitaculum dei in spiritu* [*sancto*]. [Ut] cum apostolis et prophetis [sitis] habitaculum dei spiritale, non manu factum. 1 *Huius rei gratia.* Huius quam superius memoraui, quod filius dei et gentes saluauerit et Iudaeos, [et]

3 cf. Esai. lvi 3 7 cf. Act. xi 28, xxi 10
13 cf. Col. i 24

1 sanctorum *om.* V et]+m B* dei] fidei H_1 2 iam *om.* B neque] et H_1 nec Cas 3 dominus] deus H_1 *om.* Cas sed *om.* Cas qui *om.* Cas 4 et (*pr.*) *om.* E originis] ecbriginis E (*add. m. rec. s.l.* uel hospitii) superaedificati *om.* V 5 super AHGCas (=vg) fundamenta MN et prophetarum *om.* V ipsum summum angularem V 6 ⤿ies. chr. G ⤿nou. test. proph. G prophetarum *om.* V noui]+non ueteris Cas 7 e—fuit *om.* VCas e] in ES de R* christus est fundamentum] hoc super christum V ⤿fund. chr. est Cas 8 dicitur]+lapis B duas MN* ⤿par. coni. et cont. Cas continens] constituens G 9 ideo *om.* Cas ⤿et fund. autem Cas autem] hic Sd^{ed} et (*pr.*) *om.* H_1Sd est] *om.* Cas+lapis Sd 10 et (*pr.*) *om.* H_1G consumatur V 11 structura D scriptura B aedificatio AHGVCas (=vg) constructa AHGVCas (=vg) 12 ⤿pon. lap. Cas^{ed} poni non (*om.* G* nisi $Cas^{cod\ corr}Sd^{cod\ corr}$) sancti] nisi (*om.* S non R) sancti poni H_1 sanctificati Cas 13 hiero(*ex* u A)solymae ASd ierosolimae B hi(y M)erusalem H(—S) israhel S hierosolimae G salomonis VCas dixit H_1 instrui Cas 14 ut] et H_1N multum MN maiorem] meliorem G 15 hab. *tr. ante* mund. Cas inmago A* 16 co *om.* MN*V in (*pr.*) *om.* ES dei] domini nostri iesu christi ES domini G* sancto *om.* AH(—R)VCas (=vg) ut] *om.* B et S 17 apostolus(-os) SR*MN* sitis] *om.* B uos sitis V ⤿dei hab. VCas spiritale] spiritalem G*+id est VCas 18 huius (*alt.*)] *om.* Cas^{cod}+rei Sd 19 dei *om.* V et (*pr.*)] quod et H_2 saluaret MN iudaeos]+secuturos G et] *om.* B+ut H_2

utrosque fecerit unum. *Ego Paulus uinctus Christi* [*Iesu*]. Siue: Cat[h]enis. Siue: Christi amore ligatus, non possum meam nisi domini facere uoluntatem. sane quando se uinctum nominat, confirmat euangelium Christi, ostendens quanta sit spes eius, pro quo talia pati libenter amplectitur, cum posset aput Iudaeos ut legis doctor et mag[n]is[ter] diuitiis abundare et summo honore gaudere. *Pro uobis gentibus.* 'Secundum euangelium inimici propter uos,' qui[a] uos similes esse dicimus Iudaeorum. 2 *Si tamen audistis dispensationem gratiae dei, quae data est mihi in uobis.* Si tamen firmiter retinetis me in uobis dispensationem accepisse doctrinae: 'quis' enim 'fidelis seruus et prudens quem constituit dominus super familiam [suam], ut det illis escam in tempore?' 3 *Quoniam secundum reuelationem.* Non secundum humanam doctrinam. *Notum mihi factum est sacramentum, sicut ante perscripsi*[*t*]. Iudaeos et gentes unum esse in Christo. *In modico,* 4 *prout potestis legentes intellegere prudentiam meam.* Non quantum poteram ego scribere, sed quantum [uos] adsequi ualebatis. *In mysterio Christi.* Non in eloquentia saeculari. 5 *Quod aliis nationibus non fuit notum filiis hominum, sic ut nunc reuelatum est sanctis eius apostolis et prophetis.* Sciebant quidem prophetae priores

1 cf. *Eph. ii 14 6 cf. Matth. xxii 35 etc. 7 Rom. xi 28 11 *Matth. xxiv 46

1 faceret H_2 ego] et ego N ⤻ies. chr. ER iesu *add.* AH(—ER)GVCas (=vg) **2** sine E catenis] cathenis B catenis uinctus V uinctus catenis Cas ⤻am. chr. H_2GVCas **3** domini] dominus dederit Cas^{ed} ⤻uoluntate facere V sane *om.* Cas quando] quo modo H_1G*(?) ⤻uinctum se H_2 **4** christi *om.* Cas ostendit H_1 **5** eius *om.* H_1 alia V amplector A possit RH_2Cas **6** et *om.* H_2 magnis] magister A **7** et]+in RCas^{cod} haberi Cas **8** qui B nos B ⤻esse dic. sim. V similis G dicemus S indicemus R* iudicemur R **9** tantum G **10** datata E uos H_2 tamen *om.* Cas retinentes H_2 teneatis G **11** do**trinam(c *s. ras.*) G enim *om.* Cas **12** constituet M,(*ex* -it)N **13** suam *om.* A illi Cas^{ed} **14** doctrina V **15** ante perscripsi(-it B)] supra scripsi AHGVCasSd^{ed} (=vg) iuaeos A* (*ut u.* 6) **16** modico] breui(-e MN) AHGVCasSd (=vg) **17** quantum] quoniam Sd$^{cod\,ed}$ ⤻ego pot. scr. V ⤻ego scr. pot. Cas **18** quantum] quoniam Sd$^{cod\,ed}$ uos *om.* BH_2Cas^{ed} adsequi] intellegere VCas uolebatis H_1 ministerio BSH_2 **19** in]*in A *om.* H_1 mea G eloquentias ae**culari A eloquia secularia H_1 saeculari(i G corr.) G generationibus AH(—R)GCas (=vg) gentibus R **20** fuit notum] est (erat ES) agnitum AHGVCasSd^{ed} (=vg) filiis] filius B+in (*corr.* autem) G sic ut] sicuti (V)Cas (=vg) nunc] in hunc V sanctis] sq̄s E scs G **21** ⤻apost. eius AHGVCas (=vg) quidam G* proph. priores] antiqui proph. VCas proph.]+et SR

gentes [esse] uocandas, non tamen sciebant nullam inter ipsos [et] Iudaeos discretionem futuram. *In spiritu* 6 [*omnes*] *gentes esse coheredes.* Per spiritum mihi reuelatum. Siue: In spiritu illos sociatos esse, non [carnis] circumcisione[m]. *Et* [*con*]*corporales et comparticipes promissionis in Christo Iesu.* Id est, unius corporis, non solum coheredes, quod [pos]sunt diuersi generis esse, nec solum concorporales, quia possunt eiusdem generis filii non eiusdem esse [in] hereditate substantiae. *Per euangelium* [*meum*] 7 *cuius sum minister factus.* Per meam praedicationem omnibus innotescit, quia mihi hoc peculiariter reuelatum est. *Secundum donum gratiae dei*[, *quae data est mihi*]. Non secundum meritum meum. *Secundum operationem uirtutis eius.* Cuius uirtus me confirmauit. Siue: Cuius uirtutes meum confirmant euangelium. 8 *Mihi minimo sanctorum omnium data est gratia haec.* Minimo tempore, non labore. simul notandum quod inter sanctos se humiliando fecerit gradus. *Inter gentes euangelizare* [*in*]*inuestigabiles diuitias Christi.* Adnuntiare futurae hereditatis diuitias

10 cf. Eph. iii 10

1 esse *om.* A tamen] + sic V *fort. recte* 2 ipsos et] illos B eos et V distantiam Cas omnes *om.* AHGVCasSd (= vg) 3 ⤻ esse gentes AHGVCasSd (= vg) spiritu SR* mihi reuelatum] *om.* VCas + est Sd 4 illos—circumcisione] non in carne V illo G non *om.* G* carnis *om.* A circumcisionem B circumcisio H_1 circumcisione(e G corr. *in ras.*) *rell.* 5 et (*pr.*)] *om.* ES sed et Cas^{ed} corporales BM com *om.* ESV promissionis] + eius V 6 qui R corr. quia Sd^{cod} sunt BH_2 posuit ES potest VCas 7 ⤻ esse diu. gen. Cas ⤻ esse gen. V nec] non H_2Sd^{ed} solum] + esse R + est M incorporales B corporales MCas^{ed} qui H_2 quia id Sd^{ed} 8 generis] + esse H_2 filii] + non eiusdem generis filii G* ⤻ in hereditate(-em E) esse H_1 esse *om.* H_2 in *om.* B 9 meum *om.* AHGVCas (= vg) ⤻ fac. sum (+ ego H_1) min. AHGVCas (= vg) factas A* ⤻ euangelium meum V 10 innote(i MN*)scet E,R corr.,MN quia] nam V hoc *om.* V peculia******riter A peculialiter BSN prae ceteris V proprie Cas 11 reu. est] reu. ES est reu. R quae data est (*om.* V) mihi *add.* BH_2GVCas (= vg) 12 operationum MN* 13 confortauit Cas uirtus A*,N corr.,G 14 confirmauit A*G confirmat N mihi] + enim H_1Cas^{ed} ⤻ omn. sanct. min. AHGVCas (= vg) 15 haec (hae G corr. *in ras.*) G minimo] minimum AH_1 *om.* V 16 simul—gradus] est ergo minimus et maximus inter sanctos. quamuis enim se humiliauerit, tamen est res in qua se humiliat unus quisque V(Cas) se humiliando] quamuis (+ enim V) se humiliauerit (⤻ hum. se H_2) BH_2V 17 fecerat R gradum E inter gentes] in gentibus AHGCas (= vg) inuestigabiles ABCGCasSd^{ed} (= vg) inuestigabilis E*S ininuistigabilis M 18 adnuntiare] nuntiare *tr. post* diuitias V futuras AER futura S hereditates AER

repromissas, quas sensus humanus adprehendere nisi reuelatione non praeualet. 9 *Et inluminare omnes quae sit dispensatio mysterii.* Et Iudaeis et gentibus huius sacramenti pandere rationem. *Absconditi a saeculis in deo.* Hoc est, [quod] in prioribus temporibus soli deo cognitum erat. *Qui omnia creauit.* Et Iudaeos et gentes. Siue: Omnem creaturam, ut sensus contra Marcionem proficiat et ceteros haereticos. 10 *Ut innotesceret principibus et sacerdotibus in caelestibus per ecclesiam multiformis dei sapientia.* [Ut per me his qui rebus caelestibus per omnem ecclesiam principantur, multiformis dei sapientia innotescat.] 11 *Secundum praefinitionem saeculorum quam fecit in Christo Iesu domino nostro.* Qua praefiniuit ut hoc tempore, quando iam aliter homines saluari non poterant, sola Christi fide saluarentur. 12 *In quo habemus fiduciam et accessum in confidentia[m] per fidem eius.* Non per nostram iustitiam, sed per eum cuius fides nobis peccata dimisit. 13 *Propter quod peto ne deficiatis in pressuris meis pro uobis, quae est gloria uestra.* Ne me audientes impune l[a]edi,

5 cf. Rom. xvi 26, 27 16 cf. Phil. iii 9

1 repromissas] promissas H_1 *om.* V quas—praeualet] inuestigauiles humano sensui sine reuelatione diuina V(Cas) humanus] + sine reuelatione G adprehendere] + non ualet H_1 adadprehendere G* nisi] sine BH_2 reuelationem (*praem.* per E, R corr.) H_1 2 non p *in ras.* G inluminarem MN 3 sacramenti AHGVCasSd^{ed} (= vg) et (*pr.*) *om.* H_1G huius *om.* H_2 4 pande ER* docere Cas ratione H_2 domino N deo(eo *in ras.*) G hoc est *om.* VCas 5 quod *om.* BH_2VCas in] a VCas *om.* Sd^{ed} primis H_1 soli deo cognitum] intra deum, hoc est ipsi soli notum VCas confirmatum H_1 quia ES 6 Et] et in MN siue] sicut G 7 ut sensus *om.* VCas martionem ESFV proficiat *om.* VCas et ceteros haereticos *om.* Cas ceteros] omnes H_1 haereticos *om.* V 8 innotesceret BSd] innotescat AHGV Cas (= vg) principatibus ECas^{ed} sacerdotibus] potestatibus AHGVCas (= vg) cetlestibus G* 9 multiformi MN* ∽ sapientia(-ae H_2,G corr., V) dei AHGVCas (= vg) ut—innotescat *om.* B rebus* G 10 cael.] + donisque Sd principatur V 11 dei] *om.* H_1Sd, *tr. post* sapientia G sapientiae ES gratia Cas^{ed} innotescit G* 12 quam H_1 quae H_2Cas 13 ut] et H_1 hoc] in hoc C quando] quoniam H_2G ∽ al. hom. iam Cas^{cod} iam *om.* Cas^{ed} ∽ hom. al. H_2GCas^{ed} 14 poterat H_1 ∽ fide christi BSH_2Cas sanentur B sanarentur V 15 fiduciam] libertatem Sd^{ed} accensum G* in] non Cas^{cod} confidentiam BE*MNVCas^{cod} confidutiam G* 16 nostram iustitiam] fidem iustitiae G per eum] in eo VCas fide[m] H_2 nobis *om.* H_1 17 dimit[t]untur H_2 peto *om.* G* dificiatis V tribulationibus AHGVCas (= vg) 18 uestra *om.* ES uidentes inponi (hic pati C) leti(+ ti N* + titiam N_2: *eras.* C) H_2 inpuni R* ledi BSR claudi Cas

ad deum non pertinere putetis, in quo magis gloriari debetis, intellegentes me tanta absque cert[a]e spei fiducia sustinere non posse. 14 *Propterea curuo genua mea ad patrem domini nostri Iesu Christi,* 15 *ex quo omnis paternitas in caelis et in terris nominatur.* Ex quo omnis paternitas nomen accepit. Siue: Ex quo omnis res paterna nominatur. 16 *Ut det uobis secundum diuitias claritatis suae uirtutem confortari per spiritum eius.* Ut uos per inluminationem scientiae diuitiarum gloriae suae confirmet. [*In*] *interiore*[*m*] *homine*[*m*] 17 *habitare Christum per fidem in cordibus uestris.* Ubi interior per fidem robustus est, ibi habitat Christus, non ubi exterior saginatus. *In caritate radicati et fundati.* Ut in eius amore firmiter stetis et omnium membrorum eius, in quibus ipse diligitur, ut [qui] eum cogn[osc]itis eius beneficiis diligatis. 18 *Ut pos*[*s*]*itis comprehendere.* Ut ex omni parte magnitudinem scientiae comprehendere ualeatis. *Cum omnibus sanctis.* 'Quaeres sapientiam aput malos, et non inuenies,' et alibi: 'in corde autem bono requiescit sapientia.' *Quae sit latitudo et longitudo et altitudo et profundum.* Quidam dicunt quod

8 cf. 2 Cor. iv 6 17 *Prou. xiv 6 18 *Prou. xiv 33

1 ad] a G* pertimere H_2 in quo] sed VCasSd gloriare MN deberitis G* deberetis G corr. 2 tanta *** G absque—sustinere] sine fructu pati Cas certe BMNG certa H_1 fiduciam MN 3 propterea] huius rei gratia AHGVCas (=vg) flecto AHGVCas (=vg) genu A* ienua V domini—christi *om.* C 4 omnes R* ex quo—nominatur *om.* E in (*pr.*)—paternitas *om.* S in caelis et in terris *om.* MN 5 terra ARCGVCas (=vg) omnis] + res Cas^{cod} nomen accepit] nominatur Cas^{cod} 6 omnes E*MNV res *om.* Cas^{cod} ∽nom. pater R pater H_1 paternitas Cas nominatur] nomen accepit Cas^{cod} ut] u V de G* 7 gloriae AHGVCas (=vg) uirtute M,G corr.,VCas (=vg) corroporari A cor(n E)roborare H_1 con(r CV)roborari H_2VCas (=vg) roborari G 8 eius *om.*V per *om.* H_2 inluminatione H_2 9 gloriae suae] suarum H_1 suae gloriae Cas confirmat G in *add.* AH(—N*)GVCasSd (=vg) interiore(-i H_2 Cas) homine AH,G corr., VCasSd (=vg) 10 per *om.* G* uestris *om.* ES interior] + homo Cas 11 habitare H_1 habitet G 12 saginatos R* saginatur H_2VSd$^{ed\ cod}$ signatus G* redigati G* fundati(i G corr.) G in *om.* H_2 eis G* caritate V 13 stetis et] stetisset H(—R),G corr. (?) stetit et G* 14 qui *add.* B cognitis] cognoscitis B cognoscatis et H_2 cognoscatis G eius] pro eius Cm2 beneficia B,N corr. diligatis] dilicatis A *om.* G* 15 positis A possetis ESMG*V ut *om.* H_1G* magnitudine Cas 16 comprehendere *om.* E eualeatis A* cum omnibus sanctis *om.* Sd 17 quaeres V quaeris Cas qu[a]ere *rell.* ∽aput mal. sap. VCas malus A* et (*alt.*)—sapientia *om.* Cas 18 boni V 19 altitudo] sublimitas AH,(-itis)G,VCas (=vg)

latitudo spatiosa uia intellegatur, longitudo uita aeterna, altitudo caelum, profundum inferi, ut scilicet horum omnium notitiam habentes, nouerint quid eligant uel quid refutent. 19 *Scire etiam supereminentem scientia[m] e[t] caritatem Christi.* Supereminet scientiae caritas Christi, cum ex ipsa nascatur, sicut radici supereminet fructus. *Ut impleamini in omnem plenitudinem Christi.* Ut perficiamini in omnibus uirtutibus Christi. 20 *Ei autem qui potens est supra omnia facere abundantius quam petimus aut intellegimus*[, *secundum uirtutem quae operatur in nobis*]. Frequenter maiora tribuit non solum quam petimus, sed etiam quam petere intellegimus, quod ex uirtute signorum intellegimus, quae operatur in nobis. 21 *Ipsi gloria in Christo Iesu et in ecclesia.* Quia ueniens Christus sibimet ad dei gloriam ecclesiam congregauit. *In omnia saecula saeculorum.* Immensa beneficia immensi[s] s[unt] laudibus celebranda, non solum de his quae temporibus Christi contulit, sed etiam quae [et] ante fecit et [ante] faciet. *Amen.* Hucusque de mysterio incarnationis Christi et de

18 cf. argum. in Eph.

1 uia] uita Cas^{cod} + quae ducit ad mortem Sd intelligitur H_2Cas^{ed} uitam eternam H_2 2 sublimitas VCas caelum] caelestes uirtutes Sd infernus R corr. N corr. inferni M infernum N*G inferna Cas contrariae inferorum uirtutes ac potestates Sd 3 nouerint] sciant Cas quid eligant] quidiligant A*E quid diligant G uel quid] quid ne B quid ue (+ re M) H_2G quid VCas reputent A corr. refutant H_1 refudent V 4 scientiam et] scientiae AHGVCasSd^{ed} (= vg) caritatem(tatem *in ras.*) G 5 supereminet—christi *om.* G* scientiae—supereminet *om.* H_1 christi *om.* H_2 cum] ut Cas ex] et B *om.* R corr. ipso Sd$^{cod\,ed}$ nascitur H_2 nascantur Cas^{ed} noscatur Sd^{codd} 6 radici] radicem BH_2VCas^{ed} radicis G *om.* Sd in *om.* ES omne plenitudine E corr. omnem(o *exp.* corr.) G 7 dei AHGVCasSd^{ed} (= vg) efficiamini H_1 ∽ chr. uirt. Cas 8 christi *om.* H_1 supra o. f. abundantius] o. f. (f. o. H_2) su(*om.* G)perabundanter AHGVCasSd^{ed} (= vg) 9 quam] quod H_2 secundum—nobis *om.* B 10 operatur (op *in ras.*) G multa H_2 quam] quod H_2 11 quam] quod H_2 *om.* Cas^{ed} petere] petire MN *om.* Cas + non RC intellemus A* quod—intellegimus *om.* H_1 ex] et H_2 12 sign.] + hoc Cas quae—nobis *om.* RCas 13 ∽ ecclesia (saecula MN) et (*om.* Cas) in chr. iesu(*om.* ES) AHGCas (= vg) et *om.* V quia] quod H_2 qui G* sibimet *om.* Cas 14 ∽ cong. eccl. ad gl. dei Cas gloriam] gloria MN* + suam S in] et in V omnia saecula BSd] omnes generationes (congregationes G*) saeculi (seculis MN*) AHGCas (= vg) 15 immensa—faciet *om.* V immensis sunt] immensi sunt A inmensis BESCas sunt laud.] ∽ laud sunt GSd ∽ cel. sunt Cas 16 non—faciet *om.* CasSd 17 et *om.* BHG fecit] facit B ante *om.* BHG faciat MN 18 que] qui A* misteryo A ministerio S chr.] *om.* H_1 + contulit R corr. et *om.* V

uocatione gentium et unitate cum Iudaeis per euangelium facta, cuius mi[ni]sterium ipse suscepit et per omnia uerbo et oratio[ne] sua eos [et] labore exhibere [se] perfectos edocuit. hi[n]c incipit moralia omni[a] ecclesiae tradere instituta. 1 *Obsecro* [*itaque*] *uos ego uinctus in domino, ut digne ambuletis uocatione qua uocati estis.* Ego uos rogo, qui uestri causa sum uinctus, ut uos dei filios agnoscentes, digne tanto honore uersemini, quia una quaeque dignitas habet quibus agnoscatur, propria instituta. 2 *Cum omni humilitate et mansuetudine, cum patientia.* Et mentis et corporis: humilitas uera nihil sibi uindicat, mansuetus nulli nocet, patiens nulli uicem reddit iniuriae. *Subportantes inuicem in caritate.* Sufferunt et philosophi, sed non in caritate: nos uero, non ut laudemur, sed ut ille quem sustinemus proficiat, diligenter sustinere debemus. 3 *Solliciti seruare unitatem spiritus in uinculo pacis.* Per uinculum pacis in nobis unitas spiritus continetur: 'multitudinis' enim 'credentium erat cor unum et anima una.' 4 *Unum corpus et unus* [*s*]*piritus, sicut uocati estis in una spe uocationis uestrae:* 5 *unus dominus, una fides, unum baptismum.*

2 cf. Eph. vi 19 (?) 16 *Act. iv 32

1 uotione G* per—edocuit *om.*V 2 cuius]+*** A ministerium BR,C corr.,Cas^{cod} mysterium AH(—R)GCas^{ed} et] ut BH$_2$GCas^{ed} et ut Cas^{cod} omnia] ominia A*+per gratiam dei Cas 3 oratio B ratione S operatione G et *om.* BH$_2$GCas labore] labori G* laboraret G corr. *om.* Cas exhiberet H$_1$Cas^{cod} se *om.* BCGCas *eras.* R perfectos(-us MN) edocuit] perfecto se docuit ASR* perfectos et docuit E 4 hinc—instituta *om.* Cas hinc] hic B *om.* N ipit G* moralia] maioralia S more alio H$_2$ omni] omnia BR *om.* S 5 itaque *add.* AH(—R)GVCas (=vg) *add.* autem R uos]+fratres ESG ego *om.* V 6 ∽quia causa uestri H$_2$ 7 ∽fil. uos dei R* nos G* dei *om.* H$_2$ filius E* filium E corr. digni H$_2$ tanto *om.*V 8 conuersemini Cas una quaeque] quae una H$_1$ quaeque una V habet(-it MN*)] *om.* H$_1$ ∽prop. inst. quib. agn. Cas agnoscantur H$_1$ agnoscitur Cas 10 patientiae MN* et (*pr.*)—iniuriae *om.*V humilitas]+est H$_2$ uera *om.* Cas 11 sibi uindicat G corr. *in ras.* nulli (*pr.*)]nullo G* nihil Cas reddi G* 12 sufferentes SdD *fort. recte* carit.]+christi ES ∽et phil. suff. VCas quia suff. phil. Cas fufferunt N sufferrent G* 13 non (*alt.*)]nos B lauderi E laudari S laude R 14 diligentes AH$_1$GV (Cas)Sd *fort. recte* ∽deb. sust. V 15 obseruare unitate spiritu MN* 16 uinculum]uinculo G* pacis *om.*V ∽un. in nob. omnibus sp.V in nobis *om.* Cas spiritus]+sancti Cas continetur] seruetur G* retinetur VCas multitudinis—una] si non circumfertur omni praua doctrina G *om.*VCas 17 credentis MC erat]+illis Sd unum] unam S una] unum A*S *om.* R 18 piritus B 19 nostrae B baptismum] baptisma AH$_1$N corr.,CGVCas (=vg)+unum corpus R corr.,C

Unum consensum debet habere in uno corpore omnium [est] compago membrorum, quae ad una[m] spe[m] sunt uocata salutis. unde diligentius legere debe[re]nt hunc locum hi[i] qui saeculi occupationibus inligati putant sibi licere peccare et aliis non licere, cum omnes in unum corpus baptizati spiritum eundem acceperint et in una spe uocati sint dei. [Siue sic:] Si unum spiritum habetis et ex uno patre deo nati estis, nolite uobis de terrena nobilitate aliquit adrogare, ne ueram gloriam amittatis. 6 *Unus deus et pater omnium.* Etiam eorum qui ex gentibus crediderunt. *Qui super omnes et per omnia et in omnibus nobis.* Super omnes uirtutes ut [omni]potens, per omnia opera sua qu[i]a immensus, in omnibus Christianis secundum sanctificationem qua habitare dignatur. 7 *Uni cuique autem nostrum data est gratia.* Non multa sunt corpora per uarietatem gratiarum, sed membra diuersa. *Secundum mensuram.* Tam nostrae capacitatis quam illius largitatis. *Donationis Christi.* Qui ad quam gratiam se aptauerit, ipsam consequetur: ut puta, qui studiosus legis est, sapientiam, multum orans et ieiunans, eiciendi spiritus potestatem. 8 *Propter quod dicit: Ascendens in altum captiuam egit captiuitatem,*

3 cf. 2 Tim. ii 4 11 cf. Ps. cxliv 9 13 cf. Rom. i 4
19 cf. Matth. xvii 21

1 unum] ecclesia unum Sd est *add.* B 2 ab una spe B 3 salutis *om.* Cas unde—inligati] potest hoc et (hoc et *om.* Cas) contra illos dici qui VCas unde]+et H_2G ∽deb. leg. G deberent BH_2 hii AESMNG* 4 saeculum ES inligati] legati (+** E) ES ligati R* *praem.* sunt R corr., + sunt H_2 ∽sibi licere (liberum *cod., corr.* libere) putant Cas ∽sibi putant V 5 cum]+et SRVCas omnes] ipsi VCas in *om.* H_2 uno corpore Cas ∽eund. sp. HVCas 6 acceperunt B acciperint H_1 sint uoc. V sunt BH_1G dei *om.* V siue sic *om.* BH_2GV 7 et *om.* H_2G* ∽deo patre V 8 derogare H_2 uestram H_1 9 etiam *bis* G* 10 quis E* omnes]+est G per]super MN et (*alt.*) *om.* ES 11 uobis E uirtutes]+est G ut] quia Cas potens AH_1 12 quia BH(—E)GCas qui E in]et in H_2 13 sanctificationem *om.* H_1 qua]quam E quod R* *om.* Cas^{ed} dignatur]+in nobis G 15 ∽sed memb. diu. per uar. grat. Cas 16 tam] non tam H_1+in G captiuitatis EM capicitatis R* illius] propriae V suae Cas largientes H_1 largientis E corr. R corr. 17 donationes H_1 qui] *om.* H_1 quis G aptauerat A*B* 18 consequetur V consequitur ABH_1G consequatur H_2 studiosius G 19 multam H_1 geiunans A eiciendi] ei condidis E* si concidis ES ei concedi R* ieciendi MN* 20 quo G* egit] duxit AHGVCas (=vg)

dedit dona hominibus. Quos diabolus captiuos tenebat in morte, Christus captiuauit ad uitam, caput nostrum in caelestibus collocando. 9 *Quod autem ascendit, quid est nisi quod et descendit.* Exponit cur dicatur ascendisse, quem ubique esse non dubium est, secundum formam scilicet serui, ad quam non localiter, sed dignanter descenderat. [*Primum*] *in inferiora terrae?* Infernum sub terra esse nemo iam ambigat. 10 *Qui descendit, ipse est et qui ascendit super omnes caelos.* Qui descendit cum anima in infernum, ipse cum anima et corpore ascendit in caelum. *Ut* [*ad*]*impleret omnia.* Gloria triumphantis. Siue: Quae scripta sunt. Siue: Dum iam humanitas cum diuinitate unum effecta est. 11 *Et ipse dedit quosdam* [*quidem apostolos, quosdam*] *autem prophetas.* Contra Arrianos, ut filii et patris una sit operatio: nam ad Corinthios deum patrem dicit istos in ecclesia ordinasse, hic uero Christum hos dedisse commemorat. *Alios uero euangelistas.* Omnis apostolus euangelista, non omnis euangelista apostolus, sicut 'Philip[p]us, qui unus erat ex septem.' *Alios* [*autem*] *pastores et magistros.* Pastores sunt sacerdotes, doctores uero omnes

2 cf. Eph. i 20 5 cf. Phil. ii 7 11 cf. Luc. xxi 22 etc.
14 cf. Ioh. v 17 cf. 1 Cor. xii 28 18 cf. *Act. xxi 8

1 captiuos *om.* Sd in morte] in mortem A*H_2Cas ad mortem H_1 2 captauit G nostrum] nostrae naturae VCas in caelestibus collocando] sursum uehendo Cas 3 collocanda E* collocandum E*m.rec.* colloc(g N*) andam H_2 4 quod] quia AH_1, Ncorr.,CGVCas (=vg) qui MN*Sd^{cod} et *om.*V quur RV dicitur H_1 asdisse A* ascendere Cas ubique] usque H_1 nusquam E*m.rec.* 5 ad] at ES 6 ⤻descendere est sed dignanter Cas ascenderat B*,(s. *s.l.*)V descendere G* primum *add.* BRVCas (=vg) inferiora] inferiores partes AHGCas (=vg) 7 infernum] in infernum qui (que N*m*2,C quam G) H_2G nemo iam ambigat] demostrat (*sic*) V iam *om.* G ambigit B,C corr.G corr. 10 ascendet G* in] ad Cas . caelos VCas impleret AH(—C)GV (=vg) gloria triumphantis] *tr. post* sunt (11) BH_2G *om.* Cas gloria] gloria* A, *praem.* de G corr., gloriam V 11 siue (*pr.*)—sunt *om.*V 12 effectum H_1 dedit *om.* H_1 13 quidem—quosdam *om.* B quidam G* apostolos—autem *om.* H_2 apostolus SR* 14 ut] quod BGVCas qui et H_2 una] quod (+non *m*2 *s.l.*) una C est Cas operatio]+dicunt C 15 dicitis ES istos] *om.* H_1 iustus MN iustos C posuisse Cas christum] christus in (*om.* H_1) BH_1 16 hos] hoc H_1 *om.* H_2 eos Cas dedisse] di(e C)scendisse H_2 omnes V 17 non (+tamen Cas) omnis (omnes V) euangelista (+est Sd)] *om.* G* 18 philipus(-os N) BN ⤻erat unus Cas unus] *om.* H_2 unu G* autem *om.* B past. *om.* N 19 mag.] doctores AHGVCas (=vg) sunt sacerdotes doctores *om.* H_1 uero *om.* Cas

qui sunt idonei ad alios instruendos. omnis ergo pastor doctor, non omnis [qui] doctor, et pastor. 12 *Ad consummationem sanctorum in opus ministerii, in ae[di]ficationem corporis Christi.* Ut perficiantur sancti[s]. Siue: [Ut] eorum numerus impleatur. hi omnes sunt constituti ad aedificandam ecclesiam, quae corpus est Christi, ut omnes ad fidei perfectionem perduca[n]t. 13 *Donec occurramus omnes in unitatem fidei.* Hoc uotum et in falsis doctoribus inest[; id est, 'uolo esse omnes homines sicut me']. *Et agnitionem filii dei.* Ille agnouit gratiam filii dei, qui non peccat, quia 'omnis qui peccat, non uidit eum nec cognouit eum.' *In uirum perfectum, in mensuram aetatis plenitudinis Christi.* 'Qui' enim 'dicit se in Christo manere, debet, sicut ille ambulauit, et ipse ambulare,' et non annorum eius aetatem, sed uirtutem plenitudinis imitari. 14 *Ut iam non simus paruuli [fluctuantes] et circumferamur omni uento doctrinae.* Ut non simus ignorantes nec dubii ac uacillantes, et more imperiti gubernatoris omnis doctrinae uento nostrae

5 cf. Col. i 24 8 *1 Cor. vii 7 10 1 Ioh. iii 6 12 *1 Ioh. ii 6

1 quicumque Cas omnes E*N ergo *om.* H_2 2 non] + autem NC et non G qui *om.* BH_2V ∽ pastor doctor M et] *om.* H_2 etiam Cas consumationem SNV consumpcionem M 3 in (*alt.*)] ad H_2G aefication em A 4 sanctis A ut *om.* BH_2 5 hii A*ESMG omnis S homines R* edificandum B 6 corpus est christi] corpus christi ES est corpus christi R corpus christi est H_2 homines G perceptionem Cas perducat BH_2 perducam S adducant VCas 7 donec occurramus *om.*V in unitatem fidei] homines sicut me B unitate EC*VSd^{ed} hoc—est *om.*VCas et in] etiam H_1 et C etiam in G 8 inest] non est G id—me *om.* B (*sed uide supra*) id est *om.* H_2 uolo—me] uolo omnes esse sicut me H_1G omnes homines(-is M) sicut me (*om.* M se C) esse uolo (uolentibus C) H_2 ∽ omnes homines esse Cas^{cod} 9 agnitionis AH(—$E,C\frac{1}{2}$)VCas (= vg) filii dei] fidei E ille] + qui Cas^{ed} agnoscit G grat. filii] filium Cas filii (*alt.*)] fili E fidei S* 10 qui (*pr.*) *om.* Cas^{ed} omnes A*V 11 nec cognouit eum *om.*V 12 christi *om.* G* 13 sicut] quomodo H_1 ille] et ipse H_2 ipse G ambulauit et ipse *om.*V et ipse] *om.* H_1 et ille MN 14 uirtutem plenitudinis im.] uirtutum plenitudinem im. B plenitudines im. E* plenitudinem im. E corr. plenitudinis im. SVCas plenitudinis imitari(-e G*) uirtutem H_2G iam *om.*V 15 paruuli] + neque V fluctuantes *om.* B et] + non G circumferamus G* 16 nec] ac G neque Cas dubiit G* dubie Sd ac] neque Cas^{ed} *om.* Sd uacell. R*N* facill. G uaccill. V* 17 mori MN gubernatores ESMNG* omnes G* omni Cas nostra fide MN nauis nostrae Cas^{cod} nostrae mentis Cas^{ed}

fidei uela pandentes, ne facile naufrag[ar]emus aut a[pu]d portum perfectionis numquam peruenire possimus. *In nequitia hominum et astutia.* Nequitia humana astutis disputationibus a recto fidei cursu [de]torquet incautos. *Ad remedium erroris.* Siue: Quod multi quoddam erroris sui remedium putent, si multos secum traxerint ad errorem. [Siue: Errantibus remedium sine labore promittentes, permanere faciunt in] errore. 15 *Ueritatem autem facientes in caritate.* Omnia in ueritate propter caritatem Christi, et nihil in hypocrisi facientes. *Crescamus per omnia in ipsum.* In ipsius perfectionem ex omni parte crescamus. *Qui est caput Christus,* 16 *ex quo totum corpus compactum et conexum per omnem iuncturam subministrationis secundum operationem.* Ex capite conexum corpus per omnem subiunctionem operationis crescit, dum se alterutrum membra aedificant diligendo, ita ut unum quodque membrum in sua mensura augeatur; hoc est, ut [qui est] per sapientiam oculus, in eorum numerum crescat qui oculi officium gerunt, et singula [suo]

1 uela pandentes]uel appendentes ES uela pendentes R* uela pandentur N uela pandantes G uela pandamus Cas ne] ut Cas naufragaremur B naufragemur R corr. C corr. naufragemus *rell. recte* aut ad] aut apud B aut E*S ut (*corr.* et C) H_2 ad ad G* et ad G 2 perfectionis—possimus] minime ueniamus Cas possemus MN* nequitiam Cas^{ed} 3 et] in AHGVCas (=vg) astutiam G humana] humanu E* humana(uma R corr. *in ras.*) R + in G astutis disputationibus] et astutia Cas astutiis G* 4 a *om.* H_1 ⤻fidei recto(-e B) BH_2GVCas curso N*V detorquent quos decipiunt Cas torquet B detorquit V 5 remedium] circumuentionem RH_2GCas (=vg) quod] cum H_1 quodam ERMN 6 putant AMC putanti N multos]mulatos MN plures Cas secum traxerint]contraxerint S secontraherint G* ab errore H_2 7 siue—in *om.* B siue] *om.* H_2VCas siue quod C*m*2 err. rem sine labore]err. passim rem. V err. rem. facile Cas sina G* promittantes A* 8 in caritate *tr. ante* crescamus (10) V 9 et *om.* G 10 ipocrisi BV yppochrisi E hyppocris S hypochrisi RC ep(+h M)ocrisi MN per omnia in ipsum] in illo(-um V) per omnia AHGVCas (=vg) 11 ipsius] illius AHG perfectione H_1GCas parte* A 12 ex—operationem *om.* V* corpus *om.* ES compecctum A* 13 subministrationem MN secundum—operationis *om.* G *sed suppl.* secundum operationem G corr. 14 subiunct.] +et C *praem.* iuncturam uel Sd 15 ⤻alter utrum se G mem(n B)bra *om.* Cas aedifican G*V* diligendum MN diligenter C 16 ut *om.* V mensura] membra Sd$^{cod\ ed}$ 17 agatur H_2 qui est *om.* B per sapientiam *om.* VCas 18 numero VCas gerituri H_1 sunt gerituri R corr. gerit G* singulas uolo commembra A singulari loco membra B singula uolo cui membra ES(R*?)

loco membra proficiant. *In mensuram unius cuiusque membri augmentum corporis facit in aedificationem sui in caritate.* Dum singula membra crescunt, maius efficitur corpus. 17 *Hoc ergo dico et testificor in domino.* Quos superius obsecrauerat, hic domini obtestatione constringit. *Ut iam non ambuletis ita ut gentes ambulant.* 'Nolo,' [ait,] 'solo uos esse nomine Christianos, et deum ore confitentes operibus denegare, sed quantum inter diabolum distat et deum, tanta differentia debent filii dei a filii[s] diaboli [in operibus] discrepare, ne deum labiis honorantes, cordis [affectu et] timore longius absistamus, et dicatur de nobis: "sine causa colunt me"; hoc est, ex mea cultura nullos capient fructus.' *In uanitate sensus sui.* 'Uani sunt' [enim] 'omnes homines quibus non [sub-] est scientia dei.' 18 *Tenebris obscuratum habentes intellectum.* Habent quidem naturaliter intellectum, sed ignorantiae et mundanarum sollicitudinum caligine ac tenebris obscuratum. *Alienati a uita dei.* Illi ideo a uita alienati sunt dei, quia ignorant; uos autem qui cognouistis deum, sequi debetis.

4 cf. Eph. iv 1 7 cf. Rom. x 10 10 cf. Matth. xv 8 11 Matth. xv. 9 13 *Sap. xiii 1 16 cf. Matth. xiii 22

1 ∽prof. memb. Sd^{ed} proficiunt VCas^{ed} mensura MV membris G* partis V 2 aedificatione V 3 concrescant H_1 concrescunt G 4 igitur AHGVCasSd (=vg) dico] + di*co** (ico *in ras.*) G et *om.* ES testificatur Cas^{cod}* quo V quod Cas obsecrat VCas rogauerat Sd 5 domino BH(—C)G* obtestationem MN* contestatione R corr. non] + amplius ESG 6 ita ut] sicut et AH_2G sicut H_1Cas (=vg) nolo—nomine] nolo uos solo nomine esse B nolo ait solo uos nomine esse ES (*cf.* G) nolo uos ait solo nomine esse R nobis autem solum non prodesse (prodē esse C) nomine (nomen N) H_2 nolo autem solo uos nomine esse G nolo ait solo uos V 7 christianus MN et] sed Cas^{cod} *om.* Cas^{ed} deum ore] domino H_2 dominum ore G confidentes SV operibus] + uero MC + uos N 8 tantam (-um N) differentiam MN diffirentia V 9 ∽filii dei debent H_2G a filiis] aut filii B ∽discr. in op. G in operibus *om.* B in *om.* VCas separari VCas 10 cordis] corde hoc est VCas affectu et *om.* BHG tumore C corr. longeuus H_1 11 ad(s)aistamus BH(—S)G* adsistemus S ∽me colunt G 12 ∽null. ex mea cult. VCas ex] de B ∽cultura mea Cas^{cod} nullus ESN*V nullo G* accipient H_1 capiunt Cas^{cod}* capiant Cas^{ed} 13 enim *om.* BH_2GCas subest scientia] est scientia BCas est sapientia(-ae E) H_1 14 tenebrae ES 15 habent] habentes Cas naturalem Cas ignorantia H_1 ignorantiam R* et—tenebris] tenebris (-as V) VCas 16 mundanarum] + rem (re S) H_1 mundarum G* calig.] a calig. H_1 ac] et G 17 uita (*pr.*)] uia G illi—dei *om.* Cas^{cod} ∽ideo illi V ∽al. sunt ideo a uita C uita (*alt.*)] uia G ∽dei al. sunt MNCas^{ed} qui G 18 ign.] + deum Cas

Per ignorantiam quae est in ipsis. Notandum quia contemptum dei ignorantia generauit. *Propter caecitatem cordis ipsorum.* Excaecatum est 'insipiens cor' eorum 'dicentium: Non est deus.' 19 *Qui desperantes semet ipsos tradiderunt impudicitiae.* Desperantes poenam impiorum et praemium esse iustorum. et [idcirco] necesse est ut praesentibus uoluptatibus inhaereant qui futura desperant, sicut in libro Sapientiae dicitur ex persona eorum qui 'animam in aerem dissolui' praesumpserant: 'uenite et fruamur bonis quae sunt,' et cetera. *In operationem immunditiae omnis et auaritiae.* Omnia crimina totius immunditiae et auaritiae nomine comprehendit. 20 *Uos autem non ita didicistis Christum,* 21 *si tamen illum audistis et in illo* [*e*]*docti estis.* Ut, sicut illi, gentili ritu uiuatis: ille enim uere Christum audiuit et ab ipso [di]dicit, qui in nullo uitio gentibus similis inuenitur. *Sicut est ueritas in Iesu.* Sicut ille uere mortuus est et uere resurrexit, ut nos uere in nouitate uitae ambulemus. 22 *Deponere uos secundum priorem conuersationem ueterem hominem.* Exposuit qui[d] sit uetus

3 cf. Ps. xiii 1 7 cf. Sap. ii 3 9 Sap. ii 6 16 cf. Rom. vi 4

1 ignorantia V - illis AHGVCas (=vg) quod H_2 quia *bis* V contemptum dei] ydolatriam CasC^{cod} idololatriam Cas^{ed} con*ptum(tem *add. s.l.*) A contemptus RH_2,(s *s.l.*)G* 2 dei *om.* ES ignorantiam H per R proptem V 3 eorum H(—R) est] et H_2 ipsorum V 4 desperantes** R ipsum S tradiderunt] + se H_1G 5 impudicitiae *tr. ante* in (10) BH_2G desperantes *om.* Cas^{cod} panem B premii S 6 esse *om.* C et *om.* H_1VCas idcirco] *om.* AH_1VCas ideo R corr. necesse est] nec esset S esse E uoluntatibus SR 7 adhaereant H_1 haereant Cas futura desp.] de futura desp. (+uita *cod.*) Cas disperant MNG sicut—praesumpserant *om.* H_1 ⤻sap. lib. G 8 anima V in aerem (aera Cas^{cod} aere Cas^{ed}) dissolui] in fruendis (ruen *in ras.*) praesentibus solui R corr. inferendis solui H_2 inferendo dissolui F 9 praesumpserunt H_2 et *om.* R fruamus G* 10 operatione ES immunditiae] inmunditia E + et Cas^{cod} omnis—inmunditiae *om.* S omnes R corr.,N et auaritiae] in auaritia(-am R corr.,Cas^{ed}) H_2Cas^{ed} (=vg) auaricie Cas^{cod} 11 totius *om.* Cas immunditiae et auaritiae] inmundicie Cas^{cod} auaritiae Cas^{ed} 13 illo BSSdD ipso ARH_2GVCas (=vg) illum E docti BH_1Sd edocti AH_2GVCas (=vg) ut] et H_1 gentili ritu] *om.*V id est gentiles Cas ri*ti G* 14 ⤻chr. uere H_2 dicit A dedicit MN in *om.* H_1Cas 15 nullo] illo G* ⤻sim. uit. gent. H_1 similis *om.*V 16 sicut] ut sicut Cas^{cod} ⤻est mort. Cas uere (*alt.*) *om.* H_1 surrexit E ut]et C*m*2Cas^{cod} uere in nouitate] in (*om.* G*) ueritate et n(u G*)ouitate G 17 uitae] *om.* ES uitę(itę *in ras.*) R *tr. post* amb.G deponite H_1G pristinam AHGVCas (=vg) 18 quid] qui BN *om.* M sit *om.* M

homo et quo modo deponatur, scilicet qui pristinos errores deserat huius mundi, [et qui] non membris corporis, sed mente et conuersatione mutatur. *Qui corrumpitur secundum desideria erroris.* Faciens uoluntatem carnalium cogitationum. 23 *Renouamini autem spiritu[s] mentis uestrae.* Sicut Hieremias ait: 'facite uobis cor nouum et spiritum nouum.' 24 *Et induite nouum hominem.* Ex uetere intellege nouum. *Qui secundum deum creatus est in iustitia [et sanctitate et ueritate].* Exposuit quid sit hominem ad imaginem dei esse creatum, ut scilicet iustus [sit] et sanctus [sit] et uerax [sit,] [sic]ut deus. 'et sanctitate et ueritate,' non uanitate; hoc est, quae uanam hominum gloriam aucupatur, cum scriptum sit: 'iuste quod iustum est persequeris.' 25 *Propter quod deponentes mendacium.* Hi[n]c describit ipsas species sanctitatis, quibus nouus homo agnoscitur. *Loquimini ueritatem unus quisque cum proximo suo, quoniam sumus alterutrum membra.* Nemo suum circumueniat fratrem, quia unum corpus sumus et non possunt alterutro membra se fallere uel etiam laniare: nec

4 cf. Eph. ii 3 6 Ezech. xviii 31 9 cf. Gen. i 26 13 Deut. xvi 20 17 cf. 1 Thess. iv 6 cf. Eph. iv 4

1 et] *om.* A* et in M qui] ut H_1C ut qui G pristines SR* pristini C 2 deserat R corr.,N desiderat ABMG*V dixerat E disserat SR* et desideria C deserit G corr. repudiat Cas modi G*V et qui] *om.* BH_2V et si G corr. mente et] mentis B 3 mutetur MN mutentur C mutamur G* quae E 4 uoluntatem] uoluptatem A omnia secundum desideria (*om. cod.*) cordis Sd carnalium cogitationu(u *in ras.* A)m] carnis et cogitationum(-is V) VCas 5 autem *om.* V spiritus B uestrę (ę *in ras.*) A ⤻ait hier. Cas 6 facite (e *in ras.*)A nobis SM uos V no|**uum(u *pr. in ras.*) G indu(du *in ras.* A)ite] +uos H_2G induere uos G corr. $\frac{1}{2}$ 7 ueteri C ueterem G* ⤻nou. int. Cas intellego R 8 et (in S) sanctitate et ueritate *om. hic* BH_2G (*uide u.* 11) et ueritate] ueritatis ARVCas (=vg) exponit Cas^{cod} 9 esse *om.* H_1 10 ut] non ut MN ⤻sit scil. iust. Cas scilicet]+et G sit (*pr.*) *om.* AH_1 sit (*alt.*) *om.* AHGVCas uerus V sit sicut] sit ut B sicut H_1Cas^{ed} ut H_2GV *om.* V*Cas^{cod} 11 deus *om.* Cas^{cod} et sanct. et uer. *om.* VCas et (*pr.*)] ut H_1 sanctitatis A* et ueritate] ueritatis AH,G corr. ueritas G* non]non ut H_2 uanitatis AH,G corr., VCas uanitas G* 12 qui R ⤻gl. hom. H_2 occupatur G* 14 hinc] hic BH_2G *om.* Cas ⤻ipsas des(+s V)cribit VCas describitur E discribit G castitatis H_1 15 ⤻homo nouus VCas ⤻cogno(+s corr.)citur homo G agnoscitur VCas cognoscitur *rell. fort. recte* loquemini V 16 quoniam]+et (*eras.*) R quia Sd^{ed} ⤻inuicem sumus ES inuicem AHGVCasSd^{ed} (=vg) 17 ⤻suum frat. circ. Cas^{ed} ⤻frat. suum circ. Cas^{cod} qui V 18 alterutro BV alterutrum *rell.* (*cf. p.* 510 *u.* 1) uel etiam (*om.* Cas) laniare (lacerare Cas) *om.* H_1 uel etiam] neque Sd laniari MN nec] non BH_2

enim manus inludit oculum aut dentes lacerant membra, nisi forte ubi spiritus inmundus inhabitat. 26 *Irascimini et nolite peccare.* Ira non inebriet mentem, sed [se]ueritas dispense[n]tur, nec tuam iniuriam sed fratris animaduerte peccatum. *Sol non occidat super iracundiam uestram.* Ne scientiae lumen in tua indignatione deficiat. 27 *Nolite locum dare diabolo.* Irascendo, uel quolibet alio delicto: porta enim diaboli est peccatum, sicut spiritus sancti porta iustitia est. 28 *Qui furabatur, iam non furetur, magis autem laboret.* Alienos labores aliquando direptos nunc suo labore compenset, et operando tribuat indigentibus, qui multos furando fecit egentes. *Operando manibus quod bonum est, ut habeat communicare necessitatem sustinentibus.* Non quod malum: sunt enim multae uel inhonest[a]e uel mal[a]e artes, ut maleficia et ea quae non ad naturae necessitatem, sed ad concupiscentiarum proficiu[n]t uoluptatem. 29 *Omnis sermo malus de ore* [*uestro*] *non procedat.* Non unus nec duo, sed omnes mali sermones in ore Christiani debent esse cruci fixi. *Sed si quis bonus* [*est*] *ad aedificationem fidei.* Non silentium inposuit,

2 cf. Marc. i 26 cf. Rom. viii 11 6 cf. 2 Cor. iv 6

1 enim manus R corr. *in ras.* manus inludit oculum] manus ori (manui os Cas^{cod}) mentitur VCas aut] nec Cas dentem G* lacerent ES laniant Cas corpus VCas 2 ⤳ubi forte H_2 forte *om.* Cas ⤳inh. inm. G inhabitet SH_2 irascimini—peccatum *om.* H_2 3 ⤳non mentem ira (iram V) inebriet VCas ina G* inebriat BH_1,(a *exp. rubr.*)G sed *om.*V* ueritas BH_1 dispensentur B dispensatur G corr. 4 nec] ne(?) A animam (*sic*) aduerte Cas^{cod} 5 ne]+sanctitatis H_2+fidei uel Cas 6 in tua] intra H_2 emendatione B indignationem H_2 neque locum detis Sd ⤳dare locum FG 7 uel]+pro F quodlibet G* alio *om.* Cas peccato Cas ⤳est enim diab. G 8 ⤳peccatum est Sd peccatum] rapina Cas sicut] quomodo Sd^{codd} quemadmodum Sd^{ed} porta *om.* Sd iustitia est] est iustitia B,R corr.,Cas est H_1 iustitiae est H_2V iustitia Sd 10 aliquando *om.* VCas deraptus G* diraptus G inuasos VCas dereptos Sd^{codd} nunc *om.*VCas 11 furendo G* 12 indigentes G manibus *om.*V communicare] unde tribuat AHGVCas(=vg) 13 sustinentibus] patienti AHGV(=vg) patientibus Cas malum]+est Cas sunt enim] ut sunt Sd 14 uel] ue G* *om.* Sd inhoneste BV male BES 15 ea] omnia H_1M *om.* Cas quae *om.*V naturam V 16 proficuit B uoluntatem HG de] ex AH_2GVCas(=vg) 17 uestro *add.* AHGVCas(=vg) procedit R* non—cruci fixi *om.*V nec] non Cas^{ed} omnis A*Cas^{cod} mali—cruci fixi *om.* Cas mali] *om.* H_2 male G* 18 in—cruci fixi *om.* G* ore] hoc H_1 debentes se H_1 19 ⤳adaest A* est *om.* AHGCas(=vg) fidei] oportunus Cas^{cod}

sed qualitatem loquendi [de]monstrauit, ut omnis sermo fidem aedificet Christianam, et os nostrum ad solum pateat dei uerbum. [simul] notandum quia hoc uniuersae ecclesiae praecipitur. *Ut* [*et*] *det gratiam audientibus.* Hoc est quod alibi dicit: 'sermo uester in gratia sit sale conditus,' ut ex sermone nostro gratiam accipiant audientes. 30 *Et nolite contristare spiritum sanctum dei.* Hominibus loquens comparationes inducit humanas, ut ex nobis intellegamus quantam spiritui sancto iniuriam faci[a]mus, cum domum eius in nobis aliqua peccati sorde polluimus, et quia de hospitio suo nobis condolens, non sibi dolens, tristis abscedat. ceterum tristitia e[t] ira et cetera huius modi in nobis passiones sunt, quia passibiles sumus, in deo uero dispensationes: nos enim illa inuiti patimur, ille uoluntate ad nostram emendationem adsumit, et haec est inter deum et hominem harum condicionum diuersitas, qu[a]e naturae. *In quo signati estis in die redemptionis.* Signaculum sancti spiritus in die baptismi accepistis, nouum signaculum habere coepistis. 31 *Omnis amaritudo.* In quibus contristetur spiritus sanctus ostendit: recte autem ir[a]e praeposuit amaritudinem, quia ipsa est

2 cf. 2 Cor. vi 11 5 *Col. iv 6 9 cf. 1 Cor. iii 16

1 demonstrauit B mutauit Cas monstrauit *rell.* omnes A* 2 christianum A* ad *om.* H_1 pateat] adpetat H_1 3 ∽uerbum dei H_1 simul *om.* BH_2GV ∽hoc quia B quod H_2 hoc *om.* R* ∽eccl. uniu. BH_2GV omni Cas 4 et *om.* AHGVCas (= vg) hoc—dicit *om.* V 5 uester] + semper Cas sit sale BH sale sit *rell.* ut ex] et ut BH_2 et H_1 et in E corr. ut et G et ut ex V 6 nostro] non M audiantes G 7 dei *om.* Sd hominibus (homnibus A*) —humanas] ut hominibus conparatione loquitur humana V ex humana comparatione loquitur ut hominibus Cas homines Sd^{codd} comparationem H_1 8 indicit Sd^{cod} humanam E corr. quanta SMN* 9 facimus BH_1GVSd donum Cas^{ed} ‡Sd^{ed} ei S 10 polluemus MN* suo *om.* Cas^{cod}* 11 condolet Cas^{ed} non] nam E ideo Cas^{ed} abscedit NCas^{ed} tristitia et] tristitie B 12 huius modi *om.* Cas^{cod} modi] mundi G* passionis EN quia passibiles sumus *om.* Cas^{cod}* qui H_2 13 deo] + in domino MN domino C dispensationis ESN non N enim] uenia H_1 ea Cas 14 patimus G* uoluntatem EMNG emendationem] emulationem B 15 adsumet MN et (*pr.*)] *om.* Cas^{cod}*Cas^{ed} inter] adsumit ES adsumite R* hominum G* condicionum] cogitacionum M cognationum N cogitat C + harum affectionum V 16 quae] que ABGV *om.* H_2 et F + et Cas^{ed} naturarum C diem ER,G corr. *rubr.* 17 simbolum H_2 signum Cas ∽sp. sa. H_2 18 omnes V 19 quo Cas contristatur AH(—ES) contestatur ES spiritus sanctus *om.* V ostendit] ostendat B *om.* ER* 20 recte—prouocatio *om.* V autem] enim BH_2G irae] ire BMNG et H_1 posuit H_1

prouocatio. *Et ira.* Omnem abstulit iram. *Et indignatio.* [Indignatio] ex superbia [est], cum aliquem iudicamus indignum, et ideo eum nolumus sustinere. *Et clamor.* Clamor, qui ex furore descendit, que[m] non habuit Christus. ceterum Isaias bene clamare iubetur: sed [et] ipse dominus 'clamabat' in templo: 'qui sitit, ueniat et bibat.' *Et blasphemia auferatur a uobis cum omni malitia.* Quae uel inimico potest uicem reddere. 32 *Estote autem inuicem benigni.* Seruat[e] ordinem legis, ut non solum malitia tollatur, sed etiam benignitas inseratur. *Misericordes.* [Id est,] condolentes. *Donantes inuicem, sicut* [*et*] *deus in Christo donauit uobis.* Remittentes peccata, ne nobis dicatur: 'serue nequam, omne debitum dimisi tibi [quoniam rogasti me; non] oportuit et te dimittere conseruo tuo.' 1 *Estote ergo imitatores dei sicut filii carissimi.* Imitatione enim [natura], non natura filii dei sumus, sicut ait saluator: 'ut sitis filii patris uestri qui in caelis est,' et cetera. 2 *Et ambulate in dilectione, sicut et Christus dilexit uos.* Unde et Iohannes apostolus ait: 'in hoc cognouimus caritatem,

5 cf. Esai. xl 6 *Ioh. vii 37 12 Matth. xviii 32, *33
16 Matth. v 45 18 *1 Ioh. iii 16

1 et (*pr*). *om.* ES omnem *bis* G* abstullit MN* tollit Cas^{cod} tulit Cas^{ed} 2 indignatio *om.* BSR*Sd ∽ est ex sup. Sd est *om.* B 3 et *om.* H_1G ∽ nol. eum Sd$^{cod\,ed}$ illum G non sustinemus Cas 4 quem] que B habuit] habunt E* habent E christus] christum A christiani E christianus SR ceterum] + et Cas 5 esais V* bene *om.* VCas sed *om.* H_2VCasSd et *om.* B ipse *om.* A*Cas dominus] iesus H(—M) ∽ in templo clamabat (clamat *codd.*) Sd clamauit VCas 6 templo] populo H_2 qui] siquis Cas uenia V* blasphenia M blasfema N* 7 tollatur AHGVCas (= vg) nobis M militia B uel *om.* Sd ∽ uic. pot. H_2 8 referre Cas stote MN* inu.] in inu. HGV be***nigni V seruate B 9 ordignem G 10 inferatur H_2G id est *om.* BH_2VCas condolentes *om.* Cas 11 et *add.* AHGVCas (= vg) ∽ don. nobis in chr. R in *om.* A* nobis H_1Cas remittentes peccata *om.* Cas 12 ∽ dic. nob. G uobis H(—SR)Cas^{cod} omnem V peccatum G 13 dimittit G* dimisit G remisi Cas^{ed} ut ibi A* quoniam rog. me non *add.* B te] tibi G dimittere] misereri B misereri dimittere S 14 stote MN* sicut *bis* V fili R * 15 imitatione enim] imitationem enim SR* imitationem V enim] + uel adoptione Cas natura (*pr.*) *add.* B ∽ estis dei filii non natura VCas 16 dominus VCas qui in caelis est *om.* Cas et cetera *om.* Zm 17 cetera] reliqua B uos] nos BH(*om.* R*)GVCas^{cod} (= vg) *fort. recte* 18 unde] sicut Cas et *bis* A iohannis AEN apostolus *om.* VCas caritatem] + dei RC + eius Cas

qui[a] ille pro nobis animam suam posuit: debemus ergo et nos pro fratribus nostris animas ponere.' *Et tradidit se*[*met*] *ipsum.* Uoluntarie ipse se tradidit, non ab alio inuitus est traditus[; licet hoc non faciat excusabiles traditores]. *Pro nobis.* [Pro] peccatoribus, ut fierent iusti. *Oblationem et hostiam deo in odorem suauitatis.* [Suauissimus deo odor est caritatis.] 3 *Fornicatio autem et omnis inmunditia aut auaritia.* Omnia crimina breuiter comprehendit, duas criminum designando radices. *Nec nominetur in uobis, sicut decet sanctos.* Considerandum s[c]i licet fieri quod non licet nominari. 4 *Aut turpitudo aut stultiloquium.* Hoc etiam in filiis hominum reprehenditur honestorum. *Aut scurrilitas quae ad rem non pertinet.* Risum mouens [qui] grauitati non conuenit Christianae, quia ad rem caelestem diuinamque non pertinet. *Sed magis gratiarum actio.* Hoc magis semper tractare debetis, quo modo deo et actu et cogitatione placeatis. 5 *Hoc enim scitote intellegentes quod omnis impudicus aut auarus aut inmundus, quod est idolorum seruitus, non habet hereditatem in regno Christi et dei.* Contra illos agit, qui solam fidem

9 cf. 1 Tim. vi 10

1 qui AM ille] ipse H_2 ⤳an. su. pro nob. H_1 deb. ergo et nos] et nos deb. Cas 2 an. nostras (*om.* S) pro fratr. SR nostris *om.* H_1GCas met *om.* A (=vg) 3 ipse se *om.* H_2 se *om.* G* non—traditus *om.* Cas alieno H_2 est traditus AB,C corr.,GV traditus est (*eras.* R) H_1 et traditus H_2 4 licet—traditores *add.* BH_2G licet] scilicet H_2G excussabiles non facit trahituros R corr. faciat(a *alt. exp.*) C faciet G 5 pro peccatoribus—iusti] pro peccatis nostris V *om.* Cas pro *om.* B oblatione V 6 hostia (*ex* ostia) V deo *om.* ES suauitatis] suauissimum Sd^{cod} suauissimus—caritatis *om.* B ⤳odor deo (dei MN) H_2 deo] dei G (*cf.* MN) *om.* Sd 7 caritas A*H_1CGCas omnes ER*MNV aut] et ES 8 duas] duorum E*m. rec.* criminum] criminas H_1 criminum E*m. rec.*, *om.* VCas nominando VCas 9 sicut] *praem.* sed *s.l.* V 10 consideremus Cas si licet] scilicet BEH_2GV + non G quae H_2 nominare M 11 turpido G* etiam] est iam A* in *om.* H_1 ⤳hom. fil. VCas 12 honestorum *om.* Cas scuril. ES,R corr.,MG scurel. N* 13 risus H_2 qui *om.* BH_2V grauitate(-em M,C*m*2) RMN,C*m*2 garrulitatem C christianis H_2 14 quia] que BN qui MC celemtem G* que (*add.* S) non pertinet *om.* H_1 que SR corr.,CGV Cas quae ABN *om.* M 15 tractare] perpetrare M pertractare, (r *alt. s.l.*) N,C 16 quomo V et (*pr.*)—placeatis] non existatis (sitis Cas) ingrati VCas *actu A cogitationes A* 17 impudicus] fornicator AHGVCas (=vg) ⤳aut immundus aut auarus AH_1GCas (=vg) aut inpudicus(-as N*) aut in mundus aut auarus H_2V 19 contra] hoc contra Sd ait A*N

dicunt posse sufficere, qui[a] huius modi actus non [ex] deo, sed daemoni[o] exhibentur: hereditas autem regni caelorum dei filiis, non diaboli praeparatur. 6 *Nemo uos seducat.* Di[s]cendo: "hoc solum opus est, ut fides sit, et homo Christi baptisma consequatur: quantumuis peccet, perire non poterit." *Inanibus uerbis.* Quae hominem liberare non poterunt. *Propter hoc enim uenit ira dei.* Ex praeteritis futura cognoscite: si Sodomitis pepercit et his qui in diluuio perierunt, parcet et uobis. *In filios diffidentiae.* Qui non crediderunt [iam] iram comminantis dei super se esse uenturam. 7 *Nolite ergo effici participes eorum.* Si in peccatis iudicium desperantium participes fueritis, eritis et in poena consortes. 8 *Eratis* [*enim*] *aliquando tenebrae, nunc autem lux in domino.* [*sic*]*ut filii lucis ambulate.* Quando nesciebatis domini uoluntatem: nunc uero omnia cognouistis. quantum ergo inter lucem distat et tenebras, tantum a pristina conuersatione discrepare debetis. 9 *Nam fructus lucis est in omni bonitate et iustitia et ueritate.* Talem habet scientia fructum. 10 *Probantes quid sit bene placitum deo.* Ex lege probate quid bene placeat deo, non quid homines adseuerent. 11 *Et nolite communicare operibus*

3 cf. Matth. xxv 41 8 cf. Matth. x 15 etc.

1 ⤻poss. suff. dic. Sd posse sufficere] ducere ad regnum posse caelum V posse *om.* H_1 qui B,C corr. quod H_2 ex *add.* B 2 daemoni AHG daemonibus VCas exhibent H_2 autem] enim B in G* 3 ⤻fil. dei G diabolo E diabolus MN* diabulis N praeperatur A 4 descendo A hoc solum *om.* Cas solum] + modo E christi] + tantum Cas 5 quamuis R peccet *om.* V possit H_1 potest Cas 6 quae(e *eras.*) A poterint BH_2G corr. possunt H_1 poterit N* 7 haec AH(—S)GVCas (= vg) enim *om.* ESCas^{ed} ⤻ira dei uenit H_2 ex *om.* H_1 8 sodamitis B eo domitis V perierant B ⤻et uobis parcet Cas^{cod} 9 et *om.* H_1 filiis SRN*C* defident(c M)iae MN* qui—uenturam *om.* Cas non] nos MN iam *om.* AH_1V 10 ⤻super se comm. dei V communantes A* dei super se esse uenturam] se superuenturam(-a S) H_1 ⤻esse se B* effici] esse H_2 11 iudicium—fueritis] part. fu. dei iudicium non timentes V iudicium desperantium *om.* Cas iudicio H_2 desperantes BH_2 12 eritis *om.* A* in poena] iam p(+o N)enę H_2G enim] *add.* BHGVCas^{cod} (= vg) autem *add.* Cas^{ed} 13 lux] lex B ut—ambulate *om.* ES ut ARH_2GVCas (= vg) 14 quando] quoniam H_2 15 cognoscitis G ergo] enim H_2 inter l. distat] interest inter l. Cas 16 distare Cas 17 nam fructus] fructus enim AHGVCas (= vg) est *om.* ES 18 tales h. uera sc. fructus Cas 19 ex] de Cas^{ed} bene placeat deo] deus uelit VCas non] nun BN* num M 20 hominis R*M adserint ER* adseruit S adseruerent G*

infructuosis tenebrarum. Non prodest quitquit sine scientia fit ueritatis, quia nec lux potest communicare cum tenebris. *Magis autem* [*et*] *redarguite.* Non solum communicare nolite, sed etiam [et] redarguite. 12 *Quae enim in occulto fiunt a uobis.* In secretis locis domorum uel [in] templis. *Turpe est et*[*iam*] *dicere.* Nobis dicere turpe est quae illi uelut in tenebris gerere non erubescunt. 13 *Omnia autem quae* [*red*]*arguuntur, a luce manifestantur.* Sicut ad Corinthios ait: 'occulta etiam cordis eius manifesta fiunt, et tunc cadens in faciem adorabit deum, pronuntians quod deus uere est in uobis.' *Omne enim quod manifestatur, lux est.* Incipit lumen esse, cum credideri[n]t, et uobis adiungitur. 14 *Propter quod dicit*[*ur*]*: Surge qui dormis.* Quasi uocem alicuius sapientis conscientiam increduli pulsantis inducit [et] de somno ignorantiae excitare cupientis. *Et ex*[*s*]*urge a mortuis.* A peccatis uel [ab] idolis. *Et inluminabit tibi Christus.* Cum ei credideris, efficieris et ipse lux. 15 *Uidete ergo, fratres, quo modo caute ambuletis, non ut insipientes, sed ut sapientes.* Quasi filii sapientiae et lucis, ne alicui offendiculum detis et incipiatis ei causa perditionis exsistere. 16 *Redimentes tempus.* Uestra sapientia uel cautela.

8 *1 Cor. xiv 25 18 cf. 1 Thess. v 5 19 cf. 1 Cor. ix 12

1 prodes G* quitquit]+si G½+quod G*½ ⤻fit sine sc. H_1V ⤻scientia* ueritatis fit G scientia]+est V 2 fit]sit B nec lux]lux non Sd cum *om.* NC 3 et *om.* BCas nolite]+cum tenebris G½ (*eras.*) 4 et *om.* BH(—R)GVCas redarguit ES radarguite G* qui G* enim *om.* ES a uobis *scripsi* a nobis B ab ipsis AHGVCas (=vg) 5 domuum V in *om.* AH_1 templi H_1 6 etiam]et ACVCas (=vg) *om.* MN uelut] uel H_1G ut V quasi Cas tenebrosi H_1 7 genere ES facere VCas autem] enim H(—R)GCas^{cod} arguuntur AHGVCas (=vg) 8 ad G lumine AHVCas (=vg) lumen G 9 fiaet G* fiaent G faciem]+suam VCas adorabat B corr. adorabis EM adorauit G*V 10 deum] dominum BVCas *om.* G quia VCas ⤻uere deus H_2GVCas est in uobis]in uobis sit G nobis EH_2V 11 lux]lumen AHGVCas (=vg) crediderint B credit VCas 12 uobis]non B iungitur Cas dicit AHGVCas (=vg) quid R*(?)M 13 increduli] pagani VCas 14 pulsantis inducit et] pulsantis inducit BH_2V pulsare cupientes(-is R*) ER* pulsare cupiens et S pulsare cupientis inducit et R corr. de *om.* V excitare cupientis *om.* V cupientis *om.* H_1 15 exsurge a mortuis *om.* Cas$^{ed.}$ exurge BSNFVCas^{cod} a] in V ab *om.* BH_1G 16 te ES crederis G efficeris(-es N*) MN*G et ipse *om.* Cas 17 ergo]itaque AHGVCas (=vg) ut] quasi AHGVCas (=vg) 18 sed ut *om.* EMN ut]quasi S sapientes *om.* EN filię G* et]+filii Cas lucis ne] lucernę S 19 aliqui G* ⤻causa ei VCas^{ed} perdictiones(-is G corr.) G* 20 cautella R*MN

Quoniam dies mali sunt. Non dies per se mali sunt, sed per homines, sicut locus malus dicitur, in quo aliquit mali committitur. 17 *Ideo nolite effici inprudentes, sed intellegentes quae sit uoluntas domini.* Scrutamini legem, in qua eius uoluntas agnoscitur. 18 *Et nolite inebriari uino, in quo est luxuria, sed imple[a]mini spiritu.* Exponit continentiae utilitatem, quia luxuriae materiam adpetere non conuenit cruci fixis, sed spiritu sancto repleri. 19 *Loquentes uobis[met ipsis] [in] psalmis [et] hymnis et canticis spiritalibus.* Non in actibus saeculi, sicut ait propheta: 'ut non loquatur os meum opera hominum.' *Cantantes et psallentes in cordibus uestris.* Ne ore tantum dei uerba resonemus. *Domino* 20 *gratias semper agentes pro omnibus in nomine domini nostri Iesu Christi.* Seu bonis seu malis; sicut Iob, dicite: 'sit nomen domini benedictum.' [*Deo et patri*] 21 *subiec[t]i inuicem in timore Christi.* Non humano timore uel auaritiae studio, sicut quidam suis patronis adulari consue[ue]runt. 22 *Mulieres suis uiris subditae sint.* Quia non eos, sicut incontinentes Corinthios, lacte alebat, sed

4 cf. Ioh. v 39 10 Ps. xvi 4 14 Iob i 21 18 cf. 1 Cor. iii 2

1 quia G males G* dies *om.* S ⤻sunt per se mali BH_2G ⤻mali sunt per se ER per se S per se *om.* VCas per (*alt.*) *om.* VCas 2 omnes G* sicut] ut G ⤻dic. mal. Cas aliquod MN*G ⤻comm. mali H_1 malum G 3 ideo] propterea AHGVCas (= vg) effici] fieri AHGVCas (= vg) intellegentes(es *in ras.* corr.) G intelligentis Cas^{cod*} 4 dei ESCas scripturas Cas in qua] quia ibi VCas ⤻uol. eius VCasSd 5 intellegitur G continetur Sd et *om.* ES inebriare R*MG 6 implemini ARH_2G*$VCas^{cod}$ (= vg) replemini ES spiritu] + sancto H_1D exposuit V penitentiae H_2 utilitatem] bonum VCas 7 expetere H_1 8 repleti B replere MN* met ipsis *add.* AHGVCas (= vg) in *om.* A 9 et hymnis *om.* E et (*pr.*) *add.* AH(—E)GVCas^{cod*ed} (= vg) spiritalibus *om.* V in] de Cas actibus] rebus VCas 10 propheta] dauid Cas 11 uestris] *om.* E + domino *hic* (*non infra*) BH_2G*$Cas^{cod}Sd^{ed}$ (= vg) *hic* deo Cas^{ed} ne] non Cas 12 ⤻uerba dei H_1 cantemus VCas domino (*uide supra*) *omnino om.* G ⤻ag. semp. AHGVCas (= vg) semper pro omnibus *om.* Cas^{cod*} semper] + et Cas^{ed} *om.* Sd^{ed} 13 omnibus] + uobis H_1 iesus G* christi] + *hic* deo et patri (*non infra*) H_2GCas siue H_1Sd bona Cas prosperis Sd 14 siue H_1Sd mala Cas aduersis Sd iob dicite] ait iob AH_1 iob dicit H_2G 15 deo et (*om.* E) patri *add.* AHGV (= vg) (*uide supra*) subieci B subiectae G 16 studio] causa VCas sicut] siquid G* quidem B suis *om.* V patronibus H_1 17 adulari consuerunt] adulantur Cas adulare MN idolari E odolari S adolari RV adolere G* adolare G corr. consueuerunt BER ⤻uiris (uiri ES) suis BHGVCasSd^{ed} (= vg) 18 quia] qui ER que S incontinentes] *om.* H_1 incontinens G* continentes V* corrintheos MN* lacte alebat] lactabat Cas

perfecto continentiae cibo nutriebat. timet enim ne, cessante in plerisque carnis officio, aut in mulieribus subiectio aut in uiris cessaret caritatis affectus, et non tam continentiam quam diuortium docuisse uideretur. ceterum quale est ut nouae uitae praedicator, nulla exsistente causa, hoc doceret quod naturaliter possidebant! *Sicut domino.* 'Quo modo Sa[r]ra subdita erat Abrahae, dominum eum uocans.' 23 *Quoniam uir caput est mulieris, sicut est Christus caput ecclesiae, ipse saluator* [*est*] *corporis* [*eius*], 24 *sed ut ecclesia subiecta est Christo, ita et mulieres uiris suis* [*in*] *omnibus.* Reddit iustam causam subiectionis, quia et prior est uir et utriusque corporis debet esse saluator. 25 *Uiri, diligite uxores uestras, sicut* [*et*] *Christus dilexit ecclesiam.* Tam sancta[ta] et uenerabili caritate. *Et se*[*met*] *ipsum tradidit pro ea.* Ita et uos pro sanctitate uxorum nec mori, si necesse fuerit, recusetis. 26 *Ut eam sanctificaret mundans lauacro aquae in uerbo* [*uitae*]. Aqua lauit corpus, animam doctrina mundauit, sicut ait ad Hebraeos: 'aspersi corda a conscientia mala, et abluti corpus aqua munda;' ita et uos corpora uxorum continentia, et animas mundate doctrinis. 27 *Ut exhiberet ipse sibi gloriosam ecclesiam,*

1 cf. Hebr. v 14 6 *1 Petr. iii 6 11 cf. 1 Tim. ii 13 17 Hebr. x 22

1 ⤻cib. cont. VCas cibo *om.* H_1 enim *om.* VCas ne cessante in] necessitatem(-e G) H_2G 2 in] im B carnis] in carnis C*m*2 officio] + constitutis H_2 subiecto G* 3 caritas B* caritates MN effectus R effectum MN cont. *om.* H_1 quam *om.* S 4 defortium G uidentur B crederetur ER crederet S uidetur G qualis SR* 5 ⤻praed. uit. R praedicatur(-us S) E*S praecidetur M praedicetur NC* prae G* exsist.] ex Cas doceret] diceret R docere H_2 6 naturaliter possidebant] ipsa natura poscebat Cas possedebant MN* quo modo—uocans] sicut deo subiectae sunt V *om.* Cas sara B 7 illum H_2G 8 sicu V* ⤻chr. cap. est(*om.* Cas^{ed}) AHGVCasSd^{ed} (=vg) capud B 9 est *om.* AHGVCasSd^{ed} (=vg) eius *om.* AHVCasSd^{ed} (=vg) sed ut] et sicut A corr. sicut H(—R) sed sicut R (=vg) 10 in *om.* B iustam *om.* V 11 urisque V* utrisque V 12 et *add.* AH(—E)GCasSd^{ed} (=vg) 13 sancta] sanctata A sanctam E*S sancte MN sancta tam G et uenerabili *om.* Cas et] + tam H_1 uenerabile R*MN 14 castitate(-em MN) H_2 met *om.* AHV (=vg) nos G* 15 sanitate Sd^{cod} 16 eam BSd illam AHGCas (=vg) illa V sanctificaret] + et G mundans] + eam GCas lauacrum V aquae] atque C* in *om.* C* uitae *om.* AH_2VCas (=vg) aqua] + enim Sd 17 lauauit S doctrinam R*MN* mundabit R* ⤻ad heb. ait Cas 18 aspersi—et *om.* Cas corde H_2 19 continentia et] conscientiae E conscientia et(*om.* R*) SR* et (*alt.*) *om.* VCas animam VCas^{ed}Sd 20 mundare B mundatae GV doctrina VCasSd

non habentem maculam aut rugam aut aliquit eius modi. Ita sibi Christus mundauit ecclesiam, ut antiqua crimina ablueret, et nouas maculas quo modo non incurreremus et uerbo ostenderet et exemplo. *Sed ut sit sancta et immaculata.* Si omnibus membris immaculata est, maculati ab ea alieni esse censentur, nisi rursus per paenitentiam fuerint expurgati. 28 *Ita et uiri debent diligere uxores suas ut corpora sua.* Ut quales ipsi cupiunt inueniri, tales exhibeant et uxores. *Qui uxorem suam diligit, se ipsum diligit.* Quia duo sunt in carne una. 29 *Nemo enim umquam carnem suam odio habuit, sed nutrit et fouet eam.* [Non] ut [ei] labores et dolores infligat, sed ut securam faciat et quietam. non nuptias quidem damnat, sed ad continentiam cohortatur. *Sicut et Christus ecclesiam,* 30 *qu[on]ia[m] membra sumus corporis eius.* Membra eius debent eum in omnibus imitari. *De carne eius et de ossibus eius.* Ex omni substantia sumus corporis eius. 31 *Propter hoc relinquet homo patrem et matrem* [*suam*]. Amore, et si non loco. *Et adhaerebit uxori suae, et erunt duo in carne una.* Obiectio ex persona carnaliter amare [se] uolentium[,ut quibusdam

9 cf. Gen. ii 24; Eph. v 31 12 cf. Iudic. xviii 7

1 aut (*pr.*)] ut G* rucam V 2 ut antiqua] et ut ueterana V ut et uetera Cas aboleret BH_2VCas^{cod} tolleret Cas^{ed} 3 et (*pr.*)—ostenderet *om.* V quo modo—exemplo *om.* Cas^{ed} non *om.* H_1 incurremus A*incurrimus H_1G et uerbo] ad uer A* *om.* Cas^{cod} 4 exemplo] adiuuaret Cas^{cod} 5 membris *om.* H_1 ab ea alieni esse] in ea non esse $VCas^{cod}$ in ea esse non Cas^{ed} 6 nisi—expurgati *om.* V nisi] ni S rursum BHGCas per—expurgati] poenis purgatoriis expurgentur Cas per *om.* H_2 p[a]enitentiae H_1 penitentia NC 7 et *om.* ES intelligere B* ut (*pr.*)] et E sua] sancta ES ut] item H_1 ita ut R corr. 8 ipsi] sibi H_1 inuenire MN* ∽et ux. exh. Cas exhibeant et] exhibeantur G* et] ut B 9 ∽suam uxorem AH_1VCas (= vg) se] + met Cas ∽in carne sunt VCas carne una] spe una uel fide B + nunc (non G) sint uno spiritu et fide una (∽una fide G) H_2G 10 inquam B 11 nutriet ES fouit V eum B non *om.* AESV ei *om.* B dolore G* 12 faciet H_1G quietem H_1G non] + autem V nupcias A ad nuptias G* quidem] *om.* H_1VCas quidam G* 13 hortatur Cas^{ed} et *om.* $GVSd^{ed}$ 14 quia AHGVCas (= vg) 15 ∽in omn. eum deb. H_2 ∽eum deb. H ∽in omn.eum Sd eum] enim B mutari B 16 ex—eius *om.* ES omne MN* ∽corporis eius sumus RH_2 hoc] homo V 17 relinquit ESM suam *add.* AHGVCasSd^{ed} (= vg) et si non loco] non loco solum Cas et] *om.* H etiam V si *om.* RF loco] bono E 18 uxorę S uxoris G* obiectio—uidetur *om.* Cas 19 persona] + carnali ERG + carna S ∽uol. se amare carnaliter H_1 se *om.* BH_2GV ut quibusdam uidetur] *om.* B, *bis* G* quibus MN

uidetur]. 32 *Sacramentum hoc magnum est: ego autem dico in Christo et in ecclesia.* Ego hoc, inquit, in Christo intellegendum dico et in ecclesia; unde uos maiore affectu debetis uxores spiritales diligere <et> sanctas, qui[a] antea dilexistis peccatrices et in gentilitate carnales. 33 *Uerumtamen [et uos singuli et] unus quisque suam uxorem sicut se [ipsum] diligat; uxor autem ut timeat uirum.* Subiecta sit tamquam infirmior, ut regatur. 1 *Filii, oboedite parentibus uestris [in domino].* Parat eos disciplinae, qu[i]a illos a parentibus secundum deum praecipit erudiri. *Hoc est enim iustum.* Ut mutuam uicem dilectionis exhibeas. 2 *Honora patrem [tuum] et matrem.* Iubet honorari parentes, sed bonos: ceterum contra deum uiuentes ipse etiam Moses agnosci prohibuit. *Quod est mandatum primum.* Primum in secunda tabula, quae ad humanitatem pertinentia praecepta [s]ex numero continebat: prima enim tabula proprie diuina officia exigebat. *In promissione,* 3 *et bene sit tibi, et*

9 cf. Eph. vi 4 13 cf. Num. xxxii 8 (?) uel Deut. xxiv 16 (?)

2 ecclesiam MN* hoc] autem MN intellegendum dico] intellego VCas 3 in *om.* V unde—carnales] sed tamen non ideo uos non amare debetis, immo amplius dilegite (*om.* Cas), ut christus ecclesiam VCas maiori BG effectu BS ∽ spiritaliter dil. ux. G uxores] + uestras R 4 spiritales diligere (et *addidi*) sanctas] spiritaliter diligere sanctas B sanctas diligere spiritalis ES diligere spiritaliter R spiritaliter diligere H_2 (*cf.* G) quia B ante H_1G dilexeritis G 5 et uos singuli et *add.* B et uos singuli *add.* RH_2GVCas (= vg) 6 ∽ uxorem suam ES uxorem R se *om.* ES ipsum] *add.* ARV (= vg) metipsum H_2GSd^{ed} 7 ut] *eradere incip.* G corr. *om.* Cas uirum] + suum R regnatur E 8 fili SR* obaudite V in domino *add.* AHGCas (= vg) parere Cas^{cod} parate Cas^{ed} eos] illos H_1 + in domino S 9 disciplina Cas^{ed} quia BCas qui H_2 eos BCas praecepit SRMGV 10 hoc—exhibeas *om.* S est enim iustum] enim est iustum AVCas (= vg) enim iustum est HG mutuam—exhibeas] mutua officia rependatis Cas uicem dilectionis] inuicem dilectionem(-es E*) E + inuicem G dilectionis exhibeas] parentibus rependatis V 11 exhibeatis ERG exhibeant H_2 tuum *add.* AHGVCas (= vg) matrem] + tuam G iubet—uiuentes *om.* H_2 honorare R 12 farentes E bonos *om.* V ceterum—prohibuit] nam ipse moyses docuit contra deum uenientes non sequendos, honorem tamen eis exhibere pro dei timore debemus Cas 13 ∽ proh. agnosci (*corr.* cognosci E *m. rec.*) H_1 ∽ pr. mand. S primum] + *habent hic* (*non infra*) in promissione BH_2GCas 14 pr. in sec. tab.] in sec. tab. pr. H_1 *praem.* promissionis Cas 15 praeceptas(s *eras.*) ex A sex] ex B septem CCas^{cod} continebant MNG* *tabula Cas^{cod} propria ABH_1GCas^{ed} propriae MV 16 diuina] *om.* ES diuine M diuine a (e *eras.* N) NC beneficia H_2G promissionem E et (*pr.*)] ut AHGVCas (= vg)

longaeuus sis super terram. Non in hac terra, in qua etiam impii non numquam et in parente[s s]celesti senescunt, sed super illam terram quam dominus mitibus repromittit, et in qua iusti inhabitabunt, et cuius bona psalmista uisurum esse se credit. 4 *Et* [*uos*], *patres, nolite ad iracundiam prouocare filios uestros, sed edocete illos in disciplina et* [*in*] *correptione domini.* Siue: Inmoderate et inrationabiliter uerberando. [Siue:] Ne eos ad saecularia studia prouocantes, iracundiam di[s]cere faciatis, sed diuinae legis eos instituite disciplinis. talibus ergo parentibus filios praecipit oboedire. 5 *Serui, seruite dominis car*[*di*]*nalibus.* Non enim uenit Christus condiciones mutare: nam seruitium non natura dedit, sed captiuitas fecit, neque ex maledicto C[h]am[coepit], ut quidam putant, cum ex eo reges [etiam] legamus esse generatos. maledictum uero illut in filiis Cham impletum est, qui Istrahel sunt filiis subiugati. prouidet sane hi[n]c apostolus ne doctrina dei in aliquo blasphemetur, si credentes serui suis dominis

1 cf. Prou. x 30 2 cf. Hier. *ad loc.* 3 cf. Matth. v 4 4 cf. Ps. xxvi 13 13 cf. Gen. ix 25 14 cf. Gen. x 10 15 cf. Iudic. i 4, etc. 16 cf. 1 Tim. vi 1

1 ⤿sis longaeuus (longius ES) AHGVCas (=vg) hac *om.* S eciam A 2 non numquam *om.* Cas et *om.* V in parentes *om.* Cas in *om.* S parente caelesti B parentis (perantis M) sceleste MN parentes et scelestis V scelesti(e A*)]+*s.l. m. rec.* id est maliciosi E *om.* S sen.]+cęlesti S senes sunt Cas 3 ⤿terram illam H_1G ⤿mansuetis dominus B dom.] et dom. VCas repromisit B promittit H_1 et in qua] in qua H_1 in qua et H_2 4 habitabunt H_1 inhabitabunt(nt corr. *in ras.*) G et *om.* H_1 cuius bona] quam Cas ⤿uis. psal. R psalmista] *om.* ES salmista G* 5 ⤿se credit esse G ⤿se esse BH_2 se *om.* S uos *om.* AH(—R)GVCas (=vg) 6 sed edocete BS sed educate AH(—ES)GVCas(=vg)se de docate E* (*corr. m. rec.* sed docete) eos ES in (*alt.*) *om.* AHGVCas (=vg) correctione Cas^{ed} 7 siue *eras.* C inmoderatione E et]+non E *m. rec. s.l.* inr.]+eos C 8 siue *om.* BRH_2V ad] et A *eras.* C a V ad iracundiam ESC iracundia MN 9 dicere BM discedere R disceret N instruite R imbuite V 10 filios] *om.* H_1+suos M praecepit H(—C)V obaudire B 11 seruite B] obaudite V oboedite *rell.* (=vg) ⤿carn. dom. G cardinalibus B carnibus E* enim] enit G 12 ⤿mut. cond. Cas conditionis H_1N nam *om.* V 13 fecit] adinuenit Cas cham]eam B coepit *om.* AES 14 etiam *om.* AH_1VCas legemus MN legimus C legatur Cas^{cod} ⤿gen. esse G esse *om.* RH_2 15 maledicto MN* maledictio N corr.,C uero *om.* H_1 illa H_2 filiis cham]cananaeis Cas filii V conpleta H_2 completum G qui]+filiis H_2 quia C corr. 16 sunt filiis] filii sunt H_1 sunt H_2 prouidit H_2Cas hinc] hic AESGV *om.* RCas 17 domini G christi Cas^{cod} blasphematur E*S seruis HG* ⤿inut. su. dom. Cas suis *om.* Sd domini H_2

inutile[s] fiant, et qui forte permissurus erat [etiam] alios seruos fieri Christianos, de ipsis iam factis incipiat [et] paenitere: si uero uiderit eos in melius profecisse [et] ex infidelibus fideles effectos, non solum et alios optabit credere famulos suos, sed etiam ipse fortasse saluabitur. *Cum timore et tremore in simplicitate cordis uestri.* Cum omni oboedientia et festinatione humilitatis, deposita priori superbia et simulatione. *Sicut Christo.* Christo fit quitquit in eius contemplatione hominibus exhibetur. 6 *Non ad oculum seruientes, [nec] quasi hominibus placeatis.* Non praesentibus dominis tantum, quasi ipsis, non deo, placere uolentes. *Sed ut serui Christi, facientes uoluntatem dei ex animo.* In his quae dei non sunt contraria uoluntati: in multis enim concordat cum lege naturaliter animus dominorum, qui[a] seruos et fideles et sobrios et castos et humiles habere desiderant. 7 *Cum bona uoluntate seruientes, sicut domino, et non hominibus.* Non cum murmuratione, [ne] et aput homines gratia et aput deum mercede priuemini. 8 *Scientes quod unus quisque [quod] fecerit boni, hoc recipiet a domino, siue seruus siue liber.* Quitquit propter

1 cf. Rom. iii 12 cf. Luc. xvii 10 16 cf. Phil. ii 14

1 in utile B utiles ES promissurus H_1 praemissus H_2 erat—iam *om.* M etiam] *add.* BNCVCas iram (?) G alios—eos *om.* G* **2** incipiet Cas et *om.* AHVCas paeniteri R **3** uident V melios E*R fecisse ES proficiscere MN* proficere NC proficisse RV et *om.* BH_2 ex infi(e A*)d. *om.* Cas ex *om.* S **4** et *om.* ESCas optauit MNG obtauit G* famulos suos *om.* Cas **5** ⤻ fort. ipse R fortasse *om.* G*Cas cum—simulatione *om. hic* H_2 *hab. infra post* caelis (*p.* 382 *u.* 7) **6** oboedientia—superbia] humilitate exposita priore(-i Cas^{cod} -is Cas^{ed}) superbiam(-ia Cas) VCas **7** deposita *tr. post* simulatione H_1 priore H_2VSd$^{cod\ ed}$ et simul.] non in simul. V **8** sicut—exhibetur *om.* V christo (*pr.*)] in christo ES christo (*alt.*)] hi in christo E in christo SRG fit] proficit H_2G **9** nec *om.* AHGVCas (= vg) **10** placentes BHGCas (= vg) praesentibus] timentibus ES ⤻ tant. dom. Sd^{ed} **11** ut] *om.* MN sicut C **12** contrarie MN* **13** uoluntate ESG concurrunt V naturali A corr., (li *in ras.*) G corr. **14** animis A* animi SCas animos N qui] quia BERVCas que S + domini E*m*2 seruus E*S et (*tert.*) *om.* H_2 **15** humiles] humules A* benignos VCas **16** et *om.* ES non (*alt.*)—priu. *om.* V cum] eorum B con ESG* **17** ne—priu. *om.* Cas ne et] et B ne H_1Sd ut et H_2 graciam MC* et—quod (18) *om.* M et *om.* ES **18** quoniam AHGVCas (= vg) quod] *om.* B + cumque RNCGVCas$^{cod\ corr\ ed}$ (= vg) bonum AHGVCas (= vg) **19** percipiet AVCas (= vg) recipiat M accipiad(-at G corr.) G* siue seruus siue liber *om.* ES quodcumque V

deum feceris, habes ab ipso mercedem, nec te desperare faciat condicio seruitutis. 9 *Et uos, domini, eadem facite illis.* Ne, si fugerint, tuae malitiae incipias imputare, non legi. hoc etiam paganus fecisset, [et] si taliter tractaretur praeceptum, et tu audire debes, si illum uis audire quod iussum est. *Remittentes minas, scientes quod et[iam] uester et ipsorum dominus est in caelis, et personarum non est acceptio aput deum.* Minamini propter disciplinam, sed remittite propter misericordiam, ut et uobis a[ut] uestro domino remittatur, aput quem usque adeo unum estis, ut una uobis sit hereditas, [quae] repromissa [est]. 10 *De cetero, fratres.* Generali epistulam exhortatione concludit. *Confortamini in domino et in potestate uirtutis eius.* In exemplo domini et [in] uirtute. 11 *Induite uos arma[tura] dei, ut possitis stare aduersus astutiam diaboli.* Contra spiritales hostes spiritalia arma sumenda sunt, ut dissimilitudo naturae armorum fortitudine protegatur. 12 *Qu[on]ia[m] non est uobis colluctatio aduersus carnem et sanguinem.* Caro et sanguis homo dicitur. *Sed*

15 cf. Eph. vi 12

1 dominum H_1 ⤻hab. fec. E*S benefeceris VCas habes ab ipso] ab ipso (a deo Cas) expecta (expectas Cas^{ed})VCas habebis H_1 aues G* *ne G non Cas uos Cas faciet H_1N facias G* 2 uos (*om.*H_2Cas^{cod}) domini] nos deum B + in ES 3 fugierint MN* fugerint(u *in ras.*) G effugerint Sd^{ed} ⤻mal. tuae G uestrae Sd^{ed} inc. imp.] imputetur Sd^{ed} incipies Cas^{ed} deputare H_1 legi] religioni Cas hoc] + enim V *fort. recte* 4 paganos E*NC fecisset] fecisse H_2 et] *add.* BNC ut M aliter EC ⤻et tu praeceptum V 5 et] ut G* debes si] de ES illud G* cupis V missum B 6 ⤻etiam quod B* quod BN*] quia AH$_1$VCasSd^{ed} (= vġ) quoniam H_2G etiam B et AH(—R)GCas (= vg) *om.* RVSd^{ed} uester et ipsorum] illorum (*om.* RV) et uester AHGVCasSd^{ed} (= vg) 7 non est acc. BSd acc. non est AHGVCas (= vg) deum] eum H_1Cas^{cod} (= vg) 8 minamini** G dimittite H_2 9 ut et] et ut H_1 a] aut B remittantur V 10 usque adeo] utique AES utique adeo R ut] et BMG* una—est] hereditas quae promissa est una sit in uobis ES uobis *om.* R 11 quae *et* est *om.* BRH_2GVCas ⤻epist. gen. Cas generalem *Am*2 generaliter HG 12 conclus(x N)it H_2 13 potentia AHGVCas (= vg) in (*pr.*) *om.* H_1G et uirtute *om.* G* in *om.* AHGVCas 14 ind.] et ind. H_2 armatura ARCG arma BESMNVCas^{cod} (= vg) armaturam N corr. Cas^{ed}Zm^{ed} possetis EMN*GV insidias AHGVCas (= vg) 15 -tales—protegatur *om.* V 16 similitudo N desimilitudine C naturae] diaboli natura E diaboli contra spiritales nature S diabolicae naturę R armorum] + spiritalium Cas protegamur *Cm*2 17 quia AHGVCas (= vg) nobis AHGVCas (= vg) 18 caro et] quom B dicatur B

aduersus principes et potestates. Qui sibi principatum in huius mundi homines usurparunt, et qui ignorantes [homines] animas per peccata seducunt. *Aduersus mundi [huius] rectores tenebrarum harum.* [Contra daemonum potestatem, qui sibi in homines mundi huius principatum uindicantes, ignorantiae erroribus praesunt, qui tenebris comparantur, sicut ipse ait:] 'fuistis enim [aliquando] tenebrae, nunc autem lux in domino.' *Contra spiritalia nequitiae.* Sunt enim spiritales bonitates. *In caelestibus.* In aere, ubi uolucres caeli appellantur. 13 *Propterea accipite arma[turam] dei.* Qui[a] tales habetis inimicos. *Ut possitis resistere in die malo.* Non sibi malus est dies, sed nobis, quando impugnamur a malo. *Et in omnibus perfecti stetis.* Non in aliquantis perfectum uult [esse] hominem: sed et hoc notandum, quod omnes ad perfectionem hortatur. 14 *State ergo succincti lumbos uestros.* Perfecte state, lumbis mentis accincti: hoc est, in omni proelio uiriliter praeparati et ab omnibus c[r]uris saeculi expediti. *In ueritate.* Non in [h]ypocrisi: nemo enim 'coronatur nisi legitime certauerit.' *Et induti lorica iustitiae.* Sicut lorica multis circulis uel armillis intexitur, ita [et] iustitia diuersis uirtutum conectitur

3 cf. 2 Tim. iii 6 7 *Eph. v 8 9 cf. Matth. viii 20 etc.
15 cf. 1 Petr. i 13 18 cf. 2 Tim. ii 5

1 aduersus] + huius mundi V 2 hominibus Cas homines] *add.* B* *tr. ante* ignorantes VCas 3 animas *om.* V per pecc. seducunt] ad pecc. gubernant V(Cas) aduersus] *praem.* sed ES *om.* V ∽ rectores huius mundi Sd^{ed} mundi *om.* V huius *om.* AHGVCasZm (= vg) 4 ∽ har. ten. ES ten.] et ten. G* contra—ait *om.* BH$_2$VCasZm demonium G* 5 ∽ huius mundi G potestate ES* potestatem S corr.,R uindicantes] mundi canentes ES ignorantiae] + et R 6 praesumunt H$_1$ 7 enim *om.* Cas aliquando *om.* BH$_2$VZm 8 nequitia H(—C) enim] autem H$_1$ + et RH$_2$VCas spiritalia VCas bonitatis NC*VCas 9 aera MN ubi] unde C in quo VCas ∽ caeli uolu(o V)cres VCas 10 arma BVCas (= vg) armatura ESMG qui A*B 11 possetis EMN*GV · resistere] stare S malus] malos EN* 12 quand V 13 stare AHGCas (= vg) non—hoc *om.* V perf. uult (uul M)] uult perf. esse B 14 et *om.* G quia V 15 lumbis uestris ES perfecti ENCG estote Zm^{ed} lumbos BCCasZm^{ed} 16 succincti H$_1$ omne proelium G praelio ABH$_2$ prelio R uiriliter *om.* ES 17 curis] cruris B *om.* V in (*alt.*) *om.* H$_1$ 18 ypocry(i B)si BG hypochriss(*om.* S)i ES coronabitur H$_2$Sd nisi] + qui RH$_2$ 19 induite MNG*V induute N* indute G loricam A corr.(?), VCasSdZm^{ed} (= vg) lurica EMN*G* lurica MN* *Cod. Aug.* CCXXXIII (*uide uol.* I, *p.* 5 *n.* 3) ∽ arm. int. uel circ. Cas uel arm. *om.* Zm 20 arm. A*B armellis AEMN*GCas^{cod} *Cod. Aug.* armelis S hamulis CSd^{ed} anulis (uel amulis *s.l.*) F texitur *Cod. Aug.* sic Zm et *om.* BSd

speciebus: munit autem non solum pectoris conscientiam, sed et uentris continentiam, nec non et ad femorum usque pertingit libidinem co[h]erce[n]dam. 15 *Et calciati pedes in praeparatione euangelii pacis.* Cum fiducia incedentes intrepide praedicate. 16 *In omnibus sumentes scutum fidei, in quo possitis omnia tela maligni* [*ignea*] *extinguere.* In omnibus certaminibus fide[i] muniamur, quia scutum ipsorum quoque armorum defensio est, et sine hoc omnis armatus inermis est, ita et hae uirtutes sine fide saluare non possunt: nam sicut scutum omnia iniecta repellit et recut[it, it]a et fides omnes diaboli persuasiones excludit, quamuis quasi lumen rationis habere uideantur. 17 *Et galeam salutis* [*ad*]*sumite.* Quae omnes capitis sensus a prauis officiis protegat et abscondat. *Et gladium spiritus, quod est uerbum dei.* Nemo militum aude[a]t ad bellum sine gladio proficisci: se enim utcumque tueri potest, sed [ad] hostem non ualet occidere, non numquam etiam ab audaci inimico omnibus armis spoliatus perimitur: ita sine dei uerbo iustitia omnis intuta est. 18 *Per omnem orationem et obsecrationem.* Semper hunc

1 munit autem] monit autem E muniuit autem S in unitatem(-te MZm) H_2Zm munit etiam G peccatoris ESMGZm^{cod} peccatores N* conscientia H_2Zm **2** continentia(-am N*Zm^{cod}) H_2VZm et (*alt.*) *om.* RH_2Zm femora G usque *om.* Cas adtingerit ad (a G*) G **3** libidem V cohercedam B cohercendam H(—E)GZm^{codd} calciate MN praeparationem Cas^{ed} **4** cum fiducia incedentes] ut (*om.* Cas) sicut calciati pedes fiducialiter ambulant ita et uos VCas con E incidentes G intrepidi E corr.,H_2G **5** praedicetis G **6** possetis V tala G ∽ign. neq. ES nequissimi(-e E*) AHGVCasSd^{ed} (= vg) ignea] *add.* AHGCas (= vg) ignita VSd^{ed} **7** certaminibus] in onibus proeliis V fidei B fidem EM muniatur MN muniamus G* quia] + sicut H_1G **9** haec E*m.rec.*, S heę C saluari ES nam *om.* V **10** ingesta H_2 repellit] respuit Cas recutit ita] recutita A* recuta A recutit G* excutit ita Cas et *om.* H_1 **11** diaboli persuasiones] eius suasiones Cas excludit] ex[s]tinguit BH(—SN)GVCas extingunt S extingit N ∽rationales lumen Cas **12** uidentur H_2G adsumite AHGVCas (= vg) **13** qui MN quia ESV ∽sens. cap. Cas capitis *om.* H_2 et] aut Cas^{ed} abscondat] defendat R ab his emundat G **14** et gladium *om.* Cas^{cod} qui MN nemo]omnis G **15** miles Cas audet BH_1VCasZm audiat G* pugnam Cas proficisci se] proficisce(-que E) ES se] si G **16** potest *om.* H_2 ad *add.* B interimere VCas **17** non] sicut non Zm audacia inimici H_2 hoste Cas omnibus—peri(e G)mitur] pere(i R)mitur armis omnibus spoliatus (exspoliatur E) H_1 omnibus] suis Cas armis *om.* H_2(—F) **18** spoliatis B ex[s]poliatus H_2Cas spoliatur Zm^{ed} occiditur VCas induta ASR tuita M intecta Cas **19** hunc] nunc Cas^{ed}

gladium postulate. *Orantes omni tempore in spiritu.* 'Non impediaris orare semper,' et pro rebus spiritalibus depr[a]ecare. *Et in ipso uigilantes* [*semper*] [*in omni instantia et obsecratione*]. Nihil [enim] prodest dormientis more iacente[m] corpore animo peruagari, dum hac uanitate nec ab homine possit aliquit impetrari. *Pro omnibus sanctis.* Sancti estote, ut possitis orare pro sanctis. 19 *Et pro me, ut detur mihi sermo in apertione*[*m*] *oris mei in confidentia notum facere mysterium euangelii.* Et abundanter et sine metu persecutionis uel odii Iudaeorum exponam uniti in Christo populi rationem. 20 *Pro quo legatione fungor in cat*[*h*]*ena ita ut in ipso audeam* [*pro*]*ut oportet me loqui.* Omnes enim uerbi legatos talia sine dubio necesse est sustinere, sed uerbum dei non potest alligari: tunc enim maior fiducia erit, si[c] rationabiliter dicatur, et sit abundantia quae exprimat rationem. 21 *Ut autem et uos sciatis quae circa me sunt, quid agam, notum uobis faciet omnia* [*s*]*Tychicus, dilectissimus frater* [*,et fidelis minister in domino,* 22 *quem misi ad uos in hoc ipsum ut cognoscatis quae*

1 Eccli. xviii 22 13 cf. 2 Tim. ii 9

1 gladio V postolate ER portate uel postulate Sd ne Cas **2** orare—ipso *om.* S et] sed Cas deprecari C **3** semper *om.* AHGCas (=vg) in—obsecratione *add.* AHGCas (=vg) instantia et *om.* V **4** enim *om.* B iacentem B lacente E iacere H_2 iacentes G **5** praegrauari H_1 praeuaricari(-e M) H_2 peruari G* dum] + in H_1 cum Cas^{cod} **6** possit al. impetrari] al. impetretur Cas posse(-et M) H_2 sancti—sanctis *om.* Cas estote] + et pro me B* stote SN* **7** ut] u V* possetis MN*V **8** apertionem BSd^{ed} apertione AHGVCas (=vg) in confidentia] cum fiducia AHGVCasSd (=vg) et cum fiducia Sd^{cod} face V ministerio G* **9** et (*pr.*)] ut H_1VCas ambundanter V et (*alt.*) *om.* H_1 persecutionem B persecutiones H_1(—E*)C perfeccionis M uel] et H_2 odium BH_2(—F) odia H_1 **10** exponam *tr. ante* persec. H_1 uniti] moniti B muniti HGV munitus C corr. christi H_1 ratione H_1C* oratione C corr.,G **11** legationem V catena] cathena BE + ista Cas^{cod} audiam SR*N audeam (d G corr. *in ras.*) G pro *add.* AHGVCas (=vg) **12** oporteat G omnes—alligari *om.* G* omnis H_1G corr. legator E,R corr. legatur SR* legatus MC*G corr. ligatus N sine dubio (dubia B*) *om.* H_1VCas **13** sed—alligari *om.* Cas alligare E* allegari MN* **14** si] sic B siue ES dicitur G **15** sic B si H(—E)G [h]abundantiam ERMN quae *om.* H_1G exp. (*in ras.* G)] ex prima C ratione ER* tradicione C ut] ubi H_2 et uos *om.* ES **16** ∽not. fac. uob. om. ES om. not. fac. uobis (*om.* Cas^{cod}Sd^{ed}) R CasSd^{ed} om. uob. not. fac. H_2 om. not. uob. fac. G (=vg) notum BSV nota *rell.* (=vg) **17** omnia *om.* V stichicus B ticycus E thticus S thit(c M)icus H_2Cas^{cod} carissimus AHGVCas (=vg) et fidelis—uestra *om.* AH_1

circa nos sunt, et consoletur corda uestra]. Sollicite agit, non solum ut proficiant, sed etiam ne in tribulationibus [eius] deficiant, uel [ne] in aliquo contristentur. 23 *Pax fratribus et caritas cum fide* [*a domino patre et Christo Iesu*]. Pax et caritas et fides perfectum faciunt Christianum: tam enim sine fide infructuosa est caritas, quam fides sine caritate uel pace. [nam] caritas maior est pace: potest enim odio non haberi quis, non tamen et amari. 24 *Gratia cum omnibus qui diligunt dominum nostrum Iesum Christum* [*in*] *incorruptione*. Siue: Castita[ti]s. Siue: In quorum corde nullo adulterino saecul[ar]i amore Christi dilect[at]io uiolatur.

AD EPHESIOS EXPLICIT

2 cf. Eph. iii 13

1 consolentur V uestra] nostra B ait S 2 etiam] et E ⤻def. in trib. eius Cas in *om.* H_1 ⤻def. eius C* eius *om.* AH_1 3 deficient G ne *om.* BG contristemur G 4 a—iesu *om.* B domino] deo RH_2GVCas (= vg) patre] + nostro Cas et (*alt.*)] + domino R*,G corr.,VCas (= vg) + a (in M) domino H_2G* ⤻ies. chr. RH_2GVCas (= vg) et (*tert.*)] *om.* VCas^{cod} *tr. ante* pax Cas^{ed} 5 profectum SR tam—pace] sine fide enim infructuosa sunt omnia VCas tam enim] tamen H_1 tamen enim G corr. *in ras.* 6 sine (*pr.*) G corr. *in ras.* quam] tamquam H_1G 7 nam AGSd *om.* BHVCas melior H_2 odio] hodio SR* odium H_2 *om.* Cas non habere BH eam habere Cas^{ed} 8 qui G* et *om.* H_2 amare H_2 9 in *om.* B incorruptione] + amen H_2GVCas (= vg) 10 castitas BESG* caritas RH_2 in castitate CasSd^{cod} castitate Sd$^{cod\ ed}$ nulla A illo H_1 adulterinos ES 11 saeculari amore(-i A*) ASd s[a]eculi amore BH_2GVCas^{ed} ęcularia more (amore S) H_1 amore saeculi Cas^{cod} de(i A*S)lectatio ASSd molatur B uiolatus S uoletur M uioletur NCSd 12 explicit ępistola ad ephesios B *nil habent subscriptum* E*RGSd$^{cod\ ed}$ explicit ad ephesios E corr., SH_2V scripta ab urbe. explicit ad ephesios Cas^{cod} scripta ab urbe. finis epist. ad ephesios Cas^{ed} finit Sd^{cod}

INCIPIT AD PHILIP[P]ENSES

ARGVMENTVM

In Actibus Apostolorum legimus quod ipso praedicante crediderint Philip[p]enses in Christo. hi[i] ergo tantum in fide ac scientia profecerunt, ut euangelium [etiam] praedicarent et defenderent a pseudo-apostolis impugnatum. quapropter ab his tantum sumptus se memorat accepisse, etiam cum alibi praedicaret. hos ergo conlaudans monet ne eius passionibus terreantur, quibus non destruitur Christi euangelium, sed firmatur, dum intellegi datur eum tanta pati pro re falsa uel dubia omnino non posse, ideoque hortatur exemplo suo [eos] libenter usque ad mortem certare pro Christo.

1 cf. Act. xvi 15, 33 5 cf. Phil. iv 15

incipit argumentum aepistolę (*om.* RCas^{cod} + pauli G) ad phi(y G)lip (+ p RGCas^{cod})enses BRGCas^{cod} *nil* E*SMN incipit argumentum aepistolae philippensium C (expositio argumenti V) ad philippenses d. pauli epistola argumentum Cas^{ed} in epistolam ad philippenses Sd^{ed} 1–10 in—christo *om.* H_2Sd apostulorum A *ut fere semper* quia GCas 2 ∽ phil. cred. V crediderunt H_1 *Par.* 15180 (*uide uol.* I *p.* 342) philippesses A philipenses BE philipensis E*S phylippenses G in christo *om.* Cas in *om.* V hi—profecerunt] tantum autem proficerunt (profecerant Cas) in fide et scientia GCas hii AE *om. Par.* 15180 ergo *om.* V 3 fide ac] hac *Par.* 15180 proficerent E proficerant SR profecerant V(Cas) *fort. recte* euangelium—defenderent] etiam (et V) fiducialiter et praedicarent et defenderent euangelium GVCas etiam *om.* A 4 a] ab H_1 pseodo- G quapropter] quia propterea BR 5 his tantum] istis solis GVCas sumptus s. m. a. e.] s. m. a. e. necessaria G s. sumtus m. a. e. V s. m. a. e. Cas accipisse E 6 alii ES aliis RGVCas alihis G* 7 passionis G* distruitur(-us S) ES destruetur G ∽ eu. chr. H_1 8 sed—christo *om.* R firmatur dum] firmandum E infirmandum S ∽ datur intellegi G omnes intellegunt VCas intellegi —certare] intellegi suo eos (intellegisti eror S) libenter usque ad mortem certare per (*om.* S) christo datur (datus S) eum tanta pati pro re falsa dubio omnino non posse ideoque [h]ortatur exemplo ES ∽ tanta eum GVCas + et tam grandia V eum] quom B *om. Par.* 15180 pati—posse] omnino (*om.* Cas) non potuisse (posse Cas) pro re (rem G*Cas^{cod}*) falsa uel dubia sustinere GCas pro re falsa uel dubia sustinere omnino non posse V pata A* 9 ideoque] et GVCas ortatur GV ∽ eos exemplo suo GVCas 10 suo *om. Par.* 15180 ∽ libenter eos *Par.* 15180 eos *om.* B liberter G* christo] + explicit argumentum incipit explanatio sancti hieronimi in ępistola ad philipenses B ad philippenses incipit E corr. incipit ad philipenses S incipit epistola pauli apostoli ad philippenses R ad philipensis M argumentum explicit. incipit ępistola ad philippenses C explicit argumentum G *Par.* 15180 explicit argumentum. incipit epistola beati pauli apostoli ad philippenses Cas^{cod} in epistolam ad philippenses Sd^{ed}

1 *Paulus et Timotheus seruus Christi Iesu.* Ambo serui, non ambo apostoli[: omnis enim apostolus seruus, non omnis seruus apostolus]. *Omnibus sanctis in Christo Iesu qui sunt Philip[p]is.* Quia nemo [hoc tempore] sine Christo sanctus, [et sanctis, non omnibus Philippensibus, etiam paganis]. *Cum episcopis et diaconi[bu]s:* 2 *gratia [deo] uobis et pax a deo patre nostro et domino Iesu Christo.* Hic episcopos pr[a]esbiteros intellegimus: non enim in una ciuitate plures episcopi esse potuissent, sed hoc etiam in Apostolorum Actibus inuenitur. 3 *[Ego quidem] gratias ago deo nostro super omni[a] memoria[m] uestri.* Bonorum memoria [cum] gratiarum actione celebratur. 4 *Semper in oratione mea.* Ostendit circa eos dilectionem [suam], pro quibus semper exorat. *Pro omnibus uobis.* [Quia omnes estis tales.] *Cum gaudio orationem faciens.* Non cum tristitia alicuius peccati uestri uel maerore. 5 *Super communicatione uestra in euangelium.* Quia mihi communicatis in euangelio praedicando. *A prima die usque nunc.* Ab initio fidei uestrae deprecor ut perseueretis. Siue: Quod ab initio communicatis praedicando. 6 *Confidens hoc ipsum.* Confido

9 cf. Act. xx 28

1 thi(y G)motheus ESGCas^{cod} serui AH(—R*)VCasSd^{ed} (= vg) ∽ies. chr. AH(—S)VCasSd^{ed} (= vg) 2 omnis—apostolus (3) *om.* BH_2 4 ph(f Cas^{cod})i(y G)lippis AGVCasSd^{ed} phi(y)lip[p]enses H_1D philipens(x N)is MN qua G hoc tempore *add.* BH_2 sanctus] + est H_1G 5 et—paganis *om.* BH_2 et sanctis *eras.* R phil.] fil. Cas^{cod} cum] + omnibus ES 6 diaconibus BH(—E)GVCas (= vg) deo *om.* AHGVCas (= vg) 7 nostro *om.* R et] + a C domino] + nostro G hic ep.] ep. hic etiam V ep. hic non solum pontifices sed et Cas episcopis A*E* 8 ciuitate] urbe H_1 episcopi esse potuissent] erant episcopi VCas 9 sed hoc] quod V hoc Cas ∽etiam hoc H_1 in *om.* ER* inuenitur *om.* H_1 10 ego quidem *om.* AHGVCas (= vg) meo AHGVCas (= vg) super omnia memoriam] in omni (*om.* G*) memoria(-am G) AHGVCas (= vg) 11 bonorum] + et G memoriam EMN cum *om.* B 12 in] + cunctis H_2GCas (= vg) orationibus meis AHGVCas (= vg) ∽dil. circa eos BH_2G 13 suam *om.* BH_2G semper] + per G* exoret E exortatur S uobis A* quia—tales *om.* BH_2Cas 14 ∽tales estis H_1G deprecationem ARH_2GVCas (= vg) 15 ∽pecc. alic. trist. H_1 stristitia A* uestri *om.* H_1 uel maerore] *tr. post* tristitia V *om.* Sd communicationem uestram MNGVSd^{codd}D 16 euangelio AHGVCas (= vg) mihi *om.* Cas communicastis ES,R corr. 17 primo Sd^{ed} 18 fidei—initio *om.* S uestrae] + bene operatis (-astis G corr.) G precor H_2 perseueritis V ∽comm. ab init. H_1 19 praedicande S praedicanti Cl_2 euangelio V confidens] + in E

[me] impetrare. *Quod* [*is*] *qui c*[*o*]*epit in uobis opus bonum.* Coepit doctrinam. Siue: Gratiam scientiae largiendo. *Perficiet.* [Perficiendi id quod docti fuerint uel docebant.] *Usque in diem Christi Iesu.* Usque ad diem quo de corpore recedatis, ex quo iam ad domini unus quisque [re]seruatur aduentum. 7 *Sicut est iustum mihi hoc sentire pro omnibus uobis.* 'Caritas' [enim] 'omnia sperat.' *Eo quod habeam in corde uos et in uinculis meis et in defensione.* Tantum uos diligo, ut mihi [omnem] memoriam uestri nec uis tribulationis nec sollicitudo defensionis auferre[n]t. *Et* [*in*] *confirmatione euangelii.* Confirmatio euangelii est constans tolerantia praedicantis. *Socios gaudii mei omnes uos esse.* Hoc sentio de uobis et credo, quia, sicut meae tribulationis socii estis, [ita eritis] et gaudii sempiterni. Siue sic: Scio uos ita euangelio credidisse, [ut] etiam in tribulationibus meis pro eius defensione mecum pariter gaudeatis. 8 *Testimonium enim mihi reddit dominus quem ad modum desiderem omnes uos in uisceribus Christi* [*Iesu*]. Siue: Eius inesse uisceribus. Siue: Ita uos desidero

6 1 Cor. xiii 7

1 me *om.* BH_2 quod is] quia AHGVCasZm (= vg) qui *om.* G cepit BNCas^{cod} 2 coepit—largiendo] c[o]eptam (coaptam G) gratiam scientiae(-am H_2) confirmari (consumere M consummari NC,R corr., *cf.* Zm, consummare G) in uobis BH_2G coeptam doctrinam siue gratiam scientiae largiendo consummari in uobis Zm perficiet] ipse perficiet Zm^{ed} 3 perficiendi—docebant *om.* BH_2G id *om.* H_1 fuerant SR*V uel *om.* S docebant] doceant ER *om.* S 4 ⤻ies. chr. H_1GD chr. Zm^{ed} ad] in BH_2GZm qua SR* recedebat H_1 receditis H_2 5 a G deum B seruatur B reseruetur H_2Zm 6 ⤻iustum est Sd^{codd} ⤻mihi iustum AHGVCasZm (= vg) pro] de ES ⤻uob. omn. ES 7 enim *om.* BH_2G superat H_2 habeam] habeamus S + omnes Zm^{cod} ⤻uos in corde BESCasSdZm (= vg) 8 et *om.* ES tanto H_2 in tantum Sd 9 omnem *add.* B uis] huius ER* cuius S alicuius R corr. tribulationibus G* tribulationum V 10 auferrent B auferet ESMN auferat CCasSd^{ed}Zm in *om.* AHGVCasSd^{ed}Zm (= vg) 11 est *om.* G* prędicantes E*R* 12 gaudi Cas^{cod} ⤻uos omnes H_1 senti Cas^{cod}* et credo *om.* Sd^{cod} et *om.* G 13 sicut] + et G ⤻trib. meae VCas -i estis *in ras.* G ita eritis *om.* B eritis—ita *om.* Sd gaudio G* 14 sempiterni *om.* Cas siue] item G sic] hic V sicut Zm ita *om.* Zm credisse V ut *om.* B 15 in *om.* H_2 pro] et Zm^{ed} 16 testis(-es V) AHGVCasZm (= vg) mihi reddit dominus quem ad modum B(Sd) mihi est (⤻est mihi E) deus quo modo AHGVCasZm (= vg) 17 desiderem BSd cupiam ARH_2GVCasZm (= vg) cupio ES chr. ies. $AH_2GVCas^{ed}Sd$ chr. B ies. chr. $H_1Cas^{cod}Zm$ (= vg) 18 siue (*pr.*)] + quę G ⤻inesse eius G desidera G*

tamquam uiscera Christi. 9 [*Et hoc oro,*] *ut caritas uestra magis ac magis abundet.* Ut uos in eo quod habetis, amplius abundetis. *In scientia et* [*in*] *omni sensu,* 10 *ut probetis potiora.* Notandum quia scientibus maiorem athuc scientiam deprecatur, ut sinceres esse praeualeant in omnibus; nemo enim aeger ante sanatur quam quo modo sanari possit agnoscat. *Et sitis sinceres et sine offensa in die*[*m*] [*Iesu*] *Christi.* Sinceris materia est, quae naturam suam seruat, nulla extrinsecus corruptione fucata: tale uinum semper in melius proficit, non in peius. 11 *Repleti fructu iustitiae* [*per Christum Iesum*]. Ut non solum sinceres ab omni corruptione sitis, sed et[iam] fructu iustitiae abundetis, exemplo Christi, qui non modo malitiam [non] habet, sed etiam bonitate redundat. *In gloriam et laudem dei.* Ut glorificetur deus in actibus uestris. 12 *Scire autem uos uolo, fratres, quod* [*ea*] *quae circa me sunt.* Hi[n]c consolatur eos de sua tribulatione, quia audierant eum uinctum [in urbe] Roma[e] custodiri. *Màgis ad profectum euangelii uenerunt,* 13 *ita ut uincula mea manifesta fierent in Christo in*

14 cf. 2 Cor. ix 13 etc.

1 christi] eius Cas et hoc oro *add.* AHGVCas (= vg) 2 uos *om.* G* 3 in (*pr.*)] + omni R in (*alt.*) *om.* AESMVCasSd^{ed}Zm^{coded} (= vg) 4 ⤻ adhuc sci. mai. G scientiabus A* maiorem *om.* H_1 ⤻ sci. adh. Zm sententiam G deprecetur Zm 5 sinceris E*M sinceri Cas^{ed}Zm^{ed} esse praeualeant in omn.] in omn. fiant BH_2 in omn. esse praeualeant H_1GZm esse praeualeant VCas ager A*E*G* 6 antes S sanatur quam quo modo *om.* ES ⤻ poss. san. V sanare H_1 agnuscat MN cognoscat V et BZm ut AHGVCas (= vg) 7 sinceri Cas^{ed} offensione ESG offessa V diem BEH_2Cas^{ed}Zm (= vg) ⤻ chr. ies. Cas iesu *om.* AHGV (= vg) sincera V sinceres Zm^{codd} sinceritas Zm^{ed} 8 nulla] et nulla Zm 9 corruptio nefugata G corruptio R fucata] ficta B fugata EMN(G) focata SR* tale uinum] tali uino H_2 et Zm meliura G* profecit H_2 10 fructum Sd^{ed} iustitiae] + abundetis id est emplo G* per christum iesum *add.* AH_2V (= vg) per iesum christum *add.* H_1GCasZm 11 ut *om.* H_1 sinceres] *om.* G* sinceri Cas^{ed}Zm^{ed} ab omni] a Cas et B 12 fructibus Cas emplo G* dono Cas modo] solum RH_2Zm 13 non *om.* B sed etiam *om.* R bonitate] a bono H_1 bonitatem MN ⤻ laud. et (in S) glor. ES laudem dem A* 14 dei *om.* V glorietur H_1Zm + laudetur Zm actibus uestris] uobis V nobis Cas actibus nostris Sd^{cod} 15 ⤻ uolo uos ESD quod ea] quia AH_2GCas (= vg) *om.* H_1V quae] qui G* quod V* hinc] hic B *om.* Cas 16 ⤻ trib. sua Cas que S qui G audierunt H_2 iunctum G* 17 in urbe *om.* BH_2G urbe Roma (a *in ras.* A)] domo caesaris Cas romae BH_2 custodire E*R*MN custore G* ⤻ uen. euang. AHGVCas (= vg) 18 *ita (i *in ras.*) G fieri MN in christo *om.* ES

omni praetorio et [*in*] *ceteris omnibus.* Non solum non obsunt, sed etiam profuerunt, dum manifestatur me non pro [aliquo] crimine, sed pro Christo omnia sustinere. 14 *Et plures e*[*x*] *fratribus in domino.* Plures mea tribulatione constantes effecti sunt [qua]m doctrina. *Confidentes uinculis meis abundantius audent sine timore uerbum dei loqui.* Uinculorum meorum exemplo sunt incitati, dum me uide[re]nt [haec] pro Christo libentissime sustinere. 15 *Alii quidem* [*et*] *propter inuidiam et contentionem.* Dum mihi aput credentes gloriam auferre se putant, ne solus mihi uindicare uidear scientiam praedicandi. *Aliqui autem et propter bonam uoluntatem Christum praedicant.* Alii autem etiam alios saluare uolentes fideliter adnuntiant Christum. 16 *Quidam* [*alii*] *ex caritate.* Quidam uero ex mea caritate adiuuant me, euangelium defensando. *Scientes quoniam in defensione*[*m*] *euangelii positus sum.* Non human[a]e dilectionis affectu, sed quia sciunt me a deo ad defendendum euangelium ordinatum. 17 *Quidam autem per contentionem Christum adnuntiant non sincere, existimantes se angustiam suscitare uinculis meis.* Alii autem dolose praedicant ad me grauandum, quasi plures discipulos facientem, et doctrina mea totum orbem imple[re cona]nte[m], ut ex hoc saltim maior mihi cumuletur inuidia uel pressura.

1 in *add.* BRH_2GVCas (=vg) 2 sed etiam] s&iam G* manifestantur G* aliquo *om.* BH_2 3 et] ut H_1Cas^{ed} ut et G ex BCas^{ed} e AH_2GVCas^{cod} (=vg) *om.* H_1 5 quam] in B confidentes] + in RG 6 audere BV (=vg) auderent R corr. C corr.,Cas audire H_2 audant G* audeant G corr. ut auderent Sd^{ed} domini MN 7 sunt *om.* Cas ∽pro chr. uid. Sd uiderent ASd uident BH_2GVCas uiderunt H_1 uiderint R corr.,M* haec *add.* BH_2(—C)GCas 8 pati Cas alii BSd quidam AHGVCas (=vg) quidem *om.* S *eras.* R et *add.* AH_2GCas (=vg) 10 se putant ne] desiderant quasi qui Cas uindicare uidear] uindicem VCas 11 aliqui BSd quidam AHGVCas (=vg) et *om.* Sd^{codd} bonam uoluntatem *om.* ES 12 ∽praed. chr. G saluari V uoluntes V* 13 fideliter *om.* Sd ∽chr. adn. H_1Sd quidam] quidem B *om.* Sd alii BSd] *om.* AHCas (=vg) autem G corr., V ex] uero in H_2 14 quidem B dispensando H_2 defensare G*V 15 quod R defensionem BV*Cas (=vg) ∽sum positus Cas^{cod} 16 humane BR adfectu] ritu V mea G* 17 domino H_1G ad *om.* H_1 euang.] + christi G 18 per contentionem] ex contentione AHGVCas (=vg) 19 ∽pressuram (presuram AN pressura R*) se (*om.* H_1G) AHGVCasSd^{ed} (=vg) resuscitare H_2G autem] *om.* H_1 uero Sd^{ed} 20 dolo se G ad me grauandum] ut me amplius grauent Cas grauandam G* 21 doctrinam ea A implere conantem] implente B implen(m M)tem H_2 conantem] cupientem Sd 22 ∽mi. mai. inu. cum. Sd^{ed} com[m]uletur H_1 conmoletur G* comoletur G inuidia] iniuria H_1

18 *Quid enim? dum omni modo, siue per occasionem.* Odii uel inuidiae. *Siue per ueritatem.* Simplici[s] uel pur[a]e praedicationis. *Christus adnuntiatur, et in hoc gaudeo, sed et gaudebo.* Non mihi cura[e] est qua praedicent mente, dum modo, quod cupio, Christi nomen omnibus innotescat et a multis credatur: quapropter et modo gaudeo et in futuro gaudebo. 19 *Scio enim quod hoc mihi procedit ad salutem per uestram obsecrationem.* Quod mihi nocere putant, in salutem proueniet, quia non solum per uerbum et passionem meam, sed etiam per odium Christi ecclesia augmentatur. *Et subministrationem spiritus Iesu Christi.* [Qui ad meam omnia salutem gubernat.] 20 *Secundum expectationem et spem meam.* Quia de omnibus his expecto et spero mercedem. *Quia in nullo confundar.* [Neque in uita, neque in morte, neque in contumeliis, neque in opprobriis, apostolus in nullo confundebatur:] nos in omnibus erubescimus, [s]et in quo uituperamur, ultra non facimus, quamuis secundum deum si[t] quod c[o]eperimus: unde ostendimus nos laudibus hominum seruire, non Christo. apostolus non confundebatur in cat[h]enis[, in mortibus]: nos confundimur

1 per occasionem] occasione SdD 2 inuidiae] inuidi A* + contra me Sd simplicis—praedicationis *om.* Cas simplici B simplices A*EH$_2$ uel *om.* C* pure BESG praedicationes H$_2$ 3 adnuntietur BRCGCas (= vg) gaudeo] gaudebo Sd^{ed} sed *om.* ES 4 cura BH(—C)GCasSd quia G corr. ⤻ mente praed. CasSd predicant G mente] me G* dum*** G 5 innotescar B innotiscat MN innotescam Sd^{cod} et a multis credatur *om.* Sd a *om.* H$_1$ 6 futurum Cas · scio enim] nam scio SdD (*cf. uol.* I, *p.* 154) 7 quia AH$_2$VCas (= vg) quia et H$_1$G proueniet AHGVCas (= vg) praeueniet G* ad] in BRH$_2$GV (= vg) ⤻ orationem uestram ES orationem AHGVCas (= vg) 8 proueniat MNG quod Cas^{ed} 9 uerbem G et *om.* H$_2$ 10 ecclesiae augmentantur Cas ecclesia* G aucmentatur B subm.] summ. V 11 qui—gubernat *om.* BH$_2$ quia H$_1$V gubernati E gubernant R corr. 12 ⤻ meam et spem Cas et spem *om.* G* quia] quam (quan M* quando M*m*2) H$_2$ 13 specto G* et spero *om.* Cas confundor H$_1$Sd^{ed} neque—confundebatur *om.* B neque—opprobriis *om.* H$_2$G 15 apostolus—christo *om.* V apostolus—confundebatur *om.* Sd ⤻ in nullo apost. H$_1$G apostolus] ille H$_2$Cas apostolo G* nos in (*om.* Sd^{ed}) omnibus erubescimus] nos uero in omnibus confundimur Cas 16 et] sed B 17 sit] si B *om.* ES fit Cas^{cod} quod coeperimus *om.* Cas ceperimus BS ceperamus H$_2$ 18 laudibus] lapidibus S laudabimus N hominum *om.* H$_1$ ⤻ non christo seruire H$_1$ deseruire Cas$^{cod\ corr.,\ ed}$ apostoli S 19 confundebantur S cat.] cath. B in mor(*om.* B*)tibus *om.* AH$_1$ confundimus ER*G confunditur MN

in opprobriis. *Sed in omni fiducia* [*agam*], *sicut semper.* Nulla res me poterit deterrere. *Et nunc magnificabitur Christus in corpore meo.* Inimicis suis insultat, quod ei nocere non ualeant: si enim eum occiderint, martyrio coronabitur; si seruauerint, Christum adnuntiando plurimum faciet fructum. *Siue per uitam, siue per mortem.* [Et uita mea et mors ad magnificentiam pertinet Christi.] 21 *Mihi* [*enim*] *uiuere Christus est.* Non alia causa uolo uiuere nisi Christi, id est ut eius corpus aedificem. *Et mori lucrum.* [Coronae.] 22 *Quod si uiuere in carne, hic mihi fructus operis est.* [Si uiuere in carne me uoluerint, habe[b]o tempus operandi.] *Et quid eligam ignoro:* 23 *coartor enim e*[*x*] *duobus.* In tantum [mihi] utraque expediunt, ut quid eligam scire non possim. *Desiderium habens dissolui et cum Christo esse, quanto magis melius:* 24 *permanere autem in carne necessarium propter uos.* Illut melius mihi, istut necessarium uobis. et mortem illos non timere, sed [d]eligere debere suo demonstrat exemplo, et, ne contristentur, mansurum se in carne spiritu prophetico repromittit. 25 *Et hoc confidens scio quia manebo.* Non solum credo, sed etiam certissime noui. *Et permanebo omnibus uobis.* [Non mihi, id

1 ob(p M)propriis MN agam *om.* AHGCas (= vg) sicut semper *tr. ante* et (2) BH_2G **2** me *om.* A* meme G* ⤻det. pot. H_2 terret Cas manifestabitur G ⤻in corpore meo christus G **3** inim.] *praem.* apostolus R corr. insultat] + apostolus H_2(-is G*)G ei] et ES hoc Sd^{codd} **4** seruauerit $Cas^{ed}Sd^{cod}$ **5** adnuntiandum E adnuntiendo G ⤻fr. faciant pl. G facient H_1 afferent (n *exp.*) Cas^{cod} habebit Cas^{ed} **6** et—christi *om.* BH_2G ad] et A* **7** enim] *om.* B autem GD *fort. recte* **8** ⤻ui. uo. Sd uolo]uolui H_1(—R) *om.* H_2 **9** lucrum** G coronae *om.* BH_2 uiuere(e *alt. in ras.*) A in carne *om.* Cas^{cod} **10** mihi *om.* H_2 si—operandi *om.* BH_2G ⤻me in carne V me *om.* ER uoluerit SV **11** habebo tempus operandi *om.* V habeo A et quid] ecquid Cas^{cod} et *om.* V **12** coartar B coarctor S enim] autem BESGVCas (= vg) ex] e AH(—R)V*Cas (= vg) his (his *bis* G*) G et(?) V duobus *bis* G* mihi *om.* B conueniunt H_1 **13** quid eligam] quidiligam E* quid diligam S qui delegam R* eligam—possim] eligere possim ignorem VCas possum R*NG possumus M desiderium (um *in ras.*) G **14** ⤻esse cum christo RCas^{cod}D esse *om.* G* quanto] multo AHGVCas (= vg) magis] enim GCas^{cod} melius] + est Cas^{ed} **15** autem *om.* H_2G in carne *om.* V necessarium] + est HGV (= vg) ⤻mihi melius BH_2GVCas **16** istut] illud Cas ⤻uob. necess. GCas sed eligere] sed dili(e MN)gere BH_2G sediligere E* **17** debere] + eos H_1 docet Cas exemplo] em G* ne] non H_1G contristetur G **18** ⤻proph. sp. Cas^{cod} promittit HSd **19** solum] + firmiter V etiam *om.* Cas^{ed} **20** certissime noui] scio perfecte V scio Cas et per *om.* ES per *om.* R* omn.] + in omn. Cas^{ed} non—uestri *om.* Cas non—est *om.* BH_2G

est,] non mei [tantum] causa [,sed uestri]. *In uestrum profectum et gaudium fidei.* Ut [per] profectum [de fructu] fidei uestrae gaudium habeatis. Siue: Ut gaudeatis quia uestra me fides et oratio conseruauit. 26 *Ut gloria uestra abundet in Christo Iesu in me per meum aduentum iterum ad uos.* Ut uiso me iterum abundantius gratulemini. 27 *Tantum digne euangelio Christi [Iesu] conuersemini.* Omnia eius praecepta seruantes. Siue: Digne euangelii praedicatoribus conuersari debet[is]. *Ut siue cum uenero et uidero uos, siue absens audiam de uobis quia statis in uno spiritu.* Sicut legimus quia 'erat eis cor unum et anima una, nec quisquam suum [quisque] dicebat, sed erant illis omnia communia.' *Unanimes conlaborantes fide euangelii.* Omnis pugna unanimiter adgressa uictoriam parit. 28 *Et in nullo terreamini ab aduersariis, quae est illis causa perditionis, uobis autem salutis.* Neque uersutis disputationibus nec passionibus opprobriisque turbemini, quae uobis magis possunt prodesse ad mercedem, sicut apostoli 'ibant gaudentes quia pro nomine domini digni

10 *Act. iv 32 18 *Act. v 41

1 tantum *om.* BHG sed uestri(-ae H_2[—C]) *add.* BH_2G in] ad AHGVCas(=vg) ⤳prof. ues. AHVCas(=vg) 2 ut *om.* H_1 per *om.* BHG perfectum G de fructu *om.* BH_2G 3 gaudeium B* siue—conseruauit] credentes (credente B) me (mea G) uestra(-ę B) fide(-ei B) et oratione seruatum (saluatum G) BG *om.* HCas ut]et A* 4 conseruabit H_1 ut]et ut MN ut et C gratulatio AHGVCas(=vg) 5 in me *om.* G ut] et Cas^{cod} 6 uiso me] uisione A uisione mei B uisi H_2 me uiso Cas gratulamini MN 7 euangelium SH_2 iesu *om.* AHGVCas(=vg) conuersamini AESMN,C corr.,GVCas(=vg) conuarsamini G* conuersomini Cas^{cod}* 8 seruantes (es G corr. *in ras.*) G seruetis Cas siue—debetis *om.* Cas siue] sicut B prędicationibus G conseruare E conuersare MN 9 debetis] decet B uedero A* uidere G* audeam ES 10 statis] stetistis Cas^{ed} in *om.* $VCas^{ed}$ sicuti H_2G quia *om.* H_2 erant S corr. 11 illis H_2 cor—illis *om.* S una *om.* H_2 nec—communia *om.* Sd nec]+eius ER quicquam BH_2GVCas quisque E quisque *add.* B,(-am M)H_2G 12 dicebant VCas sed]+quod ER erat ER* illis] *om.* G* eis VCas unianimes SRMNGD 13 fidei RH_2Cas^{cod}(=vg) in fide G unanimiter adgressa] unanimis V unianimiter SRMNG 14 parit] pariter E, G*(?) possint H_2 deterreamini ES 15 nobis ES uersutiis G* callidis Cas 16 neque Cas quae A turbemini *om.* VCas 17 quae] quia H_1 magis—mercedem] non solum minime nocent, sed etiam maxime prosunt V magis *om.* G ⤳ad merc. poss. prod. H_1 sicut] unde VCas 18 ⤳digni hab. sunt pro nom. christi (eius Cas^{cod} iesu Cas^{ed}) VCas nomine** G digni—pati] iesu (*om.* BH_2) contumeliam (-ia MN -ias C) per(pro B)tul[l]issent BH_2G digni *om.* E*S

habiti sunt contumeliam pati.' *Et* [*hoc*] *a deo,* 29 *quia donatum est uobis pro Christo.* Quia uult [s]uos coronari probatos, sicut Iob permittitur temptari, quia nec uinci habebat, et eius gloria amplianda erat, aduersario superato [atque confuso]. *Non tantum ut in eo credatis, sed ut etiam pro illo patiamini.* Occasio fidei a deo donata est, quia, nisi uenisset Christus et docuisset, non utique crederemus. ceterum [fidem] uoluntariam esse in Actibus legimus. non solum ergo ut fidei meritum, sed etiam martyrii praemium habeatis[, dum uos temptari deus patitur, ut uincatis]. 30 *Eundem certamen habentes, quale et uidistis in me et nunc audistis de me.* Nihil noui patimini, sed hoc quod et praesentes uidistis in me, et nunc de me absentes audistis: non sit ergo uobis indignum illa pati in quibus nos conspicitis gloriari. 1 *Si qua ergo consolatio in Christo.* [Si in omni tribulatione ab ipso solo consolamini: non sit uestra consolatio patrimonium terrenum]. *Si quod solacium caritatis.* [Caritas Christi, non amicorum]. *Si qua societas spiritus.* [Spiritalium, non carnalium.] *Si qua uiscera* [*et*] *miserationis.* [Uestri potius miseremini quam parentum.]

3 cf. Iob ii 6 7 cf. *Act. iv 31 15 cf. 1 Thess. iii 7

1 hoc *add.* AHGVCasSd (= vg) ∽uobis (nobis G) don. est AHGVCas (= vg) 2 qui Sd ∽coronari (*bis* G*) suos G uos] suos BH_2GVCasSd coronare H_2 probatos *om.* Cas 3 permittetur G 4 aduersarios(-us MN*) superando H_2 atque confuso *om.* BH_2 5 solum AHGVCasSd (= vg) eum BRH_2VCasSd (= vg) ∽etiam ut H_1 6 data (datata M) H_2 nisi *om.* H_1 7 ceterum] + et H_1 fidem *om.* B 8 esse *om.* H_1 legimus *om.* G* 9 meritum] incipientia Cas^{cod} insipientiam Cas^{ed} etiam] + ut E*m. rec.* ∽prem. mart. G dum—uincatis *om.* BH_2VCas 10 eundem BD id ipsum A idem H(—E*S)GVCasSd (= vg) eodem E*S 11 quale et] quali ut MN et (*alt*).—in me *om.* S nunc *om.* E audistis—nunc (13) *om.* G* nihil] si nihil H_2 quia nihil R corr. 12 nouum ESd patemini A patiamini Cas patiemini Sd sed *om.* G et (*pr.*) *om.* H(—E)G praesentes] in presenti G uidistis] auditis R in me] *om.* R de me Cas 13 ∽absentes de me H_1Sd de me *om.* Cas auditis H_2 ergo] + illa H_1 illud E*m. rec.* ∽ind. (+ pati R corr.) uob. H_2G 14 illa pati *om.* H_1 ∽consp. nos Sd^{ed} conspexistis H_1 15 si—terrenum *om.* BV si *add.* H_2 ab ipso] a christo Cas^{cod} in christo Cas^{ed} consolamini—consolatio] sit non G 17 quid ES qua Sd^{ed} solatium H_1 solacum G* allocutio Sd^{ed} caritas—amicorum *om.* BV caritas christi *om.* Cas caritas] eandem caritatem habent G* 18 spiritalium non carnalium *om.* BV quis MN quid V (= vg) 19 miserationis] et miserationes AH_2 (= vg) misericordiae Sd^{ed} uestri—parentum *om.* BV uestra emiseremini G ∽mis. potius (patius G*) HG potius *om.* Cas quam] non Cas

2 *Implete gaudium meum.* [Quod iam habeo ex parte: in talibus enim discipulis doctor exultat. Aliter:] Si qua mihi a uobis consolatio exhibetur in Christo, si quod solacium caritatis, si qua uos spiritus societas conectit, si qua sunt aput uos uiscera pietatis, hoc mihi praestate quod rogo, ut gaudium meum in unitatis dilectione suppleatis. *Ut ipsam sapiatis, omnes eandem caritatem habentes.* [In alterutrum omnes.] *Unanimes, unum sentientes.* [Nolite caritatem scindere sentiendo diuersa.] 3 *Nihi[l] per contentionem neque per inanem gloriam.* Ne aliquit non dei aemulatione faciatis, sed ut quis aliis melior uideatur. *Sed in humilitate [mentis] alterutrum existimantes superiorem sibi.* Si omnes a quibus iniuriam patimur, superiores arbitr[ar]emur, facile patientiam serua[re]mus: nemo enim [uel] a patre uel a domino aegre se fert iniuriam consecutum. 4 *Non quae sua sunt singuli cogitantes, sed ea quae aliorum.* Non quae nobis solis expediunt, sed quae et aliis prosunt. 5 *Hoc enim sentite in uobis [quod [et] in Christo Iesu.*] [Ult

1 nostrum E quod—aliter *om.* BH_2Sd quod—parte *om.* Cas 2 enim *om.* CasSd^{ed} discipulis *om.* H dator S aliter—suppleatis *om.* Cas aliter *om.* G 3 ∽ in chr. cons. exh. V si] et si H_1G quod] + debetur V solatio A* 4 qua] + mecum V uos *om.* G ∽ soc. sp. BH_1 societatis MN connectat B continet H_2 copulat V si] et si (*om.* S) H_1G sunt *bis* G* 5 uisc. piet.] piet. et miserationis uisc. V hoc] tam BH_2V mihi] – quam uobis V ut] id est V 6 meum in] nostrum E meum SR *om.* H_2 unitatis] inueniatis H_2 unanimitatis V dilectione suppl.] et electionis impl. H_1 dilectione supplete V ipsam] idem AHGVCas (= vg) 7 omnes] unum AR unam S unum et E *om.* H_2GVCas (= vg) eadem R* in alterutrum omnes] *om.* BH_2G omnes in inuicem V omnes in alterutrum Cas 8 unanimes H(—C)G unum] id (*om.* Cas^{ed}) ipsum AHGVCas (= vg) sapientes S nolite—diu.] *om.* BH_2V hoc alteri sentito (sentio *cod.*) quod tibi Cas nolite] et nolite G ∽ scin. car. Sd 9 nihi A neque] uel G 10 gloriam] + agentes V ne] nec G non] in Cas^{ed} faciamus VCas sed ut] etiam si BH_2G sed ne VCas 11 quis] cui C aliis] alius BEG aliquis SR* aliquid R corr. aliquis alius MN aliquid aliud C nobis VCas melior] *om.* H_1 melius H_2G + esse VCas in] + omni H_1G mentis *om.* AHVCas (= vg) alt. exist. sup. sibi] superiores sibi inuicem (*om.* E in S) arbitrantes (estimantes ES) AHGVCas (= vg) 12 omnia G iniurias Cas patimus G* 13 arbitremur BES, C*mg*, FG arbitramur R* arbitremus MNG* arbitraremus V putaremus Cas fac. pat. seru. (seruamus B)] patienter ferremus Cas^{ed} *om.* Cas^{cod} 14 uel (*pr.*) *add.* B patre] podire E potiore S, *omn. exc.* p *eras.* R* aegre se fert] egresse fert ER egressus sum se fert S indigne fert se VCas aegre] agere H_2 se] re C* iniuria consecutus G* consec.] accepisse VCas 15 considerantes AHGVCas (= vg) sed] + et G corr., Cas^{cod} ea *om.* H_1 16 uobis Sd et *om.* Sd 17 enim *om.* Sd$^{cod\,ed}$ sentire B quod—iesu *om. hic* BH_2GVCas et *om.* A uult—recusando] *in alia omnia it* H_2 uult—siue *om.* BG

ostendere Christum non propter se, sed propter alios passum. Siue:] Tam humilis sensus in uobis sit quam fuit in Christo. Multi praeterea hunc locum ita intellegunt, quod secundum diuinitatem se humiliauerit Christus, secundum formam uidelicet dei, secundum quam aequalitatem dei non rapinam usurpauerit quam naturaliter possidebat, et exinaniuerit se, non substantiam euacuans, sed honorem inclinans, formam serui, hoc est, naturam hominis induendo, et per omnia ut [homo] tantum modo apparendo atque humili[tatis suae] oboedientia nec crucis mortem recusando. [sed quo modo haec expositio Arrii calumniam effugiat uidere non possumus, qui nihil magis agit quam ut filium asserat esse minorem, si hic dicatur 'secundum diuinitatem' exaltatus a patre et nomen] accepisse, quod antea non habebat. *Quod [et] in Christo Iesu.* Secundum quod unctus est et 'Iesu[s]' nomen accepit, hoc est, secundum hominem. 6 *Qui cum in forma dei esset.* In quo erat [deus]. Siue: Quia absque peccato erat, ad imaginem scilicet dei. *Non rapinam arbitratus est esse se aequalem deo,* 7 *sed semet ipsum exin[n]aniuit.* Quod erat humilitate celauit, dans nobis exemplum, ne in his gloriemur quae forsitan non habemus. *Formam serui accipiens.* Ita

4 cf. Phil. ii 8, 6, 7 15 cf. Matth. i 25
17 cf. Hebr. iv 15 18 cf. Gen. i 26 (cf. Hebr. i 3)
20 cf. Ioh. xiii 15

1 propter *utrobique*] pro H_1 ∽passum sed propter alios Cas aliis E corr., SR 2 siue *om.* VCas nobis G sit *om.* H_1 3 multi praeterea] aliter. Multi V aliqui Cas intellegant A* 4 diuinitatem—secundum *om.* S diuinitatem *om.* G* 5 scilicet Cas dei *om.* H_1G* quam] + aequam E rapina VCas^{cod} *fort. recte* 6 et *om.* Cas^{cod} examerit E* exinaniuit E corr. exinanierit SRG 7 honorem] orem S abscondens Cas 8 hoc est] id est BGSd^{codd} *om.* RSd^{ed} substantiam Cas ut *om.* H_1 9 homo *om.* B tanto ES modo *om.* Cas^{cod}* apparendo] *om.* H_1 apparando G* atque *eras.* R humilitatis suae] humili BVCas 10 oboedientiae ER*G* obedientiam S sed—nomen *om.* AH 11 arriani G uidere non possumus] considerandum est Cas possimus (?) G corr. possum V 12 magis] aliud VCas quam] nisi Cas esse *om.* GCas 13 hic] sic G ∽ex a pa. sec. diu. Cas exaltatur V 14 accipisse G* *antea A ante G et *add.* BRH_2GVCas (= vg) 15 secundum] + hoc V unctus] uinctus BN* christus Cas et *om.* H_1G iesu BH_2 iesum V nomen accepit *om.* Cas 16 qui *om.* V 17 quo] qua R corr., C deus *om.* AH_1 quod G* 18 ad imaginem] in imaginem Cas^{cod} imagine Cas^{ed} scilicet] quippe H_2 rapina Cas^{cod} est *om.* V se *om.* ES 19 ∽exin. semet ipsum Sd^{ed} exinnaniuit B 20 ne] qui H_2 gloriamur H_2 gloriemus G*

ut etiam pedes lauaret discipulorum. *In similitudinem hominum factus.* Interdum similitudo recipit ueritatem: nam 'genuit Adam [filium] secundum [imaginem et] similitudinem [suam, et uocauit nomen eius] Seth.' [in similitudinem autem humanam humilitate[m], discipulis autem seruiendo, cum omnium dominus esset, ostendit]. *Et habitu inuentus ut homo.* Hic, ut uerum est, sicut 'quasi unigeniti a patre,' ita intellegendum. 8 *Humiliauit se[met] ipsum factus oboediens usque ad mortem.* Ut nobis perfect[a]e oboedientiae monstraret exemplum. *Mortem autem crucis.* Qua nulla mors potest esse deterior. 9 *Propter quod et deus illum exaltauit, et donauit illi nomen.* Quia se ita adsumptus homo humiliare dignatus est, diuinitas, quae [se] humiliari non potest, eum, qui humiliatus fuerat, merito exaltauit. sed et illi donatum est nomen, qui ante non habuit. unde recte locus hic secundum humanam [magis] naturam intellegendus est quam diuinam. si ergo et nos exaltari cupimus, exemplo Christi fratribus seruiamus:

1 cf. Ioh. xiii 5 3 *Gen. v 3 7 Ioh. i 14 17 cf. Ioh. xiii 15

1 ut *om.* H_2 etiam *om.* Cas lauare H(—R) discipulorum *om.* Cas similitudine Cas^{cod} hominis H(—R)V 2 interdum] inter deum H_2 non semper VCas recipit ueritatem] non (*om.* ed.) uera est Cas recipit] recepit SR*MN non habet V 3 ⤻adam genuit G tenuit MN filium—ostendit (6)] seth (set M *om.* N) secu(o N)ndum similitudinem BH_2G 4 in —ostendit *om.* Cas in similitudinem autem *om.*V similitudine ES,R corr. 5 humana (+christus R corr.) R,V humilitate AV discipulis autem *om.* H_1 seruando R 6 ⤻ostendit esset R* ostendit *om.*V et]+in ESD 7 hic] hoc C corr. *om.* Cas ut—intellegendum] sic est (*om.* G) intellegendum quo modo (quod N) illud quasi unigeniti a patre BH_2G *om.* Cas ut—sicut] uere est secundum illud R corr. *in ras.* ut] et ES est] esset ES sit R ita intellegendum *om.*V 8 met *add.* AH_1GVCas (=vg) factus oboediens (obaudiens V)] fecit oboedientiam ER obediens S 9 perfecte BRG monstrat MN* monstret N corr. prestaretur G* 10 qui S quia RH_2GVCas mors] nulla B *om.* H_2 11 peior Cas formidolosior Sd ⤻ex. ill. Zm^{ed} et donauit illi nomen] et cetera Cas 12 ⤻ita se V se] si H_2G ita] nihil ES *om.* R* adsumptus—est] humiliauit V humiliari H_2 13 humiliari]se humiliare BH_2G potest(st *in ras.*) G corr. eum—nomen] exaltari, et illi donatur V 14 merito *om.* H_1G sed *om.* Cas donauit Sd 15 qui] quia H_1Sd^{cod} quod N corr.,$CGSd^{cod}$ ⤻non ante Sd^{codd} ante *om.* Cas habet Cas recte locus hic *om.*VCas rectius Sd^{ed} 16 magis *om.* BHGVCasSd intellegendum H_1V quam] non B *praem.* potius H_2 ergo *om.* Cas et *om.* H_1 17 exalta recipimus E exaltare cupiamus S exaltare cupimus R* ⤻ser. fra. G

si enim ille dominus et magister seruis et discipulis ministrauit, quanto magis nos aequalibus et maioribus seruire debemus, et deo ac sanctis eius usque ad mortem etiam oboedire, [ne] magistrum humilem superbi discipuli non sequamur et d[ominu]m mitem serui contemnamus ingrati! *Quod est super omne nomen.* 'Cui enim angelorum dixit: Filius meus es tu?' *Ut in nomine Iesu omne genu flectat[ur] caelestium et terrestrium.* Ut omnes simul hominem cum uerbo adorent adsumptum. *Et infernorum.* Hic infernorum custodes inducit. *Et omnis lingua confiteatur.* Omnium gentium scilicet. *Quia dominus Iesus [Christus] in gloria est dei patris.* Hoc est, in natura et gloria deitatis, dum eiusdem [est] gloriae cuius [est] pater. *Itaque, dilectissimi [fratres], sicut semper obaudistis.* Exemplo eius qui 'usque ad mortem obaudiuit.' *Non ut [in] praesentia mei tantum.* Quasi serui ad oculum seruientes. *Sed multo magis in absentia mei nunc.* Quia si quit me praesente liberius agebatis, [citius emendari aut] corrigi poterat[is]. *Cum metu et tremore uestram salutem*

1 cf. Ioh. xiii 14 6 *Hebr. i 5 14 cf. Phil. ii 8 15 cf. Eph. vi 6

1 si—debemus] nec indignum sit (fit C?) nobis aequalibus (aequale H_2) praebere ministerium, cum ille dominus obsecutus sit seruis BH_2G discipulis] + suis V 2 ⤻mai. et aeq. Cas 3 ac sanctis] sanctisque BH_2G et sanctis H_1 eius *om.* Cas etiam *om.* RCas obaudire B ne *om.* BH_2V 4 secuntur H_2 et—ingrati *om.* Cas 5 deum BG mittere B ⤻condemnamus ingr. ser. H_2 cont. ser. ingr. G contempnamus BH_1G quod est super omne nomen *om.* Cas (*uide p.* 398 *u.* 11) quod est *om.* H_2V (= vg) 6 omnem A*G* cui—tu *om.* GVCas 7 flectatur BH_1(—E*?)CGV CasSd^{coded}Zm (= vg) flectet Sd^{cod} 8 et *om.* SRMCCasZm ⤻ador. hom. ass. in uerbum Cas homne M omnem NC*,R corr. homines G ⤻cum uerbo hominem V ⤻adorent cum uerbo H_1 9 asumptum B sumptum H_1 hic—inducit *om.* Cas infernorum custodes inducit] inferni dicuntur qui inferna custodiunt V ⤻cust. inf. G 10 confiteamur R* ⤻scil. gent. RG scilicet *om.* H_2Cas 11 iesus *om.* ES christus *add.* AH_1GCas (= vg) est *om.* E 12 dum] id est Cas est *om.* B 13 cuius pater] et aequalitatis Cas cuius] sicut A + est BH_2GZm ⤻fratres mei carissimi G carissimi AH(G)VCas (= vg) fratres] *om.* AH_1 mei H_2(G)VCas (= vg) 14 oboedistis AHGCas (= vg) qui usque] usque H_1 quisque H_2 cui usque (us *in ras.*) G* 15 oboediuit H(G)V obediunt G* obediens fuit Cas ut *om.* SCas in *add.* AHGCas (= vg) praesentiam ea ES mea H_2Cas^{ed} 16 ⤻nunc in absentia mea AHGVCas (= vg) 17 quia si quit] quasi quod H_2 quasi quid SV quasi qui Cas^{cod} augebatis V citius emendari (-e R corr.) aut *add.* BH_2G 18 corrige E* corrigere E corr. corregi MN* poteratis BH_2GVCas poteram H_1 metu] timore Cas^{cod}SdD ⤻sal. ues. E

operamini. Non cum neglegentia, sed sicut [ait] Iob: 'uerebar omnia opera mea [propter deum], sciens quod non parceres delinquenti,' et: 'super humilem et quietum et trementem uerba' dei spiritus sanctus 'requiescit.' 13 *Deus est enim qui operatur in uobis et uelle* [*et*] *perficere*. Uelle operatur suadendo et praemia promittendo, perficere operatur dicendo: 'qui perseuerauerit usque in finem, hic saluus erit.' ceterum si perficere non est nostrum omnino, nec uelle, quia utrumque eadem hoc loco definitione tenetur. *Pro bona uoluntate*. Si in ea maneatis. 14 *Omnia autem facite sine murmuratione*. Ingratus seruus [est] qui gratia domini [sui] queritur esse praecepta: qui enim murmurat de praeceptis, dubitat de praemiis. hic etiam si operatur, non est sine querella: unde [et] alibi ait: 'neque murmuraueritis, sicut quidam,' et cetera. *Et* [*h*]*aesitationibus*. De mercede futura. 15 *Ut sitis inreprehensibiles* [*et*] *simplices sicut filii dei immaculati*. Sicut uos deus

1 *Iob ix 28 3 cf. *Esai. lxvi 2 6 Matth. xxiv 13 13 cf. Phil. ii 15 14 1 Cor. x 10

1 cum neglegentia (neglientia MN)] negligenter Cas sed *om.* VCas ait *om.* B 2 opera] peccata Sd^{cod} propter deum *om.* $BH_2GCasSd$ sc.—requiescit *om.* Cas sciens] scio enim R quoniam G parcereis E* parceres eis E*m.rec.* parceris RG parcens MN* parcet N corr. parces C* 3 et (*pr.*)—requiescit *om.* Sd et quietum *om.* V quietem BH_1 4 requiescet G est enim] autem H_1 enim est H_2G autem est R corr. 5 nobis G* et uelle *om.* A* uelle* G et (*alt.*) *om.* B uelle (*alt.*)—tenetur] quae(qui N)cumque (+enim R) non (nos G) secundum deum (*om.* R) uel uelle uel operari(-e MNR*) uolumus [nostri (+est R) arbitrii(-ri MN*) est (*om.* R)] [ipse dicitur operari G]: si enim ita non est nullus inuenitur proprium (liberum G) (+nostri M) habens arbitrium (arbitrium habens MNG) H_2, (*add.*) G 6 perficere operatur dicendo *om.* H_1 7 ceterum] *om.* G* item G corr. si *om.* H_1 8 non est *om.* H_1 omnino] omnia B+non est R corr. 9 eadem hoc] eodem H_1 loco]+ista R corr. diffinitione BH_1 difinitione G teneantur H_1 pro] per R* 10 manetis H_2 murmuratione BESd murmurationibus AH(—E)GVCas (=vg) ingratus—praecepta *om.* H_2 ingratur G* -tus—praecepta *om.* V (*abscisa*) 11 est *om.* BCas gratia SR* deum B sui *om.* B quaeritur ER 12 murmorat ER*N de praeceptis *om.* Cas haesitat Sd praeceptis Cas 13 si operatur] superetur B si operetur GV querella (*pr.* l *eras.*) A quaerella EV querella R querilla MN et *om.* BHG alibi] ad corinthios G 14 ait] dicit BH_2G murmoraueritis MN sicut quidam *om.* H_1 15 haes.] aes. A hęs. R es. MN haesitatione Sd^{ed} de mercede futura *om.* VCas inreprehensibiles] sine querella (querela A corr. N corr., Cas quaerella EV quęrella (*pr.* l *eras.*) R) AHGVCasSd^{ed} (=vg)+ante deum V (cf. Sd^{ed}) 16 et *add.* AHGVCasSd^{ed} (=vg) sicut] sicut et S *om.* H_2Cas (=vg) immaculati] sine reprehensione AHGVCas (=vg) ∽deus uos H_1 uos] nos G

fecit, considerate [debetis] [enim] cuius filii [utique] sitis, qui, cum in omnibus [purus] ac sanctus sit, filios non potest habere degeneres. *In medio nationis prauae et peruersae.* Quae omnem rationabilis naturae ordinem peruertit et perdidit. *Inter quos paretis sicut luminaria in mundo.* Sic luceat dei genus in genere humano, sicut sol et luna inlumina[n]t mundum. 16 *Uerbum uitae continentes.* Ut per uos qui inluminantur, [et] exemplo confirmentur et uerbo. *Ad gloriam meam.* 'Gloria patris filii filiorum,' [sic]ut ait Salamon. *In die[m] Christi* [*Iesu*]. [In die iudicii Christi.] *Quia non in uacuum cucurri, neque in uacuum laboraui.* Qui[a] talem deo populum adquisiui. 17 *Sed et si superimmolor sacrificium et obsequium fidei uestrae, gaudeo et* [*con*]*gratulor uobis omnibus.* Sed etiam si occidar, quia sacrificium [et obsequium] fidei uestrae obtuli deo, uincit profectus uestri gaudium tristitiam poenae uel mortis. Siue: Iam non timeo mori, sacrificio uestrae fidei consummato. Siue: Quia uestrae fidei ministraui. 18 *Id ipsum autem et uos gaudete et congratulamini mihi.*

9 cf. *Prou. xvii 6

1 considerate] considerare debetis BH_2G enim *om.* BH(—C)GCas filius Cas^{ed} utique *add.* BH_2G sitis] sitim G* sit is Cas^{ed} 2 cum *om.* H_1 in—sanctus] simplicis naturae Cas purus ac sanctus] ac sanctus B sanctus(-is S) ac purus H_1 sit(*tinras.*) G filius EN ⤻hab. non pot. B potest] uult Cas 3 degeneris A corr.,H_1 degentes M*N nationis] nationes A* generis Sd praue G 4 omnes H_2 omnis G rationabiles M,N corr. naturae* V ⤻peru. ord. H_1 perdit GCas 5 paretis] lucete AEVD lucetis H(—E)GCas (=vg) 6 inluminat A*BESV 7 tenentes ES per—inluminantur *om.* V qui *om.* H_1 inluminentur ER* 8 et *om.* BH(—E)GCas exemplum G* confirmantur B inluminentur VCas 9 meam] mihi Sd gloria] + enim Sd filii filiorum] filius sapiens Cas^{ed} filii] *om.* ES sapientia R sic *add.* B ut *om.* Cas salamon AN salomon BSd^{ed} 10 die AH(—N)GVCas^{ed} (=vg) iesu *om.* AHGVCas (=vg) in die (diem Cas) iudicii christi *om.* BH_2 non *om.* MN 11 curri R quia BSG ⤻po. deo Sd 12 conque(i C)siui H_2G superimmolor]immolor supra (super HGCasSd) AHGVCasSd (=vg) sacrificia Sd^{codd} et obsequium *om.* Sd^{codd} 13 gaudeo] + et congaudeo G* congratulor AH_1GVCas (=vg) ⤻omn. uob. AHGVCas (=vg) 14 sed *om.* H_1G orcidar MN quia] *praem.* gaudeo G sacrificio (?) G corr. et obsequium *om.* BH_2G ⤻uest. fid. BH_2G 15 obtuli—fidei (*pr.*) (17) *om.* G* domino $G\frac{1}{2}$ uincet G ⤻gaud. prof. uest. Cas profectu A* profecti M profecto NC iustitiam Cas^{ed} 16 siue—consummato *om.* Cas 17 ⤻fid. uest. H_1 fidei (*alt*).] + ministraui G* *et* corr. + obtuli—ministraui G* 18 id ipsum—solui *om.* H_2 et uos *om.* Cas gaudete] congaudete ESD *om.* Cas^{cod} mihi *om.* Cas^{cod}

Quia grande mihi praemium est pro uobis occidi. Siue: Quia mihi expedit solui. 19 *Spero autem in domino Iesu* [*Christo*] *Timotheum cito me mittere uobis.* Dat exemplum non temere [quid] definiendi, sed omnia in spe domini promittendi. *Ut et ego bono animo sim, cognitis quae circa uos sunt.* Ut sciam si uos meae passiones minime terruerunt. 20 *Neminem enim habeo tam unanimem, qui sincera affectione de uobis sollicitus sit.* [Qui ita mecum pro omnium salute sollicitus sit.] 21 *Nam omnes* [*quae*] *sua* [*sunt*] *quaerunt.* Commodum uel quietem, nolentes pro aliena tribulari salute. *Non quae sunt Christi* [*Iesu*]. Non curantes de corpore uel exemplo Christi, qui pro omnium salute mori minime recusauit. 22 *Experimentum autem eius cognoscite.* [Ut qualis sit noueritis.] *Quoniam sicut patri*[*s*] *filius, mecum seruiuit in euangelio* [*Christi*]. [Statim] secundum hominem propter homines factus obaudiens usque ad mortem. 23 *Hunc ergo.* [Qui talis est.] *Spero* [*me*] *mittere* [*uobis*] *mox ut uidero quae circa me sunt.* [Modo enim incertus sum]. 24 *Confido autem in domino*

16 cf. Phil. ii 8

1 quia grande mihi *om.* Cas^{ed} ∽ mihi grande H_1 siue—solui *om.* Cas 2 dissolui R autem—uobis (3) *om.*V (*abscisa*) christo *om.* AHGCas (=vg) 3 me] *om.* R*MNGCas *tr. ante* cito R corr. uobis] ad uos AHGCas (=vg) timere AH_1Cas^{ed} timendum Cas^{cod} 4 quid *om.* BH_2 diff(*om.* E)iniendi BEC difiniendo G sed]+et G* in] *om.* H_1 sub VCas domini] deum B promittendum Cas^{cod} promittenda Cas^{ed} et *om.* Cas^{cod} 5 bona MN cognitus B quę(u *in ras.*) G ut sciam *om.* VCas sciam si] sciat si B sciam H_1 sciam quia R corr. sciatis H_2 sciam quod C corr. 6 uos]+quod G me H_2 passionis E*R* terruerint Cas^{ed} 7 unamem R* h(*om.* NG corr.)unianimem MN,G corr. unianim G* de] pro AHGVCas (=vg) 8 qui—sit *om.* B 9 nam omnes BSd omnes enim AHGVCas (=vg) quae sua sunt] sua AH(—R)VCasSd^{ed} (=vg) commodum uel quietem] quomodo quieti sint H_2 commodo V commoda Cas 10 aliena (aliorum Cas) tribulari (laborare Sd^{ed}) salute] aliena salute(-i G) tribulari BH_2G animalia tribulari(-e E) H_1 11 christi]+iesu ARH_2GVCas uel exemplo *om.*V 12 ∽ sal. om.VCas minime] mihi me H_1 dubitant B* dubitauit BH_2G 13 autem *om.* E ut—noueritis *om.* BH_2GCas 14 patris Λ seruit ES euangelium V 15 chr. *om.* AHGVCas (=vg) statim *om.* AHGVCas homines] hominem Cas 16 ∽ usq. ad m. ob. Cas^{ed} ob[o]ed. BHGCas nunc Cas^{cod}* igitur AHGVCas (=vg) qui talis est *om.* BH_2GCas 17 me *add.* AH_1GVCas (=vg) uobis *om.* AHGVCas (=vg) ∽ ut mox Sd^{ed} 18 modo—sum *om.* BH_2G modo]+adhuc Cas

quod [*et*] *ipse cito ueniam* [*ad uos*]. Non solum illum mitto, quem unicum habeo [in] solacium. 25 *Necessarium uobis arbitratus sum Epafroditum, fratrem* [*et*] *cooperarium.* Cooperatorem propter euangelii [opus]. *Et commilitonem meum, uestrum autem apostolum.* Commilito propter honorem, quia et ipse acceperat in illis apostolatus officium. *Et ministrum negotii mei mittere ad uos.* [Qui meae uenit necessitati ministrare pro uobis.] 26 *Quoniam quidem omnes uos desiderabat.* Caritatem eius circa illos sollicitam commendat, ut et ipse [ab eis] amplius diligatur. *Et maestus erat propter*[*ea*] *quod audieratis illum infirmatum.* [Tristitiae uestrae causa maestus erat eo quod uos per infirmitatis suae nuntium nimium contristatos pauerit.] 27 *Nam et infirmatus fuit usque ad mortem.* [Non de se, sed de uobis maestus erat, ne forte uos audita infirmitate ipsius tristaretis.] *Sed deus misertus est eius.* Ut maiorem docendo colligat fructum. *Non solum autem illi, sed* [*etiam*] *et mihi, ne tristitiam super tristitiam haberem.* Ne tristitia[m] carceris tristitia[m] desolationis

1 quod] quoniam AHGVCas (=vg) et *add.* AHGVCas (=vg) cito ueniam] ueniam ad uos cito AHGVCas (=vg) no G* mittam BH_2G 2 solacium] in solatio B + sed et ipse ueniam G uobis] autem AH(—E)GVCas (=vg) *om.* E 3 arbitratus sum] existimaui AHGVCas (=vg) fratrum E et *add.* AH_2GCas (=vg) cooperarium] cooperatorem AH_2GVCas (=vg) *om.* H_1 cooperatorem (*om.* VCas)] *praem.* necessarium (*om.* Cas^{cod}) uobis et (*om.* VCas) H_1GVCas *fort. recte* quom operatur B cooperatur(-or CG) H_2G 4 euangelii opus] euangelium BH_2 euangelium opus E*S opus euangelii Cas 5 commilito—officium] propter gradum apostolatus quem (quod V) in uobis accepit VCas commilito] commilitat B commilitus MN conmilitonem G *om.* Sd qua A* 6 et *om.* Sd acciperat E*S apostolatis G* 7 negotii mei BSd necessitatis meae AHGVCas (=vg) qui—uobis *om.* BH_2 qui meae uenit] quia (qui G *in ras.*) uenit meae (me E) H_1G necessitate EG 8 quoniam] quod N ∽desid. omnes uos G 9 circa—commendat] illis uult (nititur Cas) commendare VCas sollicitam *om.* H_2(V) commendauit H_2 ∽et ut MN 10 ab eis *om.* B ea *add.* $AH_1GVCasSd^{ed}$ (=vg) 11 audieritis $VCas^{cod}Sd^{ed\ Migne}$ eum ES illum** Cas^{cod} tristitiae—pauerit *om.* BH_2 12 nun*tium A 13 ∽pauerit nimium contristatos(-us H_1) H_1G nimium *om.* Cas^{ed} pauerit V timeret Cas et] + ipse ESG fuit] est AHGVCas (=vg) 14 non de—tristaretis *om.* AH_1Cas de (*pr.*)] pro G de (*alt.*)] pro H_2G 15 uos] ipsi uos G tristaremini C tristaueritis G tristaritis V* sed] + et H_2G 16 maiorem (maior R*)] + in RH_2 17 illi] eius AHGVCas (=vg) sed] uerum AHGVCas (=vg) etiam *add.* AHGVCas (=vg) et *om.* VD mei AHGVCas (=vg) tristitiam (*alt.*)] tristitia R 18 tristitia BG tristitiam BSMN*G dissolationis B,R corr.,C corr. desolutionis ES dissolutionis R*C*

augeret. 28 *Festinantius ergo misi illum, ut uiso eo iterum gaudeatis.* Pro cuius absentia [tristari] uos noui. *Et ego sine tristitia sim.* Quam mihi uestra tristitia generabat. 29 *Excipite ergo illum in domino cum omni gaudio.* Soluentes si quod scrupulum de eius tarditate animus forte susceperat. *Et eiusmodi cum honore habetote.* Non solum hunc qui uester est doctor, sed et omnes qui talis sunt gratiae, honorate. 30 *Qu[on]ia[m] propter opus Christi usque ad mortem accessit.* Quia uincto mihi non timuit in carcere ministrare. *Tradens animam suam.* [In manus inimicorum: hoc est, paratus ad mortem.] *Ut impleret id quod [ex] uobis de-erat circa meum officium.* Ut reliquum uestrum erga me solus implere[t] [possit] [obsequium]. 1 *Reliquum, fratres mei, gaudete in domino.* Non [in] rebus humanis uel in aliquo praeter quam in domino gaudeatis. *Eadem uobis mihi scribere quidem non [est] pigrum.* [Eadem repetere,] quae iam praesens dixeram. *Uobis autem necessarium.* Sicut [h]orto crebrius inrigari. 2 *Uidete canes.* Hi[n]c contra

10 cf. Ps. xxx 9 etc.

2 tristari(-e H_2) uos noui] uos noui.B noui uos absent(+ent E)ia H_1 tristabamini Cas 3 sum Cas^{ed} quam]quia E qui R* uestra *om.* A* generat H_1 generabatis C* generauit G generauerat V 4 ergo] itaque AHGV (=vg) autem Cas ∽cum omni (*om.* A*) gaud. in dom. AHGCas (=vg) soluentes—susceperat] ne quem de eius tarditate scrupulum habeatis(-aus V*) V ne quod (quis *cod.*) scrupulum(-us *cod.*) de eius tarditate nascatur Cas quod] quem H_1 quidem H_2G 5 tarditate]+*sex litt. eras.* G animus]quod animus G susciperat E*S* 6 qui—doctor *om.*VCas 7 omnes—honorate] omnes huiusmodi VCas^{cod‡} homines huius modi Cas^{cod‡ed} tales N C*G sunt gr.] sint gr. BG gr. sunt H_1 quia] quoniam AHGVCas (=vg) 8 ∽acc. usque ad mort. Sd qui CasSd 9 uincto] *om.* H_1 *add. post* mihi R corr. ∽in carc. non tim. Sd ministrate G* 10 in—mortem *om.* BH_2G 11 ut] et A adimpleret Cas^{cod} ∽deerat ex uobis ES ex *add.* AES,C corr.,GVCas (=vg) e C* erga AHGVCas (=vg) nostrum E obsequium AHGVCas (=vg) 12 reliquum]relicum MN *om.*VCas uestrum erga me] quod (quid N) mihi debebatis BH_2G ∽obsequium (officium Cas) pro omnibus solus impleret VCas impleret]implere possit B obsequium *om.* B 13 reliquum]de cetero AHGVCas (=vg) non]+ut G in *om.* B 14 humanis]saeculi VCas uel—gaudeatis]sed in tribulationibus christi BH_2G quam in domino]dominum VCas domino]+eadem H_1 15 ∽scribere mihi AHGVCas(Sd) (=vg) quidem] *om.* H_2 quidam G est *om.* AHG VCas (=vg) piger MN picrum V* eadem (+documenta Sd) repetere *om.* BH_2 16 iam] *om.* H_1 etiam Cas dixeram]dixi V docui Cas^{cod} *om.* Cas^{ed} 17 orto BRC ortu MN ortui G saepius VCas inrigari** G+necessarium est Sd hinc contra *om.* H_2 hic BH_1G

pseudo-apostolos [agit], Christi euangelium lacerantes. *Uidete malos operarios.* Qui quod nos bene construximus [et gloriamur], destruere conantur. *Uidete concisionem.* [Concisio potius quam circumcisio sunt dicendi.] 3 *Nos enim sumus circumcisio, qui spiritu deo seruimus.* Nos sumus ueri Iudaei, qui non [in] unius membri pellem, sed totius carnis [simul] uitia amputamus, spiritaliter scilicet circumcisi. *Et gloriamur in Christo Iesu, et non in carne confidimus.* [In sola fide Christi, non in circumcisione carnali.] 4 *Quamquam [et] ego habeam confidentiam et in carne.* Ne quis putet me hoc ideo dicere, quia ego gloriandi causam non habeam, et idcirco non glorier. *Si quis alius uidetur confidere in carne, e[r]go magis,* 5 *circumcisus octaua die ex genere Istrahel.* Quia ex illis [forte] aliqui proselyti erant, ego autem octaua die secundum genus, non post annos, ut aliqui[s] peregrinus. *De tribu Beniamin.* Quae semper fuit cum Iuda coniuncta. *Hebraeus ex Hebraeis.* [Non ex gentibus proselytus.] *Secundum legem Pharisaeus.* Legis peritus, [uel diuisus a turba,] qui non possem [non] nosse quid probarem. 6 *Secundum aemu-*

16 cf. 3 Regn. xii 23 etc.

1 pseudos- ES seodo- MN agit] *om.* BVCas ait H(—R) christi eu. lacerantes] aduersum (contra Cas) eu. inlatrantes (latrantes Cas) VCas eu. christi lacerantes Sd 2 qui]quid ESCas quod]quid Cas nos *om.* H_2G bene *om.* VCas aedificamus VCas et gloriamur *add.* B 3 confusionem B concisio—dicendi *om.* BH_2 conc.] quia conc. Sd concisio] consio A* concisi G* + enim H_1GV 4 nos] non A*B enim] autem E ergo Sd^{ed} 5 nos] non SMNG* ueri] uiri EV uere H_2 udei G* 6 in *add.* B unius] huius SR pelle ES simul *add.* BH_2GVCas 7 uiciam putamus A* uitia putauimus G* amputamus A(?)BH_1 amputauimus H_2G resecamus Sd 8 confidimus] fiduciam habentes AHGVCas (= vg) In—carnali *om.* BH_2 In] cuius Cas ⤻fide sola Cas 9 in *om.* Cas et *om.* BHGVCas (= vg) ego *om.* ES 10 et *om.* HSd hoc *om.* G* 11 quia] quasi et (*om. ed.*) Cas ⤻non ha. ca. Cas 12 non *om.* Cas gloriar H_1 quis] + autem G ergo B 13 ·VIII· Cas^{cod} ex] et ex C 14 ipsis H_2 forte *om.* B ⤻erant proseliti H_1 ego—peregrinus *om.* Cas ego *om.*V autem octaua die *om.* H_1V autem *om.* R corr. de A* 15 post] + aliquot Sd ut] aut ES aliquis BG peregrinos A* peregrini H 16 beniamin B beniamen N qui R quia *Cm2* fuit (fui V) cum i. coniuncta] cum i. iuncta fuit H_1 fuit cum i. iuncta tribus beniamin H_2 *om.* Sd^{cod} 17 ebraeis A* non—proselytus *om.* BH_2Cas proselytis Sd 18 peritus] ignarus BH_2 non ignarus *Cm2* gnarus $GV^{\frac{1}{2}}$ uel—turba *om.* BH_2Cas qui—probarem *om.* Cas 19 posset B possim MC possum N non nosse] nosse ABH_2G non posse H_1 quod SG probaret B probare(-i V*) V

lationem persequens ecclesiam dei. Tantam habui aemulationem ut nescius etiam dei ecclesia[m] insectarer. *Secundum iustitiam quae ex lege est.* Primus fui in omnibus, [in] quibus illi [in] falso gloriantur, sed quia hoc tempore illa non ualere cognoui, ideo [ea] nullius duco momenti [s]et tamquam impedimenta proicio, quibus me uitam adquirere posse putabam. *Conuersatus sine querel[l]a.* Omnium iustificationum et caerimoniarum purificationumque mandata complebam, sed haec nulla putaui, dum modo crederem Christo, quem lex ipsa promiserat. 7 *Sed [ea] quae mihi lucra fuerunt, haec duxi propter Christum detrimentum [esse].* Ad comparationem inuenti auri contemnitur aeramentum, quamuis utrumque ab uno sit conditum et pro temporis qualitate necessarium. 8 *Uerum tamen existimo omnia detrimentum esse propter eminentem scientiam Christi [Iesu domini mei], propter quem omnia detrimentum feci et arbitror ut stercora.* Stercora ciborum sunt reliquiae et rerum quondam utilium purgamenta. *Ut Christum lucri faciam* 9 *et inueniar in illo.* Ut Christum habeam caput et eius membrum inueniar. *Non habens meam*

1 dei *om.* ES tamquam H_1 tantum G ∽aem. ha. Cas 2 nescius *om.* H_2 dei ecclesiam(-ia B)] ecclesiam H_1 ecclesiam dei R corr.,M insectarem B 3 ex] in ARH_2GVCas (=vg) primus—putabam *om.* Cas prius H_2 in (*alt.*) *om.* BH_2V ∽falso illi R 4 in *add.* A falsum MN hoc] in hoc G 5 ea] *om.* B illa H_1 duco momenti et] docu(o N)menti SH_2 et] sed B 7 conuersatus sine querella *om.* V conuersatus] + sum H_1 querela BCas quaerella E quęrella(*pr.* l *eras.*) R querilla(*pr.* l *eras.* N) MN et] siue V caeromoniarum V 8 purificationumque *om.* Cas purificationem E mandata—promiserat] hoc solum legis minus implebat quia non crediderat christo a lege promisso V implebam legem praeter hoc tantum quia non credebam christo quem lex promiserat Cas 9 dum modo] qui (quia H_2) non BH_2 credere MNG quem] quia H_1 10 sed—detrimenta (11) *om.* Cas^{ed} ea *om.* $AHGVCas^{cod}$ (=vg) ∽lu. mi. Sd ∽fuerunt (fuerant G) lucra $AHGVCas^{cod}$ (=vg) ∽pr. chr. dux (*sic*) ES duxi] arbitratus sum ARH_2GVCas^{cod} (=vg) 11 detrimenta $AHGVCas^{cod}$ (=vg) esse *om.* $AHGVCas^{cod}$ (=vg) comparationem] + inuentionem H_1 12 utrumque *om.* H_1 13 ab uno] *tr. post* contemnitur B *om.* Cas fit(?) Cas^{cod} cond. *om.* Cas et] ei Cas^{ed} ∽nec. qual. V 14 uerum—stercora (*pr.*) (16) *om.* Cas^{ed} uerum] uestrum MN tamen (tam*en V)] + et CV omnia *om.* G* 15 erminentem G christi iesu] christi AE iesu (iesus G) christi H(—E)GV Cas^{cod} (=vg) domini mei (nostri Cas^{cod}) *add.* BRH_2GVCas^{cod} (=vg) quem] quae ES 17 ∽rel. sunt G reliquium H_1 ∽qu. rer. H_1 condam H_1V 18 christi G lucrificem H_2 lucrum faciam G 19 ∽cap. hab. BH_2 abear G* et] cum BH_2G ∽inu. mem. H_1 non* A

iustitiam quae ex lege est. Hoc est, meo labore quaesitam. *Sed illam quae ex fide est Christi, quae ex deo* [*est*] *iustitia in fide.* Sed illam quae a deo proprie sola fide collata est Christianis. 10 *Ad agnoscendum eum* [*et uirtutem resurrectionis eius*]. Ut beneficium eius perfecte cognoscam et uim resur- 5
rectionis ipsius, quia ideo resurrexit ut et nos similiter resurgamus: qui autem hoc uere cognoscit, satis agit omnino ne peccet. *Et societatem passionum eius,* 11 *configurati morti ipsius.* Si [enim] compatimur, et conuiuemus. *Si quo modo occurram ad resurrectionem quae est ex mortuis.* Ad illam quae 10
perfectorum est proprie, non illam quam etiam inuitos habere necesse est. 12 *Non quod iam acceperim* [*, aut iam iustificatus sim*]. Quia finis mundi nondum aduenit, et in spe est quod credimus, non in re. *Aut iam perfectus sim.* Athuc de hac perfectione et de tali resurrectione suspensus sum. *Sequor* 15
autem si comprehendam in quo [*et*] *comprehensus sum a Christo.* Si comprehendam meritum apostolatus, in quo apostolatu a Christo sum comprehensus. 13 *Fratres, ego me non arbitror*

9 cf. Rom. viii 17 cf. 2 Tim. ii 11 13 cf. Rom. viii 24

1 hoc est *om.* Cas meo] non meo G meu V* .2 illa H(—RC) fide] lege G* christi] iesu christi R ex] in H_1 non G hęc G* deo *om.* G* est *add.* AHGVCas (=vg) iustitiam G 3 illa H(—RC) ∽prop. a deo Cas sola—christianis] per solam fidem christi quam ipse donauit collata est Cas salua G consolata ES 4 ignoscendum S cognoscendum H_2CasSd^{ed} illum AHGVCasSd^{ed} (=vg) et—eius (*pr.*) *om.* B uirtutum A 5 eius (*pr.*) *om.* G uim] uni B uirtutem C uiam Sd^{ed} 6 ipsius] eius H_2Sd illius Cas resur.] surr. H_1Cas^{cod} et *om.* H_1Cas 7 ∽uere hoc G hoc] hunc B *om.* Sd ait MN ne] non H_1G nec NF 8 peccat B passionis ES eius BSd illius ARH$_2$GVCas (=vg) ipsius ES configuratus AR,C corr.,GVCas (=vg) configuratio E*S mortis EN*C* 9 eius AHGVCas (=vg) enim *om.* BH$_2$Sd^{ed} conpatimus G* conuiuimus EMN*V conuiumus G sic G 10 ad (*pr.*)] et G 11 perfeciorum MN perfecionum N* propriae A propria BH$_2$(—M)GV *fort. recte* non] + ad H_1Cas illam] illa MN *om.*V que H_2(—M) ∽inu. hab. etiam G inuitos] inuitus EG in uitio MN inuito C 12 acciperim E*S acciperem G acceperimus Sd$^{cod\frac{2}{2}\,ed\frac{1}{2}}$ aut iam iust. sim (*cf. p.* 408 *u.* 10 *n. cr.*) *om.* AHGVCasSd (=vg) 13 ∽mu. no. fi. H_1 fines A* mundi *om.*VCas nundum V* et] sed H_1 + adhuc V est *om.* Sd^{ed} quod credimus *om.*V 14 sum H_2(—C) adhuc A* ∽perf. hac (ac E) H_1 15 tale MN*G suspensus sum] suspensum H_1 incertus sum Cas sequor autem si con *in ras.* G 16 si] + quomodo H_2 comp.] + meritum A* et *add.* ARH$_2$VCas (=vg) adprehensus G christo] + iesu H_2G (=vg) 17 apostolatu] apostolatum G* a christo] ego B christo MN,G corr. 18 ego] ergo N

apprehendisse [*adhuc*]. Se humiliando omnibus gloriam tollit et uniuersos prouocat ad profectum. *Unum autem, posteriora quidem obliuiscens, et ea* [*uero*] *quae sunt* [*in*] *priora, appetens.* [Hoc solum scio quia cotidie proficio et] praeteritum laborem non computans ad priora festino. Siue: Legis obliuiscens ad perfecta euangelii praecepta me tendo. 14 *Ad destinatum* [*per-*] *sequor,* [*ad brabium*] *supernae uocationis dei in Christo Iesu.* [Quod perfectis deus in Christo promisit in caelis,] quod non nisi uincentes accipient. 15 *Quicumque ergo perfecti* [*sumus*], *hoc sentiamus.* [Quo modo ergo negat se esse perfectum, si alii sunt, nisi humilitatis gratia hoc dictum accipias?] quicumque perfectus est, hoc sentiat, uetera [scilicet] obliuiscenda et noua sectanda, quia perfecti debent esse discipuli Christi, licet superius de perfectione praemii, hic uero de scientia[e] sit locutus. *Et si quit aliter sapitis, et hoc* [*uobis*] *deus reuelauit.* [Si quit alia uobis ratione dominus reuelauit. 'aliter,' inquit, non 'aliut': hoc est, alia adsertione, non fide.] 16 *Uerum tamen ad quod peruenimus.* Ad perfectionem noui testamenti.

1 comprehendisse AHGVCasSd (= vg) adhuc *om.* AHGVCas (= vg) tulit CasSd **2** et—profectum *om.* H_2 uniuersi prouocati B uniuersos *om.* Cas posteriora q.] quae q. retro sunt (*om.* G*) AHGVCas (= vg) **3** quidam RG* et] ad AHGVCas (= vg) uero *add.* ARH$_2$GCas (= vg) in *om.* BH$_2$Cas (= vg) priora] interiora Cas^{ed} appetens] extendens me (+ ipsum RV) AHGVCas (= vg) **4** hoc—et *om.* BH$_2$ quia] quod Cas^{cod} + dono dei Cas et *om.* G p$\overline{\text{r}}$m G* p$\overline{\text{r}}$ꝛm G corr. **5** priora] potiora Cas^{ed} legem Cas^{ed} **6** praecepta] mandata BH$_2$G me tendo] contendo BH$_2$G me teneo H_1 me extendo Cas dest.] dist. E*S persequor AHVCas (= vg) persequar G **7** ad brabium *om.* B brauium ERCasSd^{ed} brachium S brabuum N* euocationis Cas^{ed} **8** quod—caelis *om.* BH$_2$ fectis V* perfectus Cas^{ed} deus in christo] christus Cas ∽ prom. in chr. HG quod—accipient *om.* H_2 quod *om.* G **9** nisi] sin (?) A* uiuentes R accipiunt B quodquot G$\frac{1}{2}$ ergo] enim H_2 sumus *om.* AH$_1$GVCas (= vg) **10** quo—accipias *om.* BCas quo—locutus (15)] cum in (*om.* R corr.,G) superioribus dicat apostolus 'non quod iam acciperim aut iam iustificatus sim,' (+ *alia* G) hoc loco H$_2$G ergo *om.* H_1 **11** gratiam R dictum] dicto E *om.* R quic.] qui G + ergo R **12** scil. *om.* BCas **13** licet—locutus *om.* Cas **14** de perfectione] perfectionem(-e R) H_1 scientia BH$_1$G sit] est G **15** et *om.* ES aliter] aliud RC corr. aliquod H_2 sapientis N sentitis Sd^{ed} uobis *add.* AHGVCasSd^{ed} (= vg) dominus Sd^{ed} reuelabit ERNCas^{ed}Sd^{ed} (= vg) **16** si—fide *om.* B si—reuelauit *om.* S quod H_2 ∽ uobis alia VCas alii R* ratione dominus *om.* ER* deus Cas reuelabit ER aliter—fide *om.* H_2 **17** alia—fide] alio sensu Cas non] in G fidem H_1 **18** peruenimus(u *pr.* corr. *in ras.*) G testim. A

Ut idem sapiamus. ['Idem' sit, licet aliter adstruatur.] *Et in eo ambulemus.* Non enim scire sufficit sine facto. 17 *Imitatores mei estote, fratres*[, *et cognoscite*]. [Me sequimini, non falsos apostolos.] *Et obseruate eos qui sic ambulant, sicut habetis formam nos*[*tram*]. Dupliciter dicitur obseruari, uel ad imitandum, ut hic, uel ad cauendum, sicut ad Romanos 'obseruate'[, ait,] 'eos qui dissentiones et offendicula faciunt.' 18 *Nam multi ambulant, quos saepe dicebam uobis.* De ipsis dicit qui spem passionis Christi, per quam peccata dimissa sunt, auferentes, in legis caerimoniis collocabant. Potest et de Iouinianistis accipi, qui ieiuniorum adflictionem et omnem corporis cruciatum in luxuriam et epulas conuert[er]unt. *Nunc uero et flens dico, inimicos crucis Christi.* [Notandum quo[d uero] affectu omnium salutem optauerit, qui etiam inimicos crucis Christi deflebat, ultro in interitum properantes.] 19 *Quorum finis interitus.* Quia in corruptione[m] seminant carnis. *Quorum deus uenter est.* Qui [se] in hoc putant deo

6 *Rom. xvi 17 16 cf. Gal. vi 8

1 idem (*alt.*)—adstr. AGVCas] *om.* BH_2 idem sit scilicet aliter (alter SG*) non adstruat H_1 sit *om.* Cas^{cod*ed} asseratur Cas 2 eo ambulemus] eadem permaneamus (maneamus Cas) regula(-am MN*) AHGCas (=vg) eadem ambulemus Sd suffecit MN* absque Sd imit.]+dei A* 3 stote RM et cognoscite BSd *om.* AHGVCas (=vg) me—apostolos *om.* BH_2G 4 et *om.* ES sic BSd ita AHGVCasZm (=vg) ambulat A*V* 5 nos A (=vg) nostra M nostri V obseruare R*$Zm^{cod\,ed}$ 6 ad (*alt.*)] iad V sicut] ut VCas 7 obs. ait] obs. BH_2 ait obs. H_1GCasZm eos *om.* VCas dissent. AB (*sic cod. bibl.* g) desens. E*S dissens. E corr., RH_2GVCasZm discens. Zm^{cod} 8 nam multi] multi enim AHGVCasSd^{ed}Zm (=vg) ipsis dicit] pseudoapostolis Cas(Sd) 9 quem Zm^{ed} quod Zm^{cod} demissa G 10 tollentes Cas lege E caerim.] cerem. GZm^{cod} caerimonias H et *om.* Cas 11 iouinianistis ACFCasZm iouimanistis B iouiniani studiis ES iouianidiis R* iouinianistarum studiis R corr. iouanistis MN iouanitis N* iouianistis GVZm^{cod} accipi] interpretari BH_2GZm ieiuniorum *om.* VCas adflictionis MN* adflictiones N corr., CGZm *om.* Cas et *om.* Cas omnem] omnes MN*Zm omne N corr., C *om.* VCas 12 ∽cruc. corp. VCas cruciatum] cruciamentum H_2 cruciatus Zm *om.* Zm^{cod} ∽epulas et luxur. (-ia V) VCas et epulas *om.* G* aepistolas conuertunt B 13 uero] autem AH(—R*)GV CasZm (=vg) *om.* R* inimicus G notandum—properantes *om.* BH_2 14 quo A,R corr., VCas^{cod}Zm quod HGCas^{ed}Zm^{cod} uero *add.* H_2 optauerit] obtauerit G optauer*it V optet Cas inimicos *om.* Zm^{cod} 15 interitu Zm^{cod} 16 finis] fininis V* + est H_1G + erit Cas^{ed} quia] qui H_2 corruptionem ASGV corruptione BH(—S) ∽car. sem. BH_2G 17 deus] + et Zm^{cod} est *om.* H_2V (=vg) se *om.* B ∽putant in hoc Cas

seruire, si com[m]edant, non audientes prophetam dicentem: 'si manducaueritis [et biberitis], nonne uobis manduca[bi]tis [et bibetis]?' *Et gloria in confusione ipsorum* [*, qui terrena sapiunt*]. In circumcisione uerecundi membri. 20 *Nostra autem conuersatio in caelis est.* Hoc non potest dicere terrenis uitiis mancipatus. *Unde et*[*iam*] *saluatorem expectamus dominum* [*nostrum*] *Iesum Christum.* [Qui caput est nostrum.] 21 *Qui reformabit corpus humilitatis nostrae, conformem* [*corpori*] *gloriae suae.* Sicut monstrauit in monte[m], cum unum ex uiuentibus [et] unum ex mortuis claritatis suae corpori configura[ui]t, exemplum resurrectionis et in mortuis et in uiuis ostendens. *Secundum operationem* [*suam*], *qua possit* [*etiam*] *subicere sibi omnia.* [Qua non solum conformabit nos, sed etiam corpori suo omnia faci[e]t esse subiecta. Siue:] Secundum [hanc] potentiam qua sibi cuncta subiecit, etiam hoc illi possibile est. 1 *Itaque, fratres mei carissimi et*

1 *Zach. vii 6 9 cf. Matth. xvii 1, 3

1 comedent A*Zm^{cod} commedant BE epulentur Cas non—dicentem] cum propheta dicat V *om.* Cas 2 si—bibetis *om.* Cas si] cum Zm et biberitis] *om.* BH$_2$ et bibitis G* uos H$_1$ uobismet ipsis Zm$^{cod\ ed}$ manducatis BHZm$^{cod\ ed}$ 3 et bibetis] *om.* BH$_2$ et (+uobismet ipsis Zm^{codd}) bibitis H$_1$VZm gloriam H$_2$ ∽ips. in conf. Zm^{cod} confusionem H$_2$ confessione G* qui terrena sapiunt *add.* BRH$_2$GVCasZm^{codd} (=vg) 4 in] qui in Cas^{cod}* ∽membri pudendi VCas ueregundi MN* 5 est] constituta est V hoc—mancipatus] *om.* H$_2$ id est caelestis est V 6 et] etiam AH(—E)GVCasZm (=vg) enim E ∽exp. salu. G 7 nostrum *om.* AH$_2$VZm$^{codd\ pler}$ (=vg) iesu A* qui—nostrum *om.* BH$_2$G qui] quia SR ∽est caput Cas 8 qui—suae *om.* H$_2$ reformauit H$_1$GVZm^{codd} conformabit Sd^{ed} (?) copus V conformem B conforme Sd^{cod} configuratum ARVCasZm (=vg) conformatum ES configu***rauitum G corpori *add.* AH$_1$GVCasZm (=vg) 9 gloriae BSd claritatis AH$_1$GVCasZm (=vg) praefigurauit Cas montem BZm^{cod} morte Zm^{cd} mortem Zm^{cod} cum] eum B unum ex] unus G* 10 et *om.* B claritatis] *om.* H$_2$ claritati Cas sui H$_2$G*Cas corporis H$_2$Cas 11 configurauit GCas^{cod}Zm configurat *rell.* et in mortuis—subiecta (14) *om.* H$_2$ et in mort.—ost.] ost. et (*om.* Zm) in mort. et in uiuentibus (uiuis Zm) H$_1$Zm uel aeternitatis G ost. Cas 12 suam *om.* AH$_1$GVCasZm^{codd} (=vg) posset R 13 etiam *add.* BRGVCasZm^{codd} (=vg) ∽sibi subicere (subiacere E*R*) H$_1$ qua—siue *om.* BCas qua] quia H$_1$V qui G *om.* Zm conformabit *scripsi* confirmabit A conformauit HV confirmauit GZm 14 nos]+exemplo resurrectionis Zm faciet H$_1$GV facit A fecit Zm esse] et G siue] *om.* BH$_2$G et Zm 15 hanc *om.* BSH$_2$G potentiam] *om.* G uirtutem Cas quam SM cunctis G subicit H$_1$ 16 ipsi Sd^{cod} est *om.* G carissime G*

desideratissimi. [Qua perfectiores.] *Gaudium* [*meum*] *et corona mea.* Per uos [enim] in praesenti laetificor [et] in futuro coronabor. [*Sic state in domino, carissimi.*] In sola Christi fide, [ut superius conprehendi,] spem ponentes et in conuersatione caelesti. 2 *Euhodiam rogo et Syntychen deprecor id ipsum sapere in domino.* [Quod dixi, id est, unum: mecum] hae mulieres scientes erant legis, qua[s] similiter ut istos eadem sentire commonet et hortatur. 3 *Etiam* [*rogo*] *et te,* [*carissime,*] *Germane compar.* 'Germanus' dictus est nomine, qui ei compar erat officio. *Adiuua illas quae mecum laborauerunt in euangelio.* Non uiros, sed feminas, quae non in ecclesia, sed in domo erant docentes. *Cum Clemente et ceteris adiutoribus meis.* [Clemens ex-philosopho, magnae doctrinae uir, qui Romae episcopus fuit.] *Quorum nomina sunt in libro uitae.* Ne moleste ferant sua nomina in [hac] epistula non comprehensa, scripta esse dicit in caelis. huius libri et[iam]

11 cf. 1 Cor. xiv 34, 35 16 cf. Luc. x 20

1 desiderantissimi E corr.,S,R (*ex* -e),MNFGCas^{cod}Zm (=vg) qua perfectiores *om.* BH$_2$G qua] quia SR plus ceteris quia Cas ***gaudium V meum (nostrum E) *add.* AHGZm (=vg) corona] caro S 2 per] propter Cas^{cod} enim] *om.* BH$_2$G cum H$_1$ in (*pr.*)—coronabor] sum in die iudicii coronandus V sum coronandus et remunerandus Cas praesente MN* praesentia G* + tempore Zm et—laetificabor *om.* G* et *om.* B futurum MN 3 laetificabor H$_2$,G corr. sic—carissimi *om.* B ⤻fide christi G 4 ut—conprehendi] *om.* BH$_2$GZm quomodo superius dixi Cas et *om.* H$_1$ 5 euhodiam A,R corr.,V (=vg) eucodiam B eochodiam E euchodiam SMCGCasSd^{cod}Zm^{codd} euh**** R* euhodiaem N euuodiam Sd^{cod} euodiam Sd^{ed}Zm^{ed} syntychen Zm^{ed} (=vg) synthecen A sinticem BMZm^{codd} sinthicem E synthicē S synticen R sintichen N syntichen CVSd^{ed} sinthycen G senthicen Cas^{cod} syntychem Cas^{ed} 6 quod—mecum *om.* BH$_2$GVCasSd dixit R unum] in unum S una R corr. 7 legis *om.* VCasZm quas] qua BE quasi SMN quia G ut istos eadem *om.* VCas iste MNF istę C iustus G 8 communet A* commouet B commemorat H$_1$ rogo *add.* AHGVCas (=vg) ⤻te et G 9 carissime *om.* AHGCas (=vg) dictus—officio] nomen hominis est compar officii V$\frac{1}{2}$ (*uide uol.* III) Cas 10 ei (et H$_2$) compar erat officio(-ii C*)] ei erat (egerat E erat S) conpar officii(-io R*) H$_1$ 11 non—docentes] docebant(-at G) in suo sexu (sensu B) per domos(-us MNG) etsi (*om.* H$_2$Zm) in ecclesiis (+autem Zm) reticerent(-ebant H$_2$Zm) BH$_2$GZm ⤻er. doc. non in (*om.* ES) ec. sed in do. H$_1$ quae non] nec VCas 12 erant *om.* VCas cetera G* 13 clemens—fuit *om.* B ex-philosopho] philosophus Zm uir *om.* G 14 romae episcopus] postea romanae praesul ecclesiae Zm episcopus] $\overline{\text{spē}}$ (=spiritus) G* 15 ne moleste *om.* G* ne *om.* H$_1$ sua nomina] se VCas nomina] nostra C* hac *om.* B non *om.* H$_1$C conpraehinsas V scriptos Cas 16 scripta—caelis] cum in libro uitae sint scripti VCas esse *om.* Sd ⤻in caelis dicit G huius] cuius VCas etiam] et BGV

Moses et Dauid meminit, et dominus in euangelio. 4 *Gaudete in domino semper.* [Quia saeculi gaudium non habetis.] *Iterum dico, gaudete.* Repetit, ut magis ac magis gaudium confirmetur. 5 *Modestia uestra nota sit omnibus hominibus.* Iudaeis et gentibus omnibusque qui uos persequuntur et tribulant. *Dominus prope est.* ['Scit quid opus sit uobis ante quam petatis ab eo.' Siue:] [Ideo] de ingruentibus malis sollicitudinem gerere non debetis, cum dominum uobis proximum esse optime noueritis, secundum illut: 'iuxta est dominus his qui tribulato sunt corde.' 6 *Nihil solliciti sitis.* 'Nolite cogitare quid manducetis [a]ut quid induamini: haec enim gentes inquirunt.' *Sed in omni oratione et obsecratione cum gratiarum actione postulationes uestrae innotescant aput deum.* Non cum murmuratione atque tristitia, ut possit oratio uestra digna esse auribus saluatoris, si pro omnibus quae patimini gratias referatis, sicut apostoli faciebant. 7 *Et pax dei, quae superat omnem mentem, custodiat corda uestra et corpora uestra in*

1 cf. Exod. xxxii 32 etc. cf. Ps. cxxxviii 16 etc. cf. Luc. x 20 6 *Matth. vi 8 9 *Ps. xxxiii 19 10 *Matth. vi 25 (cf. 31) 32 16 cf. Act. v 41

1 moses A,(mores)V moyses *rell.* ⤳mem. et dom. et dau.V mem. et dau. et dom. Cas dauid] donauit S dauit G in euangelio *om.*VCas **2** quia—habetis *om.* BH_2 quia]qua R* saeculi]in saeculo(-u V*) VCas iterum] et iterum ESSdD **3** ⤳conf. gaud. Sd conmendetur V **4** homi*nibus V iudaeis—tribulant]qui uos persecuntur (persequentur H_2, *corr.* Cm2) siue iudeis siue gentibus BH_2G **5** que *om.* H_1 ⤳trib. et pers. H_1G pers. et *om.* Cas et trib. *om.* Zm **6** est]uos V scit—siue *om.* BH_2 uobis *om.* H_1 **7** ab eo] eum $GSd^{cod\ ed}$ ideo *add.* BH_2GZm incongruentibus E malis]cogitationibus H_1 tribulationibus V sollicitudinem—sitis] **nihil solliciti sitis** (+nolite R corr.) cum defensorem uobis deum esse proximum (*om.* Zm) noueritis. potest et sic intellegi iuxta eua(e G)ngelium BH_2GZm **8** non debetis] antequam H_1 dominum V domino A dominus H_1 esse *om.* H_1 **9** iuxta]prope Zm **10** nihil—sitis *supra u.* 6 B **11** aut]ut A induamini]manducaminiS enim]omnia H_1 **13** postulationes BSd petitiones AHGVCasZm (=vg) innotescunt E innotiscant MG non—faciebant] ne forte tribulationibus afflicti in aliquo murmuretis et uestra oratio fiat indigna (digna G) auribus saluatoris (dei H_2Zm) BH_2GZm +si—faciebant G *praem.* non—tristitia. Et Zm^{codd} non] ne (non R*) forte tribulationibus afflicti R corr. **14** murmur.] murmor. ERMN* atque, (e *in ras.*)A,VCasZm aut H_1G trist.]+sitis R corr. **15** auribus saluatoris]diuina notitia V pro]in G gratias]+ei R corr. **16** domini H_2 superat ABESSd exs(*om.* Cas)uperat H(—S)GVCas (=vg) **17** omnem (m *alt. exp.*) G mentem AESSd sensum BRH_2GVCas (=vg) nostra B corpora]intellegentias AHGVCasZm (=vg) uestra (*alt.*) *scripsi* nostra B uestras AHGVCasZm (=vg)

Christo Iesu. Qua malos sustinet[e] et ingratos. et Christi pax, qua pro suis persecutoribus exorabat, si recogitetur, omnem mentem furiosam exsuperat et inclinat. [haec ergo pax corda et intellegentias uestras in exemplo Christi custodiat.] 8 *De cetero, fratres.* Ad extremum, ut omnia breuiter comprehendam. *Quaecumque sunt uera.* [Permanentia.] *Quaecumque pudica, quaecumque iusta, quaecumque casta, quaecumque amabilia, quaecumque bonae opinionis.* Quia omnis natura humana nouit diligere et laudare quod bonum est. *Si qua uirtus, si qua laus* [*disciplinae*], *haec cogitate,* 9 *quae* [*et*] *didicistis et accepistis et audistis et uidistis in me.* [Uirtus] tolerantiae siue laus conuersationis et reliqua bona, quae et didicistis uerbo et accepistis [sanctorum] exemplo [et audistis auribus et uidistis oculis]: haec tantum cogitate. *Haec agite.* [Non enim sola sine actu sufficit cogitatio. haec posteriora illa explanant superiora.] *Et deus pacis* [*et dilectionis*] *erit uobiscum.* Tunc erit deus uobiscum, si haec non

2 cf. Luc. xxiii 34

1 iesu] + domino nostro GZm quia H_2G sustinete B sustinetis H_2 et (*alt.*)] uel Cas christi] dei B **2** suis *om.* Cas persecutionibus B persequentibus Cas exorat H_2 orabat Cas recogitemur ER recogitemus S regitetur G* **3** mentem—inclinat] exagitati(-at B) animi i(*om.* G*)mpetum furoremque deponit (deprimit H_2) BH_2G furiosam exsuperat] furiosam (furios est E) et superat H_1 haec—custodiat *om.* BH_2 haec—intellegentias] uel oⁿ sensu angelorum et hominum corda uestra id est animas G haec] ista Cas ergo *om.*V **4** corda] + uestra Cas^{cod} in *om.* H_1G **5** extremum] + posui G + omnium Sd^{ed} **6** dicam Cas permanentia AVSd permanenda H_1 *om.* BH_2GCas **7** ∽quaec. sancta quaec. ius.V(Sd^{ed}) quaecumque iusta *om.* ES quaecumque casta *om.* H_1 casta] sancta $AH_2GVCasSd^{ed}$ (= vg) **8** bona G opinionis] famae AHGVCasSd^{ed} (= vg) **9** omnes E*N* humano M(o *in ras.*),N diligere et laudare(-ere A)] diligenter et amare H_1 diligenter laudare et amare R corr. dilegere laudare H_2 (*corr.* C) **10** qua (*alt.*)] + igitur C disc.] *om.* AMNV (= vg) tolerantiae Cas (*sed. cf. u.* 12) **11** et (*pr.*) *add.* AHG (= vg) et audistis *om.* ESG et uidistis—accepistis *om.* G* in] de ES **12** uirtus *om.* BH_2VSd tolerantiae—oculis] [didicistis] uerbo [accepistis] exemplo [audistis] *uid. uol.* III [uidistis] oculis V(Cas Sd) tollerantia H_2 **13** uerbo *om.* G sanctorum *add.* BH_2G et audistis auribus *om.* BG **14** et uidistis oculis *om.* BH_2G haec tantum cogitate] nihil aliud cogitetis VCas tantum] tanto modo H_1 cogite S **15** non enim—superiora *om.* BH_2 non enim—cogitatio *om.* G **16** ∽sup. exp.V et dilectionis *om.* AHGVCas (= vg) **17** tunc—uobiscum *om.* H_1 tunc] + enim G erit deus] deus pacis erit Cas erit V ista V

[tantum] modo cogitetis, sed etiam faciatis. 10 *Gauisus sum autem in domino magnifice, qu[on]ia[m] tandem aliquando refloruistis, [ut] pro me sentiatis, in quo et sentiebatis; occupati autem eratis.* Iterum [flore] boni operis florere coepistis, qui mei [in]memores, occupatione, non uoluntate, [arefacti] fueratis effecti. 11 *Non [quasi] propter penuriam dico.* Non propter meam inopiam, sed propter uestrum fructum dico me esse gauisum. *Ego enim didici in quibus sufficiens sum [esse].* A Christo omnia aequanimiter ferre sum doctus. 12 *Scio et humiliari; scio et abundare: in omni et in omnibus imbutus sum et saturari [et] esurire, et abundare et paenuriam pati.* Ut nec abundantia extollar ne[c] frangar inopia. 13 *Omnia possum in eo qui me confirmat.* Dans intellegentiam, uel sua doctrina confirmans. 14 *Uerum tamen bene fecistis, communicantes tribulationi meae.* Non enim debuit mea [a]equanimitas uestram impedire mercedem. 15 *Scitis autem et uos, Philip-[p]enses, quod in principio euangelii, quando exiui a Macedonia,*

1 tantum(-o N) *add.* BH_2G modo] solum V sed] uerum V facietis R 2 ⤻in dom. autem R* autem *om.* ES magnificę B uehementer AHGVCas (= vg) quia B quoniam AHGVCasSd (= vg) aliquando *om.* Sd 3 reflor.] si flor. S ut *om.* AHGVCasSd^{ed} (= vg) pro me sentiatis *om.* ES sentire ARH_2GVCas (= vg) sentite Sd^{ed} . in quo et] sicut et ARGVCas (= vg) et sicut ES sicut H_2 sicut ante Sd^{ed} sinebatis R* 4 autem] enim RG flore] *om.* BH_2G florere V bono opere BH_2G flore recepistis ES flore coepistis R*V quem Cas 5 mei—effecti] non obliuione arefactus sed occupatione fuerat inpeditus V non obliuio arefecerat sed occupatio impedierat Cas me G in *om.* B arefacti H_1 arefactis A *om.* BH_2G 6 quasi *add.* AHGVCasSd (= vg) non (*alt.*)—penuriam *om.* Cas^{cod} 7 meam inop.] inop. meam BG penuriam uel inop. meam H_2 meam penuriam VCas^{ed} ⤻fr. ue. BH_2G fructum] profectum Sd 8 esse *om.* Cas enim] autem ER in *om.* ES suff. sum] sum (sim A) suff. ARH_2GVCas (= vg) suff. ES 9 esse *add.* AHVCas (= vg) aequaliter VCas edoctus H_1G scio] + enim ESG 10 humilitatem Sd$^{cod\,ed}$ in omni] ubique AHGVCas (= vg) et *om.* H(—R)G* imbutus BSd^{codd} institutus AHGVCas (= vg) 11 satiare (*corr.* -i)E sat(c)iari H_1CGVCas (= vg) saciare MN et (*alt.*) *om.* B abund.] + ubique et in omnibus H_2 paen. A pęn. R pen. *rell.* 12 extollatur H_1 extollat C*V ne B frangari(i *exp.*) E pangari S frangat C* 13 confortat AHGVCas (= vg) + christus G dat Cas^{cod} uel] uobis B 14 confirmat H_1 bene fecistis] benefitiis B communica[n]tis ES 15 non—mercedem *om.* H_2 ⤻eq. mea BG aequanimitas] inopia H 16 uestrum G phi(y ES)lipenses(-is E*) BESN filippenses Cas^{cod} 17 prin(*om.* M)cipii MN euangelio ES euangeli V exiui] profectus sum AHGVCas (= vg)

[*n*]*ulla mihi ecclesia communicauit.* Quando profectus sum, scitis quia uos solos, a quibus sumptus acciperemus, elegimus, fideliores uos omnibus iudicantes. *In ratione dati et accepti, nisi uos soli.* Illi dati, ego accepti. Siue: Dantes carnalia et spiritalia accipientes. 16 *Quia et* [*in*] *Thessalonice*[*n*] *semel et bis in usum mihi misistis.* Non solum Corinthum. 17 *Non quod quaero datum, sed requiro fructum abundantem in uerbo uestro.* Abundans fructus orationis est, cum sanctis etiam absentibus ministratur. 18 *Habeo autem omnia et abundo; repletus sum accipiens ab Epafrodito quae a uobis missa sunt.* Prouocat eos laudando et gratias referendo. *Odorem* [*bonae*] *suauitatis.* [Odor suauitatis] non in re oblata, sed in mentis deuotione consistit, sicut sacrificium [Noe] grate deus scribitur odoratus, cum ipse dicat se nec carnibus nec sanguine animalium delectari. *Hostiam acceptam, placentem deo.* Notandum quod elemosyna hostia appelletur et sicut a sanctis

2 cf. prol. 6 cf. 2 Cor. xi 9 13 cf. Gen. viii 21 14 cf. Ps. xlix 13 cf. Ps. l 16

1 ulla A mihi *om.* E aecclesiam MN* quando profectus sum *om.* Sd quando *om.* Cas profectus—scitis] inde coepi siue proficiscenti dedistis V *om.* Cas perfectus B 2 solus H_1N a quibus] aliquibus MN* ∽acc. sump. G sumptus] necessaria VCas acce(i R*)pimus H_1 acceperimus Sd^{ed} eligimus VCas^{ed} 3 ∽omnibus uos Sd^{ed} omnium Cas^{cod} indicantes N dati et *om.* ES 4 ego] + dati ego MN 5 accepistis H_1 acceperunt Cas et (*pr.*) *om.* H_2 in B,R corr. *om.* AHGVCas (= vg) thesalonicen D thessalonice B thessalonicam ACVCas^{cod} (= vg) thesalonicam EMG tesalonicam SR thesolononicam N tessalonicam Cas^{ed} semel] et semel RVCas^{cod} 6 usum] unum A*G* mihi *om.* R chorinthum BG corr(*om.* N)intum MN corrinthum V 7 quod] quia AHGVCas (= vg) ∽in orat. uest. abund. (*uide infra*) H_1 uerbo uestro] orationem (*corr.* rationem *dubius* C [= vg]) uestram AHG oratione uestra V ratione uestra Cas 8 superabundans Cas fructus] + est Cas^{cod} rationis Cas^{cod} est *om.* Cas cum] + quis R corr. eum uel qui H_2 9 habundando MN 10 accipiens] acceptis AEH_2GVCas (= vg) accepistis SR* ephaf. S aph. MN quae] quem EH_2 a uobis missa sunt] misistis AHGVCas (= vg) 11 agendo (*exp.*) referendo Cas^{cod} odorem] in odorem RGCas^{ed}Sd bonae BSd$^{cod\,d}$ *om.* AHGVCas (= vg) 12 odor suauitatis *om.* BH_2 in *om.* H_2 in (*alt.*)] *om.* ER* de S mente B 13 contencione Sd^{cod} oblatione Sd^{ed} consisti V sicut *om.* R* noe] *om.* B ne SR* grate] gratię B *om.* E deo H_2G discribitur ER* describitur S, R corr., Cas^{ed} dicitur Cas^{cod} 14 adoratus BSR*N odoratum C ipse] + postmodum Cas dicit SR*Cas^{ed} se] *om.* H_1 *om. hic* G nec (ne R*) carnibus nec] nequaquam BH_2 carnalibus se nequaquam nec G ∽an. sang. H_1 sanguinem MN* 15 dil. H_1NG* acceptabilem Sd$^{cod\,ed}$D 16 elemosina BS ęlemosina C de h(*om.* E)elymosina EG elimosyna R*V elimosina MNCas^{cod} helimosina N* eleemosyna Cas^{ed} ostia V appelletur A corr.,G appellatur *rell.* et *om.* H_1

oblata accepta est, ita eorum qui in peccatis durauerint, reprobatur. 19 *Deus autem meus impleat omne desiderium uestrum secundum diuitias suas in gloria in Christo Iesu.* Quia [a]ut perfecti alia desiderare non poterant nisi [qui] qu[a]e [sunt] secundum diuitias dei, non saeculi, [et quae] ad gloriam pertinent [Christi]. 21 *Salutate omnem sanctum in Christo Iesu.* [*Salutant uos qui mecum sunt fratres.*] Erant ergo [h]om[i]nes sancti, quos solos [et omnes] praecipit salutari, sicut et in omnibus epistulis facit, et procul dubio uerum dixisse credendus est. et si uere sancti erant, peccatores utique non erant, et qui non peccatores, sed sancti [erant], tam poterant esse quod erant, quam poterant non esse quod non erant. igitur sanctos homines esse hac ratione possibile est. 22 *Salutant uos omnes sancti, maxime autem qui de Caesaris domu sunt.* Qui sunt nuper de Caesaris domo conuersi. [23 *Gratia domini nostri Iesu Christi cum spiritu uestro. amen.*]

EXPLICIT AD PHILIPPENSES

1 oblata]+et N ⤻est accepta Cas eorum] ab his Cas peccato Cas permanserint B durauerunt GCas^{ed} durauerin Cas^{cod*} **2** impleam G* omne *om.* H_2 **3** suas *om.* E gloriam G in christo] christi ER* iesu]+20 **deo autem et patri nostro gloria in saecula saeculorum amen** H_2GVCas (=vg) quia ut] qui aut AER quia aut B **4** alia ASd mala BH_2GV illa ES malo R* malum Cas desideria B quae] quique B quod Cas **5** sunt *om.* BH_2Cas dei] domini nostri G non saeculi *om.* Cas non]+secundum deum H_2+quae ad R corr. +secundum G sęculum R et quae *om.* BH_2VCas et] sed R corr. ⤻pert. ad gl. H_2 **6** pertinet Cas christi *om.* B **7** iesu]+salutant uos (+omnes H_2)—fratres BH_2GVCas (=vg) sunt] sint G ergo] enim E *om.* R **8** homines BH_2(-is M)GV omnes AH_1 *om.* Cas+ergo R solos] salus E solus SRNVCas^{ed} et omnes *om.* BH_2GCas praecepit *A*H(—C)V uult Cas salutari]+prae ceteris Cas^{ed} **9** sicut] quos VCas etiam Cas fecit G nominauit VCas et—est (13)] hi (*om.* ed.) capitalia non habuisse peccata intellegendi sunt: nam quis sine peccato? sed et scriptura sanctum (*om.* ed.) baptizatum frequenter appellat Cas **10** et *om.* H_1 si] qui V **11** qui] quia M,C corr. erant *om.* BH_2 tam] iam ESG **12** quod (*pr.*)]+non R **13** igitur]+et G ⤻hom. sa. C corr. sanctus G esse hac ratione] hac (ac N) ratione esse BH_2G hac (hanc E*) ratione(-em R*) H_1 esse V est]+esse R corr. *in ras.* **14** autem *om.* H_1 cessaris MND cesaris R ⤻sunt domu(-o *ed.*) Sd^{codd} domu ASd^{codd} domo B,E corr.,SRNCVCasSd^{ed} (=vg) domum E*N domus MG **15** sunt nuper *om.* H_2 sunt *om. hic* BG ex caesaris neronis familia christo crediderunt Sd cesaris R domo] officio Cas conuersi]+sunt BH_2G gratia—amen *add.* BH_2G (=vg) **16** nostri *om.* V explicit ępistola ad philipenses BCas^{cod} finit epistula (*add.* E corr. ad philippens̄) E finit epistola ad philipenses S, *om.* RSd explicit ad philipensis (-es+habet C) uersus CCL H_2 epistola pauli apostoli ad philippenses explicit scripta de roma. ur̄ (=uersus) num(ero) CCL G finis epist. ad philippenses Cas^{ed}

INCIPIT AD THESSALONICENSES PRIMA

[Thessalonicenses] non solum ipsi in omnibus perfecti erant, sed etiam alii eorum uerbo profecerant et exemplo. laudando ergo illos apostolus ad maiora prouocat et inuitat.

1 *Paulus et Siluanus et Timot[h]eus ecclesiae Thessalonicensium.* [Quia] per ipsos illis uerbum dei [iterum] fuerat nuntiatum, sicut et Corinthiis, quod in secunda ad eosdem [facta] commemorat. *In deo patre et domino Iesu Christo.* Quia per fidem filii tam in patre quam in filio erant, quia 'quisque confitetur filium, et patrem habet.' *Gratia uobis [et pax].* ['A deo patre et domino Iesu Christo.'] 2 *Gratias agimus deo semper pro omnibus uobis.* [Quia omnium nobis] grata memoria est. *Commemorationem [uestri] facientes in orationi-*

5 cf. 1 Thess. ii 13 6 cf. 2 Cor. i 1 cf. 2 Thess. i 1 9 *1 Ioh. ii 23 10 *2 Thess. i 2

incipit argumentum in aepistola ad thessalonicenses B incipit argumentum ad th(h *om.* R)es(+ s SCas)alonicensis(-es RCas) H_1Cas incipit ad th(*om.* M)esalonacenses (+ prima M) MN (*de ordine epist. uide uol.* I *p.* 269) incipiunt capitula epistolae primae ad thessalonicenses...incipit argumentum C incipit argumentum epistole ad thesalonicensis scripta de urbe athenas G incipit ad thessalonicenses I argumentum...expositio argumenti V in epistolam I ad thessalonicenses Sd 1–3 *om.* H_2GCas *qui huius loco aliud argum. dant,* Sd 1 thessalonicenses] *om.* BVD *Par.* 15180 th(*om.* R)esalonicenses(-is E) ER ∽in omn. ipsi B ipsi *om.* H_1D 2 set S etiam *om. Par.* 15180 uerbo] uerba B *om.* D profecerunt B proficerant H_1D et *om.* SD laudando. Ergo *distinxit* B laudando] laudo S *om.* D 3 illos *om.* H_1 ∽ad ma. prou. apos. D et inuitat] *om.* D + explicit argumentum (*om.* H_2) incipit epistola prima (*om.* H_2) ad t(+ h H_2)essalonicenses BH_2 + incipit epistola ad tesalonicenses R (*al. man. mg. add.* secundum storiam epistola colosensium hic fieri debet) + (*m. saec. xiii quam alibi significare supersedi*) expositio in prima epistola ad tessalonicenses V + explicit. Incipit epistula beati pauli ad thessalonicenses prima Cas^{cod} + finit argumentum. Incipit aepistola D 4 timoteus B thimoteus N t(+ h N)esalonacensium H_2 tesalonicensium ER 5 quia *om.* BH_2V illis] filiis ES fillis M* illius N dei] *om.* H_1 domini H_2 iterum *add.* B 6 enunciatum H_2 cor(+ r S)inthis SG quod] + et N ∽ad eosd. in secunda(-o E + epistola R) H_1 ∽commemorat ad eosdem V 7 facta *add.* BH_2(factum R corr.)G comm.] + epistola G in] et in R 8 fili E*S 9 quisquis R,C corr. et pax *om.* A 10 a—christo *om.* BH_2GV domino] + nostro S 11 ∽semper deo H_2 ∽uob. omn. H_2 quia omnium nobis *om.* B omnibus A omnium uestrum F uobis H_2 gratia H(—M, C corr.)G grata et Cas^{cod} 12 commemorationem] memoriam AHGVCas (= vg) uestri *add.* BH_1(—S)GVCas (= vg) uestrum S

bus nostris sine intermissione. In indesinente orationum memoria quantitas dilectionis ostenditur, quam eorum merita postulabant. 3 *Reminiscentes operis fidei uestrae et laborem.* Non inmerito illius fidei memores sunt, quam et iustitiae labor[e] et caritatis affectu[s] et passionum tolerantia comprobabant. [*Et*] *caritatis et sustinentiae spei domini nostri Iesu Christi, coram deo et patre nostro.* Qui perfectae caritatis est, sustinet omnia patienter propter spem futuram. 4 *Scientes, fratres dilecti a deo, electionem uestram.* Retinetis tempus electionis uestrae, qualiter [et] nos praedicauerimus et uos credideritis. 5 *Qu[on]ia[m] euangelium nostrum non fuit ad uos in uerbo tantum.* Notandum quod illa efficax possit esse doctrina, quae iustitiae commendatur exemplo. *Sed* [*et*] *in uirtute.* In uirtute: [Siue] signorum: Siue tolerantia[e] passionum. *Et* [*in*] *spiritu sancto.* Quem deuote conuersi accepistis: uel cuius uirtutem per signa monstrauimus. *Et in plenitudine multa.* Perfectione[m] iust[a]e conuersationis et uitae. *Sicut scitis quales fuerimus* [*in*] *uobis propter uos.* Ad profectum uestrum etiam a licitis abstinentes, ut inferius contine[n]tur. 6 *Et uos imitatores nostri facti estis et* [*ipsius*] *domini.*

7 cf. 1 Ioh. iv 18 8 cf. 1 Cor. xiii 7 10 cf. 1 Cor. xv 11 19 cf. 1 Thess. ii 9

1 uestris BMCas^{ed} in indesinente] in non desinentis B indesinente H_1 non (*exp.* C) indesinentes(-em C*) H_2 in indesinenter G in indesinenti V oratione H_1 orationes R corr. orationem M 2 memoriam H_2G quantitatis NC* quam] quia M qua N merita] memorata H_2 memoria V 3 reminiscentes(-is B*) B memores AGVCas (=vg) memoris H_1 laboris AHGVCas (=vg) 4 illorum H_2 5 labor] labore BC* laborem H_2(—C) quantitatis B caritas ES affectu BH_2 tol.] toll. ESG comprobant SH_2 6 et *om.* BHGV (=vg) caritas H_1 sustinentia R* sustentationis G patientiae Sd^{ed}(D) 7 coram deo et patre nostro] ante deum et patrem nostrum AHGVCas (=vg) caritatis] aetatis B 8 ∽omn. prop. spem fut. sust. pat. V 9 dilecti] electi H_1M electionem] dilectionem H_2 retinentes ER 10 dilectionis V et (*pr.*) *om.* BH_1 11 crederitis H_1 credi(e M)distis H_2 quoniam] quia AHGVCas (=vg) ad uos] apud uos H_1G *om.* H_2 12 sermone AHGVCas (=vg) notandum] non tantum MN ∽esse possit G 13 doctrine MC* et *om.* BH_1NGSd (=vg) 14 uirtute (*pr.*)] + multa Cas^{cod} in uirtute *om.* G siue *om.* BVSd signorum] + et miraculorum Sd tolerantia B tol.] toll. EMN 15 in *add.* BGVCas (=vg) deuote] deuoti MN *om.*V conuersi *om.* H_1V 16 uirtutem per *om.*V praebuimus V 17 perfectionem B perfectionis H_1Cas perfectae G in perfectione Sd iuste B iustitiae H_1GSd uestrae Cas 18 in *add.* BRVCas (=vg) 19 contenetur A* continentur B conetur G 20 ∽et dom. fac. estis H_1 ipsius *om.* AHGVCas (=vg) domini] deum SMN

Suscipie[nte]s uerbum in pressura multa. In passionibus uerbum suscipientes, sicut et nos docuimus et dominus praedicauit. *Cum gaudio spiritus sancti.* Hoc est uere in spiritu sancto gaudere, sicut et apostolos legimus fecisse. 7 *Ita ut fueritis forma omnibus credentibus, in Macedonia et in Achaia.* Perfectorum exemplo forma omnibus credentibus exhibetur: uestro ergo exemplo etiam alterius prouinciae homines profecerunt. 8 *A uobis enim diffamatum est uerbum domini, non solum in Macedonia et [in] Achaia, sed [etiam] in omnem locum.* Natura[e] famae [haec] est, ut siue bonum siue malum nuntians ubique omni celeritate discurrat. *Fides uestra, quae est ad deum, exiit.* Ab idolis ad deum conuersa. *Ita ut non sit nobis necesse aliquid loqui.* Ita ut nobis incipientibus aliquit de uestro exemplo loqui ipsi optime scire se dicant. 9 *Ipsi enim de nobis adnuntiant qualem introitum habuerimus ad uos, et quo modo conuersi estis ad deum.* Et nostrae constantiae et uestrae conuersionis omnibus nota est qualitas. *A simulacris*

4 cf. Act. v 41 10 cf. Tert. *apol.* 7 (*p.* 138, *u.* 10 Oehl.)

1 suscipientes *scripsi* suscipies B excipientes AHGVCas (= vg) tribulatione AHGVCas (= vg) multa *om.* H_1 per passionem Cas ⤻susc. uerbum VCas 3 spiritus sancti] in (et G) spiritu sancto H_2G uero SR ⤻gaud. in sp. s. Cas^{ed} 4 et *om.* Sd apostolus H_1 ⤻fec. leg. H_1 fueritis] facti sitis AHGVCas (= vg) 5 formam ES credentibus *om.* MN in (*alt.*) *om.* H_1 6 exempla H_1 exemplum H_2 est VCas forma] + in H_2G formam VCas omnibus credentibus R corr. *in ras.* omnibus *om.* VCas credentibus *om.* H_2 exhibeatur H_1 exhibere VCas 7 ergo *om.* CasSd etiam—profecerunt] omnes sunt prouocati VCas ceterae prouinciae ad credendum sunt prouocatae Sd homines *om.* H_1Sd proficerint G 8 enim *om.* ES diffamatum est uerbum BSd diffamatus (deuulgatus G) est sermo AHGVCas (= vg) diff.] def. ESNSd^{cod} dei Cas^{ed} 9 ⤻in ach. et mac. R et in achaia *om.* ES in (*alt.*) *om.* A sed *om.* MN etiam] *om.* BGVCas (= vg) et H_2 omni loco AHGVCas (= vg) 10 natura] naturae BH_1M haec *om.* BH_2VSd 11 omni celeritate *om.* Cas fides] et fides G quae est] omnium H_1 ⤻ad deum est G ad deum exiit] ad deum perfecta est H_1 perfecta ad dominum H_2 ad] in Cas 12 exiit] profecta est AGVCas (= vg) ab idolis] abilis A* dominum Cas^{ed} ita *om.* Cas^{cod} uobis N 13 aliquid BSd quicquam AHGVCas (= vg) ita] id ER uobis M de *om.* H_2 14 ⤻loqui ipsi uestro exemplo C corr. uobis ad eorum aedificationem loqui Cas loqui *om.* H_1 ipse H_1G dicat A* dicebant H_2 dicerent C corr. 15 uobis H_2GVD habuerimus (*m2 in ras.*) E habuerim NC haberim G 16 ad deum] ad dominum (deum C) *tr. post* simulacris (17) H_2G et (*alt.*)] de B 17 conuersationis HGCas^{ed} qualitas] opinio Cas

ut seruiatis deo uero et uiuo. Simulacrum a simulando dicitur: pulchre ergo ad deum uerum et uiuum a falsis di[i]s et mortuis conuersi [esse] dicuntur. 10 *Expectare filium eius de caelo, quem suscitauit ex mortuis, Iesum.* Tale[s] estis, ut fiducialiter et cum gaudio aduentum domini expectetis. *Qui eripuit nos ab ira uentura.* Dimittendo peccata et doctrina sua et exemplo ab ira nos iudicii liberauit, quia iam in spe[m] libertatem habemus. 1 *Nam ipsi scitis, fratres, introitum nostrum ad uos.* Commemora[n]t illos, ut agnoscant uerum esse quod dicunt, et eorum exemplo proficiant. *Quia non inanis fuit,* 2 *sed ante uexati et contumeliam passi.* Non est inanis sermo qui impletur constantia passionis. *Sicut scitis, in Philip[p]is.* Quia aliquanti uestrum uiderunt nos Philip[p]is passos, non expauisse persecutiones nec praedicare cessasse. *Fiduciam habuimus in domino nostro loqui ad uos euangelium dei.* Quod nos liberare[t] [possit] in praesenti, uel [in] futuro [et] reddere[t] laboris nostri mercedem. *In multa sollicitudine.* Non neglegenter nec transitorie, sed in sollicitudine, non parua, sed multa.

13 cf. Act. xvi 32, 37

1 ut seruiatis] seruire AHGVCas (=vg) ∽uiuo et uero BRH_2GCas (=vg) dictum H_2 **2** pulchre—dicuntur *om.* S pulch*re A pulcre MN ergo *om.* E ∽uiu. et uer. BH_2 dis A*V dies N* diis *rell.* et mortuis *om.* H_1 **3** conuersi dicuntur] conuertuntur H_2 esse *om.* BH_2GV exp.] et exp. RVCas (=vg) caelis AHGVCas (=vg) **4** ∽ies. a mort. ES ex] a H iesu N tales] tale B talis H_1MV* teles N estis ut] est istud B est ut H_1 sitis ut N fid.] fit. N et] ut B **5** expectaretis G exp.] exsp. V **7** ab—habemus *om.* Sd nos *om.* Cas^{cod} iudicii *om.* H_1 quia *om.* H_1 spe] spem B libertatem] + reparari per baptismum Cas **8** nam] + et H_1G escitis M **9** commemorant (*Paulus et Siluanus et Timotheus?*) AG commemorat *rell.* esse *om.* H_1 **10** ex. prof.] magis prof. ex. H_1 ex. magis prof. G no**n V **11** uexati BSd passi AHVCas (=vg) multa passi G -iam passi] -iis af(d SNG)fecti AHGV Cas (=vg) quem implet Sd impl.] firmatur Cas **12** philipis B philipensis MN filippis Cas^{cod} **13** uestrorum H_2 uestri Sd^{cod} philipis B pylippis E in philipensis (philippis C) H_2 non] nec H_1 **14** persecutionibus H_1 tribulationes Cas passiones Sd^{cod} nec] non H_2 cessare H_1 cesisse G cessassem V* fud. A* habemus H **15** deo AH (=vg) nostro *om.* H_2V quod] qui E quomodo S liberare BH_1 liberet C **16** possit *add.* B uel] et C in *om.* B redderet(-it N*)] et reddere B *om.* H_1 reddat C retribuat V labores H_1 nostrae MN **17** mercedem] + omnibus (ualeat R) recompensare (repensare SR) H_1 nec] uel H_2 **18** transiturię EN sed—multa *om.* Cas sed] neque V sollicitudine* A non *om.* V sed multa] sed magna R *om.* H_2 uel multa V

3 *Nam exhortatio nostra non de errore.* Ideo non terremur: er[r]at [enim] quicumque putat uel docet malos posse regnare cum Christo, sicut alibi: 'nolite errare; deus non deridetur.' *Neque de inmunditia.* Sicut Iouiniani doctrina fuit. *Neque in dolo.* Non contra conscientiam nostram docentes atque suadentes. 4 *Sed sicut probati sumus a deo ut crederetur nobis euangelium, ita loquimur.* Integri. *Non quasi hominibus placentes.* Qui falli possunt. *Sed deo, qui probat corda nostra.* Quasi a deo probati, et ab ipso in hoc officium destinati, qui cordis occulta rimatur. 5 *Neque enim aliquando in uerbo adulationis fuimus, sicut* [*ipsi*] *scitis.* Sicut qui hominibus placent, tamquam aegris desiderata omnia concedentes, et mortem eorum neglegentes. *Neque in occasione auaritiae, deus testis est,* 6 *nec quaerentes ex hominibus gloriam, neque a uobis neque ab aliis.* Omnis qui adulatur, aut propter auaritiam aut propter uanam gloriam adulatur, ille ergo probatur propter deum docere, qui ista non quaerit. 7 *Cum possemus oneri esse, ut Christi apostoli.* Uel in hoc quod dominus ordinauit[, id est, ut de euangelio

2 cf. Apoc. xx 4 3 *Gal. vi 7 8 cf. 1 Cor. xiv 25 9 cf. Tac. *Ann.* vi 3 15 cf. Phil. ii 3 18 cf. 1 Cor. ix 14

1 nam exh.] exh. enim AHGVCas (=vg) non de errore *tr. post* terremur BH_2GVCas no V* derremur R* timetur H_2 errat] erat A*BH_1 **2** enim *om.* BH_2GVCas malos] multos H_1 posse *om.* Cas **3** sicut alibi] + dicit H_1 *om.* Cas deus non deridetur] et cetera V neque fornicarii neque adulteri et cetera Cas iniredetur HG **4** sicut] quomodo Cas ⤻doc. iou. HGV doctrina] dogma C *om.* V iou.] in io(u M)u. MN fuit *om.* VCas dolo] idolo H_1 **5** non *om.* Cas constantiam H_1 nostram *om.* Cas docentes] loquentes VCas atque] ac Sd **6** a *om.* G **7** integre B, (-ra M)H_2GVCas + loquimur Cas qui] hominibus qui Cas^{cod} quae Cas^{ed} **8** potest *et in ras. et mg.* G uestra R* a *om.* V **9** et *om.* H_1 officio VCas^{ed} **10** ⤻al. fu. (fu. al. HG) in sermone adul. (adol. SRGV) AHGVCas (=vg) **11** ipsi *om.* AHGVCas (=vg) tamquam *om.* Cas aegris] *om.* C infirmis Cas **12** ⤻omnia quae desiderant Cas desidera(*corr.* -ria) R concidentes G negleg.] nec gleg. E negli. N **13** occansione E* deus testis est *om.* ES nec] neque EH_2 ex] ab AHGVCas (=vg) **14** omnibus E*SMN gloriari ES **15** adulatur] adolatur H_1GV (*sic u.* 16), adulteratur MN aut (*alt.*)] uel Cas^{ed} propter *om.* Cas uanam *om.* Cas **16** ergo probatur] uero H_1 docere] + probatur *s.l.* E *m. rec.*, docet R loqui Cas istam Sd^{ed} **17** possemus] possimus ASRGCas^{ed} (=vg) possumus EMNV honori MN honeri Cas^{cod} + uobis Cas^{cod} esse *om.* R* chr. apos.] ceteri apos. chr. H_1 **18** uel *om.* G dominus] deus H_1MCas id—uiueremus] *om.* BH_2VCas id est ut *om.* G euangelium H_1

uiueremus]. *Sed fuimus paruuli in medio uestrum.* Humiliantes nos [et] nec debitum quaerentes honorem. *Tamquam si nutrix foueat filios suos.* Humilians se et in omnibus paruulo coaequans, ut illum ad maiora sua imitatione perducat: nam et balbuttit interdum lingua et manducare fingit [et] cum eo lente ambulare consuescit. 8 *Ita* [*eramus*] *desiderantes uos, cupi*[*de uoleba*]*mus tradere uobis non solum euangelium dei, sed etiam animas nostras.* Sicut nutrix non solum uerbum, sed etiam omnem sensum perfectionis suae in paruulum transfundere cupit, ut ei cito possit aequari, ita nos omnia fecimus quibus proficere poteratis. *Qu*[*on*]*ia*[*m*] *karissimi nobis facti estis.* Propter fidem et conuersionem uestram, quam superius memorauimus. 9 *Meministis enim, fratres, laborem et fatigationem nostram, nocte ac die operantes.* Laborem manuum nocte, [et] fatigationem uerbi die: ceterum, si semper operabantur, quando docebant? *Ut nullum uestrum grauaremus.* Aput istos [et] Corinthios et Ephesios laborauit, quibus

5 cf. Aug. *cat. rud.* 10 § 15 12 cf. 1 Thess. i 8, 9
17 cf. Act. xviii 3; 1 Cor. iv 12; Act. xx 34

1 uiuerimus H_1 uiuere G sed] sicut ES fuimus BSd facti sumus AHGVCas (= vg) paruo. NV paruu. *rell.* in medio uestrum] inter uos SdD 2 nos] uos ES et *om.* B nec] non H_2 deb. qua(*om.* G)er. hon.] hon. deb. requir. H_1 3 filios] paruulos ES et *om.* H_1Sd^{ed} paruulum MN 4 aequans H_2G coaequat Sd^{ed} illos H_2Sd^{ed} illut N* producat S pducat R* 5 et] et ut H_2 balbuttit $AVSd^{cod}$ baalbuttit R*m*2 balbutit BSR*C*m*2, GSd^{ed} balbutat ESd^{cod} balbuciat H_2 int. *om.*VCas lingua] *praem.* in Cas^{ed} manducare (+se C*m*2) fingit] parum edit VCas et *om.* BH_2 com V 6 ambulare consuescit] ambulat ut consuescat Cas eramus *om.* AHGVCas (= vg) 7 cupimus BG cupide uolebamus AHVCas (= vg) tradere uobis] uobis tradere E tradere S participari(-are D) uobiscum GD 8 sed] uerum G 9 ⤻uult transfundere Cas 10 ei] et Cas^{ed} cito possit aequari] sit similis Cas facimus H_1NC^*G 11 quibus] quia H_1 proficiscere MN quia] quoniam AHGVCas (= vg) kar. B car. *rell.* 12 ⤻uest. et conu.V et conuersionem *om.* Cas conuersionem V conuersationem *rell.* nostram Sd^{ed} supra H_2 13 meministis enim] memores enim (+ facti Cas) estis AHGVCas (= vg) fratres *om.* Cas^{cod} laboris CGCas ⤻nostrum et fatigationem AH(—C)VSd (= vg) nostri et fatigationis CGCas 14 ⤻die ac nocte H_1 ac] et AGVCas (= vg) labore RH_2G labores Cas manuum] + exercebat Cas^{ed} 15 noctibus VCas et *om.* BH_2VCas fatigatione SMC uerbi] in B + in G die] per(+ fi M) diem H_2 diebus VCas ceterum] coeterum M nam VCas si] siue H_1G sic(+ ut N) H_2 operabant G operabatur Cas 16 quando] quam R* dicebant S docebat Cas ut nullum BSd ne quem (que SR*) AHGVCas (= vg) grauaremur G 17 istos] hos VCas ⤻et efes. et cor. Cas^{cod} et *om.* A corintheos E corrinthios SV corrinteos N et] atque V epheseos E effessios S effesios N efesios Cas^{cod} laborant V

occasionem auferre cupiebat uel accipiendi uel de se aliquit suspicandi. *Praedicauimus euangelium dei inter uos;* 10 *uos estis testes et deus.* Sicut Samu[h]el populum contestatur. *Quam sancte et iuste et sine quere[l]la uobis qui credidistis fuimus* [, 11 *sicut scitis*]. Ne uobis ullam offensionem dare uideremur. *Quo modo unum quemque uestrum, sicut pater filios suos,* 12 *obsecrantes uos.* Paruulos ut nutrix fouet, proficientes uero iam ut pater instituit. *Et consolantes* [*et*] *testificantes in hoc.* In tribulationibus promissionibus Christi uos sumus consolati. *Ut ambularetis digne deo.* Digne deo ambulat, qui nihil deo agit indignum. *Qui nos uocat in suum regnum et gloriam.* Quod non nisi eius similes possidebunt, iustitiae scilicet et sanctitatis exemplo. 13 [*Et*] *ideo et nos gratias agimus deo sine intermissione, quoniam suscipientes a*[*ut*] *nobis uerbum auditus dei.* Quod primum de deo audistis. Siue: Ut audiretis deum. *Suscepistis non ut uerbum hominum, sed sicut est uere uerbum dei.* Ut uerbum hominum accipit, qui contemnit: uos autem ita credidistis, ut ab ipso deo uos audire putaretis. *Quod operatur in uobis*

3 cf. 1 Regn. viii 9, 10 7 cf. 1 Thess. ii 7 9 cf. Matth. xxiv 9–13 etc.

1 occansionem E* accipiendi] docendi H_1 accipi R corr. ∽aliquid de se G de—suspicandi] detrahendi Cas 2 suspicando H_1 ∽in (*om.* C) uobis (in uobis *om.* ES) eu. dei AHGVCas (=vg) uos]+enim G+autem D 3 ∽testes(-is NV) estis BH_2GVCas^{ed} (=vg) samuel A*B populum contestatur] populo dicit (dixit *ed.*) Cas 4 et iuste *om.* V querela BCasSd^{ed} quaerella E,(*pr.* l *eras.*)R,V uob. qui cred. fu.] fu. uob. H_1 affuimus Cas^{ed} sicut scitis *add.* BH_2GVCas (=vg) 5 ∽ull. uob. G ∽dare ullam off. H_2 uideremus ES quo modo] qualiter AHGVCas (=vg) 6 sicut] tamquam AHGVCas (=vg) suos] *om.* H_2VCas+et G* depr[a]ecantes AHGVCas (=vg) 7 paruulos] paruo(u BVCas)lum BH_2VCas, *tr. post* fouet G ut] et B *om.* H_2 fouet *om.* Cas proficientem BH_2VCas uero *om.* VCas ut *om.* ES 8 et testificantes in hoc] testificati sumus AHGVCas (=vg) tribulatione VCas 9 ∽cons. sumus prom. chr. Cas promissis Cas ∽sumus uos V uos *om.* Cas ambuletis RV 10 digne (*pr.*)] digni MN* digne] ille digne V ambulant R* 11 nos uocat] uocauit uos (nos G) AHGVCas (=vg) non *tr. ante* possid. H_2G eius similes] fideles Cas 12 scilicet] scientiae H_2 13 Et *om.* AHGVCas (=vg) ideo] propter hoc G 14 suscipientes] cum accepissetis AH(accepistis R)GVCas (=vg) a] aut B (*cf. uol.* I, *p.* 222) ∽aud. uerb. E auditas A* quod *om.* H_1 15 ut *om.* H_1 audieritis H_1G audieretis MN audiritis V* accepistis AHGVCas (=vg)+illud Cas^{ed} 16 ∽uere est H_2 uere *om.* E ut *om.* G 17 accipit] accepit ESNGV *om.* Cas^{ed} uos *om.* H_1 18 audiri A* qui AHGVCas (=vg)+et G

qui credi[dis]tis. Uerbo uel signis. Siue: Uirtutes exercet: 'credentes' enim, ait Marcus, 'haec signa sequentur.' 14 *Uos autem, fratres, imitatores facti estis ecclesiarum dei quae sunt in Iudaea in Christo Iesu.* Quibus dicitur: 'nam et uinctis compassi estis, et rapinam bonorum uestrorum cum gaudio suscepistis.' *Qu[on]ia[m] eadem passi estis et uos a contribulibus uestris, sicut et ipsi a Iudaeis.* De uobis plus miror, qui[a] nec legis nec prophetarum habuistis exempla. 15 *Qui et dominum occiderunt Iesum et prophetas, et nos persecuti sunt* [*, et deo non placent*]. Quid mirum si nos mali persequuntur, qui nec ipsi domino pepercerunt! *Et omnibus* [*hominibus*] *aduersantur,* 16 *prohibentes nos gentibus loqui ut saluae fiant, ut impleant peccata sua semper.* Non solum Iudaeos impediunt, sed etiam gentibus inuident ad suorum cumulum peccatorum. *Praeuenit enim super illos ira dei usque ad finem.* Siue: Quia pr[a]ecoqua poena captiui sunt. Siue: Quia ablatus [est] non credentibus intellectus. 17 *Nos autem, fratres, desolati a[ut] uobis ad tempus horae.* Paruo tempore. *Facie, non corde.* Sicut alibi

2 *Marc. xvi 17 4 Hebr. x 34 8 cf. Matth. vii 12 etc. 16 cf. *Esai. vii 9

1 quia G* creditis BES credidistis AH(—ES)GVCas (=vg) uerbo] operatur V operatur inspiratione Cas uirtutibus H_2G exercent R* exercentes R corr. exercit MG 2 signa *om.* R 3 autem BH_1G enim AH_2VCas (=vg) fratres BG] *tr. post* estis ARH_2VCas^{cod} (=vg) *om.* $ESCas^{ed}$ dei *om.* G qui $MNSd^{cod}$ 4 in iudaea *om.* Sd^{cod} quibus—suscepistis *om.* H_2 dicit Cas 5 estis *om.* G 6 quoniam] quia AH(qui MN)GVCas (=vg) contribulationibus S 7 et *om.* ES ipse S isti H_2 minor S qui] quia BCas nec legis] neglege V nec lege (legem *ed.*) edocti Cas 8 pr. habuistis exempla] exemplo(-is Cas) estis pr. (⤻ pr. estis Cas) edocti (prouocati Cas) VCas deum MN 9 et deo non placent *add.* BH_2GVCas (=vg) 10 mali *om.* VCasSd persecuti sunt H_2 persequantur Cas^{ed} nec—pepercerunt] occiderunt (+et Cas) dominum (deum Cas^{ed}) et prophetas VCas ipsi *om.* Sd 11 hominibus *add.* AHGVCas (=vg) 12 gentibus *om.* Sd^{cod} ut]+non Cas^{cod*} saluai (*sic*) A corr. salui $BCas^{cod*ed}$ salue $NGCas^{cod}$ ut (*alt.*)—semper *om.* H_1G impleantur MN 13 non] *praem.* quia Cas solum] +in A* solis Cas iudaeis H_2GVCas (*uide uol.* I *p.* 102) etiam] gratiam F 14 comulum ER* peruenit BH_1C*CasD 15 enim] *om.* R* autem Cas super illos ira dei $ASd^{cod\,ed}$ ira dei super illos BHGVCasSd^{cod} (=vg) ad] in AHGVCasSd^{ed} (=vg) quia *om.* R* prae(*om.* BSCSd^{codd})coqua] praeco qua *codd. pler.* praequoqua M proquoqua N praedico qua GSd^{ed} 16 sunt *om.* GCas ⤻ non cred. est Sd^{ed} est *om.* B non] a non (a *s.l.*) C 17 desolati]+sumus H_1 a] aut B (*uide uol.* I *p.* 222) 18 horae] ore EMCas^{cod} paruo E facie *scripsi* fatie B aspectu AHGVCas (=vg) sicut]+et H_2 *fort. recte*

ait: 'et si corpore absens, sed spiritu praesens.' *Abundantius festinauimus faciem uestram uidere* [*cum*] *multo desiderio,* 18 *quoniam uoluimus uenire ad uos, ego quidem Paulus et semel et iterum, sed impediuit nos satanas.* Tribulationibus persequent[i]um. 19 *Quae* [*est*] *enim spes nostra aut gaudium aut corona gloriae? nonne uos ante dominum* [*nostrum*] *Iesum* [*estis*] *in aduentu ipsius?* Non inmerito uos desideramus, per quos et laetitiae gaudium speramus et gloriae coronam. 20 *Uos enim estis gloria nostra et gaudium.* Boni magistri omnem spem et gaudium et coronam in discentium solent collocare profectu[m]. 1 *Propter quod amplius non sustinentes.* Non sustinentes neminem nostrum ad uos uenire. *Decreuimus remanere Athenis soli*[*s*]. Malu[i]mus soli remanere quam nescire quid agatis. 2 *Et misimus Timotheum fratrem nostrum.* Quaeritur quo modo Timotheus missus sit, qui pariter scribit: non enim hac uice missus est, sed prius. *Et adiutorem dei in euangelio Christi.* Adiutores pro discipulis etiam uulgo dicuntur. *Ut uos confirmet et precetur pro fide uestra.* In hac

1 *Col. ii 5 (*1 Cor. v 3 *sec.* Cassiod. ed.) 15 cf. 1 Thess. i 1

1 ait *om.* Cas si *om.* H_1 corpus R praesens] + sum H_2G 2 cum] *add.* AHVCas (= vg) in G ⤻des. mul. V 3 quoniam] + quidem (quidiem V*) H_2V uolumus H_1D quidem] autem H_1 4 sed *om.* ES inpetiuit N persequenţium $BRH_2GCas^{cod}Sd$ 5 est] *add.* AHGVCas (= vg) *add. post* enim Sd^{cod} enim *om.* S spes nostra BSd nostra spes (exultatio H_1) AHGVCas (= vg) 6 nonne] non enim MN uos] + estis ES nostrum *add.* AH_2GVCas (= vg) iesum] + christum H_2GCas estis *add.* BH_2GVCas (= vg) 7 aduentum SR*V ipsius] eius AHGVCas (= vg) deseramus Sd^{ed} quem MN 8 et *om.* H laetitiae] leti (legi M*) H_2 lęti C laeti G laetitiam V gaudii V 9 enim] autem E nostra *om.* ES 10 coronam] gloriam H_1 in—prof.] ⤻sol. coll. in prof. disc. H_1 in perfectione discentium ponunt Cas discipulorum AH_1 collocare] colere MN ponere C con****locare G 11 profectu] profectum BH_2GV ampl. non sust. BSd non sust. ampl. AH(*om.* N)GVCas (= vg) non sust. (*alt.*)] *om.* H_1Cas non patientes Sd^{codd} 12 ⤻ad uos nem. nost. uen. H_1 ut (quod *cod.*) ut nemo ad uos ueniret Sd decreuimus] placuit nobis AHGVCas (= vg) 13 adthenis E soli B solis AH_1GVCas (= vg) solus MN solos C solitariis Sd maluimus] malumus B + enim Sd 14 agiatis MN agitis GV ageretis Cas et *om.* H_2 tim.] thim. $Cas^{ed}Sd^{cod}$ 15 ⤻miss. sit tim. G sit] est H qui—est *om.* H_1 scripsit Sd^{codd} scriptus est Sd^{ed} 16 enim—prius] modo missus est sed quid sit factum ante refertur V(Cas) enim] ergo Sd est] sit Sd adiutorem] ministrum R*GCas (= vg) + ministrum H_2 dei *om.* Cas^{cod} 17 euangelium H discipulos E*R* etiam uulgo *om.* H_2 18 ut uos confirmet et precetur] ad confirmandos (confortandos Cas) uos et (*om.* ESN) exhortandos(-o ES) AHGVCas (= vg)

causa dumtaxat, quia perfe[c]te credidistis. 3 *Ut nemo moueatur in tribulationibus* [*istis*]. Non dico 'ne omnes,' sed 'ne uel aliquis moueatur.' *Ipsi enim scitis quoniam in hoc positi sumus.* Non ergo mirari debetis, scientes nos aliter transire non posse, dicente domino: 'ecce e[r]go mitto uos sicut oues in medio luporum,' et iterum: 'haec dixi uobis, ut in me pacem habeatis, in saeculo autem pressuram.' 4 *Et enim cum aput uos eramus, praedicabamus* [*uobis*] *nos passuros tribulationem, sicut* [*et*] *factum est et scitis.* Ut non uos ipsa nouitas deterreret, sed magis prophetia nostra firmaret [et] sicut dominus passurum se ante praedixit. 5 *Ideo et ego, iam non sustinens, misi ut sciam fidem uestram, ne forte temptauerit uos.* Dicens: 'ecce, in quibus deum esse putatis, qualia patiuntur!,' et fidem uestram forsitan commoueret. *Is qui temptat.* Sicut in Iob et domino probatur. *Et inanis fiat labor noster* [*nunc autem*]. Si aliquem scrupulum pati[a]mini. notandum etiam doctrinam dici laborem. 6 *Nunc autem ueniente Timotheo ad nos a uobis,*

5 Matth. x 16 6 *Ioh. xvi 33 10 cf. Marc. viii 31 etc. 14 cf. Iob ii 6 15 cf. Matth. iv 1

1 dum taxat *separatim* AE quia] nam V perfete B per me H_2 2 istis *add.* AHGVCas (=vg) ne (*pr.*)] non G *om.* Cas 3 aliqui Cas mou. *om.* Cas quod AHGVCas (=vg) positi sumus] positis R* 4 mirare H_1N*G debitis V 5 dicente domino] a christo qui dixit Cas ego] ergo B uos] ad uos A* oues in medio luporum] agnos inter lupos VCas 6 iterum *om.* V haec] ecce H 7 in] in hoc H_1 ⤳autem saec. H_1 press.] prẹs. E praess. V + habebitis G et enim] nam et AH(*in ras.* E, *om.* S)GVCas (=vg) cum] *in ras.* E *om.* S 8 essemus AHGVCas (=vg) praedicebamus F corr. *dubius*, GVCas^{cod} (=vg) *fort. recte* uobis *add.* AHG VCasSd (=vg) ⤳pass. nos AHVCas (=vg) passurus A* tribulationes ARH_2GVCas (=vg) 9 et *add.* AH_2GVCas (=vg) est *om.* R* ut *om.* H_1 ipsa] rei Cas deterret H_1G 10 magis *om.* VCas ⤳no. pro. VCas prophetiam nostram Sd$^{cod\ ed}$ proficiencia N confirmaret ES confirmet R firmaretur C et sicut] sicut B sicut et HGSd unde et VCas dominus] saluator VCas passurum se] passionem suam Cas 11 ante] *om.* C in ante Cas^{cod} ideo] propterea AHGVCas (=vg) iam] amplius AHGVCas (=vg) misa N 12 ut sciam] ad cognoscendam AH(—M) GVCas (=vg) ad cognoscendum M tempt.] temt. M (=vg) tent. Cas 13 ⤳putatis (speratis Cas) deum esse H_1Cas pat.] pac. A *al.* 14 forsitant MCas^{cod}* commouerent H_1 conmouerit H_2 commouere V turbaret Cas is] his SM 15 et (*pr.*) *om.* H_1 uester G 16 si] *praem.* nunc autem BH(—E)G (*cf. u.* 17) si—autem (17) *om.* S patimini A patiemini ER etiam *om.* ER* doctrina G 17 nos] uos R* a uobis] ad uos M *om.* N

et adnuntiante nobis fidem et caritatem uestram, et quia habetis memoriam nostri bonam, semper desiderantes nos [*uidere*], *sicut et nos* [*quoque*] *uos.* Quia firmiter Christo credentes [tenetis] fidem et nos solita dilectione amatis. 7 *Ideo consolati sumus in uobis, fratres, in omni neces*[*s*]*itate et pressura nostra, per uestram fidem.* Omnem necessitatem et tribulationem non sentimus prae magnitudine gaudii status uestri. 8 *Quoniam nunc uiuimus, si uos statis in domino.* Etiam si occidamur, uiuimus, quorum uita in uestra firmitate consistit. 9 *Quam enim gratiarum actionem possumus retribuere domino pro uobis, super omni gaudio quo gaudemus propter uos coram deo nostro.* Triplicem causam laetitiae nobis uestra conuersatio praestat, quia et uos profici[s]tis et dominus per uos benedicitur [et] aliis praebetis exemplum. 10 *Nocte ac die abundantius orantes, ut uideamus faciem uestram.* Ostendit quantum aliis deside- randi sin[t] fratribus, quos tantum ipse desiderat. quis enim, cum famam compererit bonorum, eos uidere non op[or]tet? *Et suppleamus ea quae de-sunt fidei uestrae.* Si quit uestra fides minus potest habere doctrinae. 11 *Ipse autem deus et pater noster, et dominus* [*noster*] *Iesus dirigat uiam nostram ad uos.*

1 et (*pr.*) *om.* H_1 et (*tert.*) *om.* ES ∽ mem. nost. hab. AHGVCas (=vg) **2** ∽ uid. nos H_2 uidere *add.* AHGVCas (=vg) sic E **3** et *om.* GVCas quoque *add.* AHGVCas (=vg) qui Cas^{ed} tenetis *om.* B **4** amatis] diligitis H_1 sumus] estisumus V* **5** ∽ fr. in uob. AHGVCas (=vg) omni—fidem *om.* G necesitate A et pr. nostra] tribulationis nostrae Cas pr.] tribulatione AHGV (=vg) **7** propter magnitudinem Cas pro multitudine Sd **8** occidamus V **9** uiuemus V quorum (quoniam Sd^{cod}) uita] uita enim nostra V uestrae firmitatis C cons.] +et (*om.* H_2) laetitia H_2(—M)G qua N **10** actionum R actione N ∽ deo (domino V) retribuere (tribuere Cas) AH_2GVCas (=vg) retribuere deo H_2 **11** super BSd in AHGVCas (=vg) omne gaudium Sd^{ed} quo] quod H(—R) ∽ ante deum nostrum propter uos ES coram deo nostro] ante deum (dominum RN*CCas) nostrum (*om.* V) AHGVCas (=vg) **12** tri- plicem]+ostendit Sd^{ed} caus. laetitiae] laetitiae caus. H_1 caus. H_2 (*praem.* gaudii *s.l.* C) nobis *om.* R* (*add. post* conuersatio R corr.) uestrę E*S **13** proficitis] perfecistis B profe(i V)cistis SH_2(prophetistis N)V perficiatis G benedicetur ESM et *om.* B **14** ac] et AHVCas (=vg) **15** uideam MN aliis] ab illis Cas desiderandi sint] desiderandis in B desiderandus sit Cas+in G **17** fama MNCas^{cod} de fama Cas^{ed} compererit] cum peperit (pepererit R*) H_1 conperierit G bonorum eos (*om.* Cas) uidere] *om.* H_1 bonorum uidere eos R corr. optet] oportet B cupiat H_1 optat Cas^{ed} **18** et *om.* H_2 compleamus AHGVCas (=vg) ∽ fid. ues. H_1 **19** deus *om.* Cas^{ed} **20** noster *om.* AHVCas (=vg) iesus]+christus RCas

Remotis diabolicis scandalis, quibus noster impeditur aduentus. 12 *Uos autem dominus multiplicet* [*et*] *abundare faciat caritate.* Quia iam plena est [et] opere comprobata. [*In*] *inuicem et in omnes.* Ut non solum Christianos, sed etiam omnis sectae homines, non erroris, sed naturae gratia diligatis, et eis, [in] quo indiguerint, misericordiam quam illis in praesenti deus exhibet, non negetis. *Sicut et nos*[*tram*] *in uobis* 13 *ad confirmanda corda uestra.* Fecit abundare, ut et uos aliorum corda firmetis. *Sine querella in sanctificationem ante deum et patrem nostrum in aduentu*[*m*] *domini nostri Iesu* [*Christi*] *cum omnibus sanctis suis.* [*amen.*] Non ante homines, sicut [de] Zacharia[e] et Elisabet[h] dicitur, et per Isaiam: 'et uos eritis mihi iusti, dicit dominus.' 1 *De cetero, fratres.* Post laudem et consolationem incipit exhortatio. *Rogamus uos et obsecramus in domino Iesu, ut quo modo accepistis a nobis qualiter oporteat uos ambulare et placere deo, sicut et ambulatis.* Quibus uia Christus est, dignis eo gressibus ambulate,

3 cf. 2 Cor. viii 8 12 cf. Luc. i 6 *Esai. liv 17

1 diaboli H_1 impediatur Sd auditus V 2 et *om.* B 3 caritate] qualitate B caritatem H_1(=vg) in caritate H_2G caritatem uestram VCas^{ed} et *om.* BH_2G comprobata]+est C in *add.* BSRCVCas(=vg) 4 ut—negetis *om.* G etiam *om.* Cas^{cod}* omnes E*H_2 5 sectae]sancti MN scilicet C *in ras.* hominis H(—E) hominum C corr. errores H(—EM) propter errorem Cas naturae gratia(-is B*)] propter substantiam Cas gratiam H_2 6 in quo] qui B indiguerunt SR* quam *om.*V eis Cas ⤻deus in pr. Cas 7 sicut] quem ad(m V) modum AHGVCas(=vg) nostram]nos AHGCas(=vg) uobis]nobis ES 8 fecit—firmetis *om.* G 9 sine qu(+a ERV)erell(*om.* BCas, Sd^{ed})a] inreprehensa $H_2\frac{1}{2}G\frac{1}{2}$(=Ambst) in sanctificationem *om.* H_1 sanctitate $AH_2\frac{1}{2}G\frac{1}{2}$VCas(=vg) sanctimonia $H_2\frac{1}{2}$, $G\frac{1}{2}$(=Ambst) coram deo et patre nostro $H_2\frac{1}{2}G\frac{1}{2}$ 10 aduentum] aduentu AH_1GCas^{cod}(=vg) nostri *om.* NC iesus N christi *add.* BH_1GCas(=vg) 11 suis] eius AHGVCas(=vg) *om.* Sd amen *add.* BRH_2GCas(=vg) sicut]+et H_2 *praem.* G 12 de *om.* B zachariae BE et (*pr.*)] *om.* ES,R*m*2 et de MNG elizabet BS helishabet(h *pr. eras. m*2) R elizabeth R*M helisabet N ęlisabeth C ęlisabet F dicitur *om.* H_1 per isaiam]esaias V 13 cetero]+ergo MGVCasSd$^{cod\,ed}$(=vg) post] plus S 14 consolationem] conlaudationem H_2 confirmationem Sd ex[h]ortare R*MG* [h]ortari NC exhortari G uos] uobis H_1 *om.* Cas^{cod} 15 obsegramus R ut *om.* ES quo modo]quem ad(m V) modum AHGVCasZm (=vg) a nobis *om.* ES 16 qualiter] quo modo AHGVCasZm(=vg) op. uos BZm^{cod} uos op. AHGVCasZm(=vg) et placere deo *om.* Zm sicut et] *om.* ES sic et Cas^{ed}Zm^{ed} ambuletis BSR*CCas^{ed} 17 ⤻chr. uia Zm est] *om.* H_1 et H_2 eo]ea in G eam Cas eum Zm ⤻ambulantes sequimini gr. Zm ambulare B ambulantem MN

mansuetudinis caritatis et pacis omniumque uirtutum. *Ut abundetis magis.* Quia cum aetate fidei debent augeri profectu[s] [et] mores, sicut cum aetate carnis et cibus crescit et studium. 2 *Scitis enim quae praecepta ded*[*er*]*imus uobis* [*per dominum nostrum Iesum*]*:* 3 *nam haec est uoluntas dei, sancti-* 5
ficatio uestra, ut abstineatis uos a fornicatione. Sanctificatio ab omni incontinentia reuocat Christianum, cui incontinenti non expedit sanctum Christi corpus attingere, maxime cum etiam Moses, Iudaeos sanctificare uolens, populum totum ab omni femina continere praecep[er]it, ut dei potiri praesentia 10
mererentur. 4 *Ut sciat unus quisque* [*uestrum*] *suum uas possidere in sanctificatione* [*debere*] *et* [*in*] *honore.* Suum corpus unus quisque castum seruando sanctificet [et] honoret. [simul] considerandum quia non [eis] perfectis sicut Corinthiis scribit infirmis. 5 *Non in passione desiderii, sicut* [*et*] 15

10 cf. Exod. xix 15 14 cf. I Cor. xi 30

1 mans.] in cons. S + scilicet Cas^{ed} caritatis] + humilitatis oboedientiae Zm et *om.* Cas omniumque uirtutum] et ceterorum similium Cas -que *om.* H_1 ut] + et H_2G 2 ab.] hab. G *al.* fidei] et fide Cas^{ed} ∽ aug. profectu debent H_1 debent] habent H_z debet Cas^{cod}Zm debetis Cas^{ed} ∽ prof. aug. et mor. Cas augere ENC*GCas^{ed}Sd profectus VCasZm profectu AH_1G perfectuum B profectuum H_2 profectum Sd 3 et mores] uirtutum Zm et *om.* BH_2 cum aetate carnis] accessu carnalis aetatis Sd cum] pro Cas et *om.* Zm cibus] corpus Sd crescet RG 4 enim *om.* H_2 dedimus] dederimus AEG (= vg) dederim SRH_2CasZm per dominum nostrum iesum] *add.* BG per dominum iesum RVCasZm (= vg) per dominum (deum N) nostrum iesum christum H_2 5 nam haec est] haec (hoc MN) est enim (*om.* Zm$^{codd\ ed}$) (∽ enim est G) AHGVCasZm (= vg) 6 fornicationibus NC 7 uocat G temperat Cas cui—maxime *om.* Cas cui] quom B sui V incontinentia expetit S 8 att.] adt. H(—R)Zm etiam] *om.* H_1Cas et Zm 9 iudaeos *om.*VCas totum *om.*VCas 10 continere praecepit (Zm^{cod}) AH_1 praece(i H_2)perit (praecipit NC preciperet G) continere BH_2GVCasZm *fort. recte* potiri praesentia mererentur] poteret (*om.* NC) praesent(c)iam mereretur uidere (*om.* M) H_2 uidere presentiam mereretur G legem accipere mereren(*om. ed.*)tur Cas praesentiam H(—S)V 11 sciatis MNG uestrum *add.* AH(-am MN)GVCas (= vg) uas *om.* E* 12 ∽ hon. et sanc. Cas^{ed} debere *om.* AHGVCasZm (= vg) in *om.* A*BHGVCasZm (= vg) ∽ corp. su. Zm suum] suum proprium Sd^{codd} proprium suum Sd^{ed} 13 unus quisque *om.* VCas seruandum H_2 sanctificat V deo sanctificet Zm et honoret] honorem B et honore ES et honorat V 14 simul *om.* BH_2GVCasZm considerandum—infirmis *om.* CasZm eis] *om.* B + ut C*m*2 perfecti V sicut] ut V chorintis G 15 scribit] + sed ut H_2(—M) passione] concupiscentia G desideriis R et *add.* AH(—S)VCasZm (= vg)

gentes quae non nouerint deum. Ne nimi[a]e et inmoderat[a]e libidini seruientes, similes gentibus sitis, quae deum amatorem castitatis ignorant. 6 *Ut ne quis supergrediatur neque circumueniat in negotio fratrem suum.* Ne quis post deuotam ex consensu continentiam pa[t]ri suo aliqua[m] circumuentione[m] uim inferre nitatur. Siue: In quolibet negotio ne quis alterum fraudet. *Quoniam uindex est dominus de his omnibus*[, *sicut praediximus uobis et testificati sumus*]. Non solum de fornicatione et publica turpitudine, sed etiam de transgressione propositi: quisque enim continentiam deo uou[er]it, fecit sibi inlicitum quod licebat. 7 *Non enim uocauit nos deus in inmunditiam.* Etiam nimia incontinentia potest inmunditiae deputari, quae corpus Christi audenter accipi non permittit. *Sed in sanctificationem.* Ut exemplo Christi uiuatis: 'qui' enim 'habet hanc spem, sanctificat se, sicut [et] ille sanctus est.' 8 *Quapropter qui haec spernit, non hominem spernit, sed deum, qui et*[*iam*] *spiritum suum sanctum dedit in nobis.* Non mea

14 *1 Ioh. iii 3

1 non nouerint(-unt Sd^{ed})] ignorant AHGVCas (=vg) ignorabant Zm^{ed} ne] *om.* H_2 non V nimie BERNGZm^{cod} inmoderate BESRNG(*praem.* ign. G*)Zm^{cod} 2 libidine R*N* seruiatis V similis H_1 sicut V ⤻sitis gentibus R sitis *om.* ESV qui NC* amotorem B auctorem Sd 3 ut] ne H_2G et Cas^{ed}Zm^{ed} supergradiatur ER* supergrediauerit M 4 ⤻fr. su. in neg. E quis] + uestrum Zm ex] et E *om.* H_2 5 consensus C½ consu G pari] patri BZm^{cod} fratri H_1G pare NC* aliqua] aliquam BH_1C -one] -onem BERC 6 uim inferre] uim in fratre B uim(m *exp.* E) circumferre ER* ut tantum ferre S aut (*om.* M, *corr.* ac C) uim inferre H_2 inferre nitatur] inferat Cas siue] + ne Cas^{cod} in *om.* H_2Zm ne quis alterum fraudet] fraus fiat Cas ne *om.* Zm alteram R* alter unam M 7 est *om.* R* deus G sicut—sumus *add.* BH_2GVCasZm (=vg) 8 uobis *om.* Zm^{ed} 9 et publica turpitudine *om.* VCas publica ut S,R*(?) etiam *om.* NC 10 quisque—sibi] ipsi sibi uouendo fecerunt Cas quisquis BR ⤻deo cont. G uouerit] nouit B facit H_2G 11 uos Cas$^{cod\ corr}$ inmunditia H_1MZm (=vg) 12 etiam—inmunditiae *om.* E etiam *om.* Cas potest] *om.* SR in coniugio poterit Cas inmunditia H(—E)G in inmunditia R corr. 13 imputari Zm quae] quia Cas^{ed} ⤻acc. aud. B audenter *om.* Cas ⤻non perm. accipi (accipere Cas) H_1Cas^{ed} 14 sanctificatione H(—C)GZm (=vg) + in christo iesu domino nostro Zm^{codd} (*cf. expos.*) iuuatis B uiuamus N 15 hanc spem] spem hanc in eum H_1 et *om.* A 16 quapropter qui] itaque qui AHVCas (=vg) itaque(e *corr.* i) G haec] autem M 17 et] etiam AHGVCas (=vg) ⤻dedit sp. su. sa. AH(—N)GVCas^{ed} (=vg) dedit su. sa. sp. N dedit sp. sa. su. Cas^{cod} uobis BV (=vg)

uerba despicit, sed 'eius qui in me loquitur, Christi,' [et] cuius spiritui iniuriam faci[a]t omnis qui non sancte uersatur. 9 *De caritate autem fraternitatis non necesse habemus uobis scribere.* Uide[te] quam perfecti erant, qui de tanto et tam necessario praecepto non indigent admoneri. *Ipsi enim* [*uos*] *a deo didicistis ut diligatis inuicem:* 10 *et enim facitis illut in omnes fratres* [*in uniuersa Macedonia*]. A Christo qui dixit: 'mandatum nouum do uobis, ut diligatis inuicem.' hoc nouum est, ut pro alterutro moriamur, quia hoc uetus non iusserat testamentum. *Rogamus autem uos, fratres, abundare magis* 11 *et studium habere.* Hoc est, etiam ignotos quosque diligatis. *Ut quieti sitis et negotii proprii, et operandi manibus uestris, sicut praecepimus uobis.* Quidam eorum inquiete per diuersorum discurrebant domos, aliqua etiam ad re[li]gionis opprobrium ab infidelibus postulantes, quam causam in secunda ad eosdem plenius ex[s]equitur. unde [magis] uult eos uel proprii negotii cura et labore manuum occupari quam otiositatis detrimentum [et] inquietudinis habere pec-

1 cf. *2 Cor. xiii 3 7 Ioh. xiii 34 9 cf. Ioh. xi 50 etc. 13 cf. 1 Tim. v 13 16 cf. 2 Thess. iii 6–15

1 uerba despicit *om.* H_1 dispicit H_2(—C)G christus H_2GSd^{cod} et *add.* BH_2GV 2 facit] fatiat B sanctae A conuersatur GSd 3 ⤻scr. (+in R*) uob. AHGVCas(=vg) 4 uid.—adm. *om.* Cas ui(e A*)dete] uide BRMCGV *om.* N quam] qui iam N qui] hii qui G de *om.* S 5 adm.] amm. BCV ammoueri B uos *add.* BH_2GVCas^{cod} (=vg) 6 ⤻di(e E*)d. a deo ER fecistis H_2Cas^{cod} 7 in uniu. mac. *add.* BH_2GVCasSd (=vg) a christo] propter christum Cas^{ed} a] nouum a M 8 nouum] meum M ut dilig. inu. *om.* H_1 inuicem *om.* G hoc nouum] nouum hoc VCas et ideo nouum Sd 9 pro] per BG alterutrum BH_2GSd$^{cod\,ed}$ moueamur B moriamus G iusserat] eius erat H_1 iurat M 10 autem *om.* A* uos *om.* G abundare] ut [h]abundetis AHGVCasSd (=vg) 11 et studium habere] et operam detis AERGVCas (=vg) ut operam detis E*SH_2 hoc est *om.* V etiam] ut iam H_1C* ignotos (ignotus SR*) quosque diligatis] peregrinos (+uel inimicos Cas) amando(-os Cas) VCas quoque N 12 et negotii proprii] et (*om.* RH_2) ut uestrum negotium agatis AHGVCas (*cf.* vg) operemini AESCGVCas (=vg) operamini RN opera M 13 pr[a]ecipimus SMNGD nobis G eorum *om.* H_1 14 ⤻domus cucurrebant G domos ABM* domus *rell.* aliquam M aliquando NC ad] ob H_2 religionis] regionis A relegionis(-es N) EMN 15 opprobrium V ⤻post. ab inf. H_1 quam causam] quamquam ad eos H_1+ad eos R corr. in secunda *om.* Sd^{ed} 16 secunda]+epistola R ⤻pl. ad eosd. Sd^{ed} ad eosdem *om.* H_1 exseq.] exeq. BSC magis] *om.* B ma V uul N 17 propri[a]e H_1 probrii V et] uel H_1G 18 detrimentum et] detrimento B

catum. 12 [*Et*] *ut honeste ambuletis ad eos qui foris sunt, et nullius aliquit desideratis.* Ne uos ipsi denotent qui praestare uidentur. 13 *Nolumus autem uos ignorare, fratres, de dormientibus.* Dormit enim quem certum est surrecturum, sicut de Lazaro dictum est. *Ut non tristes sitis, sicut et ceteri qui spem non habent.* Aliter debet fieri qui peregre pergit, aliter ille qui moritur. 14 *Si enim credimus quod Iesus mortuus est et resurrexit.* Si hoc credimus, quod [aeque] non uidimus, et per eius resurrectionem certi sumus [nos] ueniam consecutos, cur illud similiter non credamus, quod gentes, quia non uident, idcirco non credunt? *Ita et dominus illos qui dormierunt per Iesum adducet cum illo.* Qui caput [re]suscitauit, ipse[et] cetera membra resuscitaturum se [esse] promisit. 15 *Hoc enim uobis dicimus in uerbo domini, quia nos qui uiuimus, qui reliqui sumus in aduentu domini.* Euangelii sententia semper apostolos diem domini fecit habere suspectum, quasi eos in corpore inueniret. *Non praeueniemus eos qui dormierunt.* Tam uelox erit eorum resurrectio quam nostra adsumptio. 16 *Quoniam* [*et*] *ipse dominus in iussu et in uoce archangeli.* Terrorem illius diei demonstrat, quod omnis tunc potestas caeli et

4 cf. Ioh. xi 11 8 cf. Ioh. xx 29 12 cf. 1 Cor. xii 20 13 cf. Ioh. v 21 (?) 16 cf. Matth. vii 22 etc. cf. 2 Cor. xii 2 etc.

1 ut] et ut AR,C corr.Cas (=vg) ut et H_2G 2 aliquod H_2 desideretis AHG(V)Cas (=vg) desideritis V 3 nolo H_1 uos ign.] ign. uos H(—R)G ign. R 4 resurrecturum RH_2 resurgere Sd de *om.* H_1 5 lazaro *om.* E tristes sitis] contriste(i V)mini AHGVCas (=vg) sic Cas^{ed} 6 fieri] fiere H proficiscet N proficiscitur CCas 7 iesus] christus R et resurrexit *om.* H_2 8 si] sic MN aeque] *om.* B ea quae H_1 uidemus C*Cas 9 ∽res. eius G eius] + nos VCas simus Cas^{ed} nos] non A* *om.* BH_2G,VCas(*hic*) 10 quur RNV illos H_1 ∽non cr. sim. NC ∽ideo non cr. quia non uid. Cas quia] qui MN quę C* uiderunt NC ui*dent V 11 ideo H_1Cas dominus illos] deus (deos E) eos AHGVCas (=vg) dormierunt per iesum. adducet *sic distinxerunt* BCCas per iesum] cum iesu (christi E) H_1 12 illo] eo AHGVCas (=vg) quia H_1 suscitauit BH_1 et *om.* BH_1G 13 resuscitaturum se] se resuscitare B suscitare se (*om.* R*)H_1 resuscitare H_2GVCas se suscitare R corr. esse *om.* B promittit H_1 repromisit Cas uobis *om.* V 14 dicimus] dominus M dei H_1 residui AHVCasSd^{ed} (=vg) residuę G 15 aduentum ER*MN*VCas^{ed} (=vg) domini] + nostri Cas^{ed} euang.] suspensa euang. Cas semper] + enim R apostolos] eos Cas apostolus A*BV* *rell.* 16 fecit] *om.* H_2 (*add.* uult *s.l.* C) facit Cas^{cod} haberi C corr. 17 inu.] + dies ipse Cas uelox] cita (*ex* cida) V celer Cas 18 ∽res. eor. Sd^{ed} 19 et *om.* BRH_2GVCas (=vg) et (*alt.*) *om.* H_1D noce A* 20 monstrat E quod omnis(-es E)] quo deum S quia (pro M) omnes H_2

omnia elementa moueantur, ut nos sciamus quali conscientia diem domini intrepidi expectare possimus. *Et in tuba dei descendet de caelo.* Si ad hominis tubam terra uidetur permoueri, quanto magis ad dei, sicut Helias quoque terribilem in monte dei uidit aduentum! *Et mortui qui in Christo sunt, resurgent primi,* 17 *deinde* [*et*] *nos qui uiuimus, simul cum illis rapiemur in nubibus obuiam Christo in aera.* Mortui qui in Christo sunt, primo resurgent, et qui uiui inuenti fuerint sancti, cum ipsis pariter rapientur, qui non iudicabuntur, sed potius iudicabunt. *Et sic semper cum domino erimus.* In eadem gloria aeternitatis. 18 *Itaque consolamini* [*in*] *inuicem in his uerbis.* Notandum quod laicis hoc praecepit, ut alterutrum se doctrinis suis instituant. 1 *De temporibus autem et momentis, fratres, non desideratis ut uobis scribamus:* 2 *nam ipsi* [*uos*] *diligenter scitis.* [Ex] euidentissima euangelii lectione [docti]. *Qu*[*on*]*ia*[*m*] *dies domini sicut fur in nocte, ita ueniet.* Quando omnes scierit dormire securos. 3 *Cum* [*enim*] *dixerint Pax et securitas, tunc repentinus illis superueniet interitus.* Tunc maxime timendus

4 cf. 3 Regn. xix 11 15 cf. Matth. xxiv 43, xxv 31

1 ⌣elem. om. R corr. omnia *om.* H_1 elem.]elim. MNV mouentur H_2 2 intrepidi ex(+s M)pectare possi(u H_2)mus] expectemus H_1 et *om.* ES 3 descendit E*S hominis] omnes H_1 tuba MN ⌣moueri uid. V promoueri MN 4 ad *om.*V sicut *om.*V elias MN helyas Cas^{cod} quoque] qui NC* in monte] in montem H(—C) in mortem G *om.*VCas 5 domini H_1 6 primi *om.* G et *om.* AHGVCas (=vg) uiuimus]+qui relinquimur(-us G) H_2GCas (=vg) ⌣rapiemur(-us G) cum illis AHGCas (=vg) rapiemur *om.* Cas^{cod}* 7 christo] domino H_2Cas (=vg) *om.* G aerem ES aerea N ⌣qui in chr. mort. sunt H_1 8 ⌣res. pr. H_1 primi NC ⌣sa. qui ui. inu. fu.V 9 rapientur *om.* S qui] hi V non *om.* R* potius *om.* Cas 10 semper] sem V aeternitatis *om.* Cas 11 in *om.* AHGVCas (=vg) ⌣uerbis istis AHGVCas (=vg) notandum]non tantum (tamquam M) H_2 12 quod *om.* MC laicis] laetis E laici N praecipit ESMCG alterutrum]inuicem consolentur pro his NC se (sed S) doct.] sedhoct. A* sed et doctoribus ut doc(*om.* N)t. NC suis *om.* H_1 13 instruant E instituerint M instituent G fratres *om.* $NCCas^{cod}$ 14 desideratis] indietis A* indigetis AHGCas (=vg) ⌣scribamus (scribam H_2) uob. AHGVCas (=vg) nam ipsi uos] ipsi enim AHGCas (=vg) ipsi enim uos V 15 ex *om.* BH_1Cas euidentissime B euidenter de Cas euangelica lect. M ⌣lect. euangelii NC docti]*om.* BCas edocti H(—M)GV quoniam] quia AHGVCas (=vg) 16 uenit Cas^{ed} quando] quia H_1 omnes] homines R corr. sciuit H_1 sciit R corr. 17 securus R*MN enim *add.* AHGVCas (=vg) dixerint]+homines GD 18 eis AH_2GVCasSd^{ed} (=vg) in eis H_1 intentus M tunc]+quod NC maximum H_1 timendum H(—M*)G

est, quando paene a nullo timetur. *Sicut dolor* [*partus*] *in utero habenti, et non effugient.* Sicut illa ueniente partu dolores non effugit. 4 *Uos autem, fratres, non estis in tenebris, ut dies ille uos tamquam fur comprehendat.* Non estis ignorantes, ut nesciatis uos semper debere esse paratos. 5 *Omnes enim uos filii lucis estis et filii diei.* Scientiae ueritatis. [*Et*] *non estis noctis neque tenebrarum.* Quia, sicut tenebrae, ita et ignorantia dat fiduciam delinquendi. 6 *Itaque non dormiamus sicut* [*et*] *ceteri.* Qui sic obdormierunt ut etiam obliti sint sui. *Sed uigilemus et sobrii simus.* 'Attendite uobis ne grauentur corda uestra in crapula et ebrietate et curis huius uitae': ergo et curae inebriant mentem. 7 *Qui enim dormiunt, nocte dormiunt, et qui inebriantur, nocte ebrii sunt.* Ideo otiosi et ebrii sunt, quia in tenebris sunt. 8 *Nos autem qui d*[*i*]*ei sumus, sobrii simus.* Nos qui diem Christum habemus, nec otiosi nec ebrii esse debemus. *Induti lorica*[*m*] *fidei et caritatis* [*,et galeam spem salutis*]. Fide et caritate omnis iustitia constat, quam loricae alibi comparauit. 9 *Quoniam non posuit nos* [*deus*] *in ira*[*m*]*, sed*

5 cf. Matth. xxiv 44, 45 6 cf. Rom. ii 20 10 *Luc. xxi 34
18 cf. Eph. vi 14

1 est *om.* R quando *om.* H_2 paene (fere V) a nullo timetur] poene timetur E a nullo penitemur S a nullo timetur penitus G eum nemo timet Cas paene] poene BEM pene (S)RNC timenter N timebitur C_2^1 dolores V partus BVSd] *om.* AHGCas (*sed cf. expos.*) (=vg) 2 habentis GCasD et *om.* H_1 illa] mulier R ille MN illi C* ∽dol. non eff. par. uen. G uenientibus doloribus non effugit(-iet Cas^{ed}) partum VCas ∽par. uen. Sd^{cod} doloris SM 3 effugiet R*MNG(Cas^{ed}) effugient C fratres *om.* E ∽uos dies ille AHGCas (=vg) 4 uos *om.* V ignorantes] in ignorantia Cas ut nesciatis] quia scitis VCas 5 ∽par. esse deb. H_1Cas uos *om.* V fili S 6 filię E*S scientiae] + et H_2G et (*om.* GV) non estis] non sumus (simus Cas^{cod}) AHCas (=vg) nocti G* 7 quia *om.* Cas et *om.* H_2G 8 delinquenti BES igitur AHGVCas (=vg) et *om.* AH_1Cas^{ed} (=vg) 9 obdormierunt—sui *om.* Cas dormierunt H(—M) obdormierant G ut *om.* H_1 sunt H_1 sed] set N 10 et] ut N subrii V sumus ESG* 11 in *om.* Cas et (*pr.*)] + in H_1 et (*alt.*)] + in G ergo] quia G ego V* 12 mentem *om.* Cas 13 inebriantur] ebrii sunt AHGVCas (=vg) ideo] hō (=homo) Cas^{cod}* ∽ot. sunt et ebrii (ceteri *ed.*) Cas occisi Sd^{ed} et *om.* R* 14 diei] dei A subrii V sumus A*SMG*V (=vg) 15 nos qui diem] nos quidem H(—E) nos quidem qui G quidem nos G* christum *om.* Cas 16 lorica] loricam BRH_2GVCasSd$^{cod\ ed}$ (=vg) lor.] lur. E*RMNV et galeam spem salutis *add.* BH_2GVCas (=vg) 17 fede A* omnis iustitia] et (*eras.* R) iustitia omnis(-es E -ia R) H_1 ∽al. lor. Cas lor.] lur. E*RMNV* 18 alibi *om.* G conparat R* conparabit V deus *add.* AHGVCas (=vg) iram BSRNCGVCas (=vg)

in operationem salutis per dominum nostrum Iesum Christum. Non credentes in ira sunt positi, quia iam iudicati sunt. 10 *Qui mortuus est pro nobis.* Ne nos moreremur. *Ut, siue uigilemus siue dormiamus, simul cum illo uiuamus.* [Sed] ut siue in corpore siue extra corpus inueniamur, semper cum ipso uiuamus. 11 *Propter quod consolamini inuicem et aedificate alterutrum, sicut et facitis.* Notandum quia hoc laicis praecepit, quos etiam monet praepositis exhibere officia caritatis. 12 *Rogamus autem uos, fratres, ut noueritis eos qui laborant inter uos.* Ut intellegatis laborem eorum. *Et praesunt uobis in domino, et monent uos.* Exemplo iustitiae, non potestate terrena, sicut ait beatus Pet[r]us. 13 *Ut habeatis illos abundantius in caritate propter opus ipsorum* [*, pacem habentes cum eis*]. Pr[a]esbiteri, qui laborant in uerbo, dupliciter honorandi sunt; id est et caritatis obsequio et ordinis dignitate. 14 *Oramus* [*autem*] *uos, fratres; corripite inquietos, consolamini pusillanimes.* Pro diuersitate morborum diuersitas adhibenda est medicinae: illi corripiendi, ne pereant, isti consolandi sunt, ne deficiant. *Suscipite infirmos.* Sustinete nuper credentes qui nondum sunt confirmati. *Patientes*

2 cf. Ioh. iii 18 4 cf. 2 Cor. xii 2 12 cf. 1 Petr. ii 14

1 operationem] adquisitione A adquisitionem ENCGVCas (=vg) quęsitionem S quisitionem R* atquisitionem R corr. acusatione M 2 non credentes *om.* C iram G quia] qui Cas qui] quia E 3 ne (nec C*) nos] ut nos non H_1 ne nos non R corr. moriemur S moriamur(a *in ras.*) R,C corr. morimur NC* 4 sed *add.* BH_2GV 5 inueniamur *om.* Cas ⤻cum ip. sem. Cas illo RM 6 uiuimus $SCas^{ed}$ inuicem] in inuicem C 7 quia] quod NC hoc] + loco H_2 ⤻pr. la. C praecepit] praecipit ESMCGV *om.* Cas 8 etiam *om.* VCas ⤻pr. mon. VCas praepositis] ut pos(+s ES)itis H_1 ut possint R corr. obsequia G 10 ipsorum Cas nobis G 11 commonent G ex. iustitiae] domini ex. VCas 12 beatus] *om.* H_1 sanctus H_2G petus A abundantius *om.* ES 13 caritate] + et (*s.l.*) C illorum AHGVCas (=vg) pacem habentes cum eis (inter uos D) *add.* BD pacem (et pacem $RGCas^{ed}$) habete cum eis (inter uos G, *cf.* D: cum illis Sd^{ed}) *add.* $RH_2GVCasSd^{ed}$ (=vg) 14 presbi.] praesbi. AV presby. Cas presbitero G* dupliciter honorandi sunt] duplici honore digni sunt VCas dupl.] duppl. MN 15 honorandi sunt] honorantur *bis* (*pr. eras.*) G id] hoc G et *om.* H_1V caritas B* obsequium E*SM 16 rogamus AHGVCas (=vg) autem *add.* AH_1GVCas (=vg) uos *om.* E*S 17 pusillamines B pusillanimis ESN pusillames V* mormorum A membrorum N 18 medicina RM corripiendi] + sunt R 19 sunt *om.* G 20 qui] quia G firmi in fide Cas

estote ad omnes. Etiam ad correptos, quia inpatientia non corrigit, sed inritat. 15 *Uidete ne quis malum pro malo alicui reddat.* Omni diligentia cauete ne quis infirmior aut ignarus uel [in]uicem mali reddat, quia ultro [aliquem id] facere [posse] non credo: omnis enim qui iniuriam facit [, male facit, et qui uicem iniuriae reddit, iniuriam facit.] igitur et ipse male facit, quia, ut superius dictum est, 'omnis qui facit iniuriam, male facit.' *Sed semper quod bonum est sectamini* [*in*] *inuicem et in omnes.* Non solum in[ter] uos Christianos, sed etiam in omnes homines. 16 *Semper gaudete* [*in domino*]. In conscientiae[t] puritate 'quasi tristes, semper autem gaudentes.' 17 *Sine intermissione orate.* Si iugiter non potest lingua, uel corde, sicut Mosi tacenti dicitur: 'quid clamas ad me?' Siue: Omnis actus uester talis sit, ut pro uobis deum exoret. 18 *In omnibus gratias agite.* In omnibus quae acciderint, sicut Iob. Siue: In omni conuersatione uestra domino gratiae referantur. *Haec est enim uoluntas dei in Christo* [*Iesu*] *in omnibus uobis.* Sicut in Christo per omnia impleta est, ita et in [uobis] omnibus impleatur. 19 *Spiritum nolite extinguere.* Spiritum exhorta[n]tis quaestionibus nolite extinguere. Siue:

7 cf. 5 11 cf. 1 Tim. iii 9 etc.; 2 Cor. vi 10
13 Exod. xiv 15 16 cf. Iob i 21

1 stote MN correctos ES incorrectos RNC illos qui corripiuntur VCas qui Cas^{ed} inpatientem ES non] non est non Cas^{ed} 2 corrigat G* corripit Sd^{cod} inr.] irr. CCasSd pro malo *om.* ES 3 omni] *pr.* uidete V cautę E uel (et Cas) cautela VCas infirmiora ut EMN 4 uicem] inuicem B malo BMCGV *fort. recte* malum N reddas ES quia] qui ES quam NC ∽fac. al. G aliquem *om.* BV id *om.* BGV 5 posse *add.* BH$_2$GV omnes ESN enim *om.* V male—facit *om.* B 6 iniuriam] uel iniuriam R et iniuriam G facit (*alt.*) *om.* H$_2$ igitur *om.* H$_1$ et] + qui S 9 in (*pr.*)—homines *om.* C in *add.* B,R corr., GVCas (= vg) inuicem] et inuicem MNG* (*cf.* vg) et in inuicem GVCas (= vg) omnibus N in (*tert.*)] inter BMNG uos] nos MN inuicem VCas^{cod} in inuicem Cas^{ed} chr. *om.* Cas 10 etiam *om.* Sd omnes] omnem E* homines *om.* Sd^{cod} in domino *om.* AHGVCas(= vg) 11 consc.] conscientia et B tristis MN 12 potes ER* potis S 13 uel] oremus (+ uel C) NC corde] + orate R tacente H$_1$NG 14 omnes EN pro uobis] + semper H$_1$ *praem.* semper NC deum] + semper G 16 iob] beatus iob Cas omnibus actibus uestris Cas 17 gratiae] gloriae ES gratias H$_2$ referatis C* est *tr. post* dei H$_2$GVCas (= vg) iesu *add.* AHGVCas (= vg) 18 omnibus *om.* ES christo] illo Cas ∽impl. est per om. Cas 19 et—impleatur *om.* G uobis] *om.* B nobis H$_2$ omn. *om.* NC 20 exhortantis] exhortatis B exhortationis HG quaest.] uel etiam questionis R obiectionibus VCas ext.] + quaestionum VCas

Spiritum pro gratia linguarum posuit, sicut ait: 'si orauero lingua, spiritus meus orat.' ergo quo modo ad Corinthios dicit: 'et loqui linguis nolite prohibere,' ita et hic spiritum non extinguendum esse testatur. 20 *Prophetias nolite spernere:* 21 *omnia autem probate: quod bonum est tenete:* 22 *ab omni specie mala abstinete uos.* Siue futura praedicantes, siue praeterita disserentes, tantum ut probetis si legi non sunt contraria quae dicuntur, et si quit tale fuerit refutate. 23 *Ipse autem deus pacis.* Qui omnes sustinet etiam blasphemantes. *Sanctificet uos per omnia.* Gratia uel doctrina sua. *Ut integer spiritus uester et anima et corpus.* Gratia spiritus, quae, quamuis in se semper integra sit, non tamen in nobis integra nisi ab integris habe[a]tur. [*Sine quaerella*] *in die domini nostri Iesu Christi seruetur.* Usque in diem iudicii, quia non sunt initia tantum laudanda, sed finis. 24 *Fidelis est qui uocat uos.* Qui dixit: 'uenite ad me omnes qui laboratis et onerati estis, et ego uos requiescere faciam.' *Qui etiam faciet.* Quod promisit. [25 *Fratres, orate pro nobis.* 26 *salutate fratres in osculo sancto.*] 27 *Adiuro uos per dominum ut legatur epistula* [*haec*]

1 *1 Cor. xiv 14 2 1 Cor. xiv 39 14 cf. Matth. x 15 etc. 16 *Matth. xi 28 17 cf. Matth. xxviii 20

2 ergo—corinthios] sicut ergo alibi V ergo *om.* H_1 quo] quoniam MN 4 prophetias] + autem ES prophetas MN 5 autem *om.* H_2CasSd^{ed} ab] et ab G 6 praedicentes CVCas *fort. recte* praeterita] praedicta Cas^{cod} 7 des(f S)erentes H_1NG ut *om.* Cas^{ed} lege E*S fidei Cas sint Cas^{cod} 8 et *om.* H_1 quit] quidem ES quidem quid R ipsi R*N 9 omnia ES 10 ∽doct. sua uel gr.V gratia] siue gratia H_1 uel] siue H_1 sua *om.* H_1 ut] et AH(—C)VCas (=vg) 11 spiritus] $\overline{\text{cps}}$ G* quae *om.* H_1M quamuis] cum VCas^{cod} cunque Cas^{ed} 12 semper *om.* Cas integra (*pr.*)] in te gratia B tantum M in nobis] nobis ES in uobis H_2G in nobis est (est *s.l.*) C *om.*VCas integra] integre B integram ES 13 habetur] habeatur BH_2G possidetur V custoditur Cas sine quaerella *om.* B quaerella AEV querela SRC,G corr.,Cas querilla M querella NG* die] diem ES aduentum RNGCas aduentu MC (=vg) 14 initia tantum (tumtum M)] tantum initia H_1 15 laudenda A* est] + deus Cas^{cod} ∽uos uoc. G uocauit H(—E)GVCas (=vg) nos R 16 et onerati estis *om.* C honorati H(—RC) 17 ∽requiescere uos H_2 18 fratres (*pr.*)—sancto *add.* B(*uide infra*),RH_2GVCas (=vg) fratres (*alt.*)] + omnes RH_2GVCas (=vg) 19 per dominum] quod ES per deum RCG haec *om.* AH_2GVCas (=vg)

[*c*]*om*[*mu*]*nibus* [*sanctis*] *fratribus*. Adiurare permittitur, non iurare. 28 *Gratia domini nostri Iesu Christi uobiscum*. [*Amen*.] [Gratia cum omnibus] perseueret.

EXPLICIT AD THESSALONICENSES PRIMA

1 cf. Matth. v 34; Iac. v 12

1 communibus] omnibus AHGVCas (=vg) fratribus] sanctis fratribus ARGVCas (=vg) fratribus sanctis H(—R) licet Cas 2 uobiscum] cum omnibus uobis V amen *add.* BH_1GVCas (=vg) 3 gratia cum omnibus *om.* BV permaneat V 4 explicit ad tessalonicenses epistola prima B explicit epistola ad th(*om.* S)esalonicenses (+prima E corr.) ES explicit R epistola(-is M) pauli apostoli (*om.* M) ad tes(thess C)aloni(a N)censes(-is M) prima explicit H_2 explicit epistola pauli apostoli ad thesalonicenses prima G finis epist. ad thessalonicenses primae Cas^{ed} finit Sd^{eod}

INCIPIT AD EOSDEM SECVNDA

ARGVMENTVM

Iustum [quippe] erat ut super[ius]crescente eorum fide et caritate et illorum quoque laudatio augeretur. simul et illut eis praenuntiat, quod nouo argumento eos quidam a fide depellere temptaturi essent, quo dicerent Christum uelociter adfuturum, et quem uellent pro Christo facile inducerent ad suadendum.

1 *Paulus et Siluanus et Timotheus ecclesiae T[h]essalonicensium in deo patre nostro et* [*domino*] *Christo Iesu.* [2 *gratia uobis et pax a deo patre nostro et domino Iesu Christo.*] 3 *gratias agere deo debemus semper pro uobis, fratres, sic ut dignum est.* Qui sibi talem ecclesiam conquisiuit. *Quoniam supercrescit fides uestra.* Ideo et laus augetur. *Et abundat caritas unius*

1 cf. 2 Thess i. 3 4 cf. 2 Thess. ii 2 11 cf. *Act. xx 28

incipit argumentum secundę aepistolae ad eosdem B item alia(-am S) ad (d *om.* S) thesalonicenses(-is S) H_1 incipiunt capitula II ad thesalonicensis... explicit capitula incipit argumentum eiusdem M incipit ad eosdem II... capitula...NC + expliciunt incipit ępistola C incipit ad eosdem secunda. incipit argumentum G *ut supra, et postea* expositio argumenti V incipit ad thessalonicenses secunda Cas^{cod} 1 etc. *argumentum om.* Cas (*sed expositioni* i. 3 *intertexuit*); *aliud exhibent* H_2G iustum—eorum *om.* H_1 quippe *add.* B era*t V super] superius A *om.* D 2 et illorum] eorum H_1D et eius Cas et illius V quoque *om.* VCas ⤻supercresceret laus Cas laude H_1 ageretur S augeret R 3 nuntiat(-ia E) H_1 quod] et quod ES quod in Cas quidem E ad fidem E 4 ⤻temptaturi essent (erant Cas^{cod*}) auertere VCas rep(+ p RD)ellere H_1D temptati S quod H_1CasD cito Cas 5 adfuturum] affuturum B adesse Cas uellint ES facile] facere D *om.* Cas 6 suadendum] *add. nihil* AE*SMNGV*CasD + explicit argumentum incipit explanatio sancti hieronimi in ępistola ad tessalonicenses foeliciter B + secunda ad thessolonicenses epistola E*m.rec.* incipit epistula ad thesalonicenses secunda R expliciunt...incipit ępistola C expositio in secunda epistola ad tessalonicenses V*m.rec.* 7 ti.] thi. E thess.] tess. B thes. ESN 8 domino] *add.* AHGCas (= vg) *tr. post* iesu V ⤻ies. chr. HGCas (= vg) gratia—christo *add.* BH_2GVCas (= vg) 9 et (*alt.*)] + ad M + a (*s.l.*) N 10 deo deb. semp. BSd^{codd} deb. deo semp. AH_1VCasSd^{ed} (= vg) deb. semp. H_2 deb. semp. deo G sic] ita AHGVCas (= vg) 11 conqui.] conqu[a]e. H_1G quae. S super] semper H_1 -cit] -cet G 12 et (*pr.*) *om.* H_1 agetur H_1 agitur G habundet G*

cuiusque omnium uestrum in inuicem, 4 *ita ut* [*et*] *nos ipsi in uobis gloriemur* [*in*] *ecclesiis dei.* In tantum profecistis, ut non solum alii uos inferiores quique conlaudent, sed etiam nos ipsi uos praeferamus omnibus imitandos. *Pro patientia et fide uestra in omnibus persecutionibus uestris et pressuris quas sustinetis.* Nisi futura crederetis, ista minime sufferre uelletis. 5 *In exemplum iusti iudicii dei.* Ut exemplum detis iustum dei iudicium expectandi, quem ita creditis esse uenturum. *Ut digni habeamini* [*in*] *regno dei, pro quo et patimini.* Hi[i] digni sunt [regno dei], qui gloriam eius scientes, nullam passionem putant esse condignam. 6 *Si tamen iustum est aput deum retribuere deprimentibus uos angustiam.* Hic 'si tamen' confirmantis est, non dubitantis, quasi si dicat: si tamen fons iustitiae potest iudicare quod iustum est: nam sicut indubitanter pro nomine domini patientibus requiem, ita incunctanter tribulationem his qui eos tribulant, repromisit. 7 *Et uobis qui pressuram sustinetis, requiem nobiscum.* Quia nobiscum tribulamini. *In*

10 cf. Rom. viii 18 14 cf. Act. v 41

1 omnium *om.* HGVCas in *om.* ESG*D ita *om.* ES ut *om.* RG et *add.* AHGCas (=vg) ⤻glor. in uobis G **2** nobis ES in ecclesiis dei *om.* ES in *add.* ARH_2GVCas (=vg) in (*alt.*) *om.*VCas proficistis SV proficitis ER **3** uobis C inferiores quique con *om.*VCas quique] queque M que N conlaudant H(—M) **4** uos] *om.*V, *tr. post* omnibus Cas proferamus ES,C*m*2 imitando R imittendos G* **5** ⤻ues. et fide AHGVCas (=vg) uestris *om.* R p̄ssuris B tribulationibus AHVCas (=vg) in tribulationibus G **6** ⤻cr. (+dono dei Cas) fu.VCas credideritis BMG crederitis E*SV sufferre uelletis] sufferretis VCas ualetis G **7** ut—dei *om.* A* **8** expectandum G credi(e M)distis H_2G esse uenturum] uenisse Cas uenturum Sd **9** digne ESM indigni N in *om.* A,C corr.,Cas (=vg) dei *om.* E et *om.*V patemini E patiemini MC* hi] hii ASMNG in B *om.* Cas **10** regno (in regno G) dei *om.* BS ⤻gl. qui B eius] ei E* ei tribuerunt E*m. rec. s.l.* ⤻cond. esse put. pass. Cas **11** putant esse] putantes se A condignum MN **12** deprimentibus uos angustiam] tribulationem (retributionem ES) his qui (quae et E) uos tribulant AHGVCas (=vg) si *om.*V confirmantis est A *in ras.* confirmantis(-es E)]+sermo H_1 sermo adfirmantis G insultantis Cas **13** dubitantes ES si (*pr.*) *om.* EH$_2$GCasSd si tamen *om.* H_2G fons]+est S iustitiae] *om.* E *sed tr.* (iustiae) *post* iudicare **14** pro nomine domini *om.* Sd^{cod} **15** requiem]+pollicetur G ⤻his trib. Sd^{cod} **16** pressuram sustinetis] tribulamini AHGVCas (=vg) **17** nobiscum (*pr.*)] uobiscum BNC* quia] qua R -cum tribulamini] -cum patimini BV conpatemini E conpatimini SGCas^{cod} conpatiemini R cum patiemini H_2 -cum compatimini Cas^{ed}

reuelatione[m] domini Iesu [Christi] de caelo cum angelis uirtutis eius. Qui uenient uindicare. 8 *In flamma ignis dare uindictam.* Si potuit flamma dei imperio tres pueros omnino non tangere, quare non eadem potentia aliis seu[er]ior aliis mitior fieri posse credatur? hoc contra eos qui propterea poenam conscientiae somniarunt, quia hoc illis inpossibile uidebatur. *In eos qui ignorant deum, [et] non qui oboediunt euangelio domini nostri Iesu [Christi].* Non solum qui non nouerunt deum, sed etiam qui non obaudiunt euangelii disciplinis. 9 *Qui [etiam] poenas dabunt in interitu[m] [aeternas].* Poena sin[e] eo qui patitur non potest dici. *A facie domini et [a] maiestate uirtutis eius.* A cuius conspectu sententiam damnationis accipient. 10 *Cum uenerit glorificari in sanctis [suis].* Ipse in suis glorificandus est membris, quae solis splendore fulgebunt. *Et admira[bilis fie]ri in omnibus qui cred[ider]unt.* 'Mirabuntur' impii et inrisores humilitatis 'in subitatione salutis insperat[a]e' iustorum. *Quia creditum est*

3 cf. Dan. iii 50 etc. 15 cf. Matth. xiii 43 16 cf. Sap. *v 2

1 reuelatione AH(—C)GV (=vg) domini]+nostri H_2G iesu *om.* Cas^{ed} christi *om.* AH_1VCas (=vg) cum—eius *om.* H_2 2 qui—uindicare *om.* R uenit uindicare V uindicent Cas ignis]igitur Sd^{cod} dantis ASRCGVCas (=vg) dantes EMN 3 dei imperio *om.* VCas omnino *om.* Cas 4 potentia *om.* VCas seuerior]senior B s[a]euior ERGVCasSd seruior S se(+r N)uiora H_2 5 me(i C)tiora H_2 fieri *om.* ESCas posse *om.* Cas credatur *om.* N hoc—uidebatur *om.* CasSd qui *om.* E 6 possibile H_2 7 in eos] his AHGVCas (=vg) ignorant] non nouerunt AHGVCas (=vg) et *om.* A ∽qui non AHGVCasSd^{ed} (=vg) obaudiunt ESV oboedirent M oboedierunt NC 8 iesu *om.* ES christi *add.* BRH_2GVCas (=vg) 9 nouerant Cas deum *om.* ES oboedie(*om.* M)runt H_2 oboediunt GVCas euangelio H euangelicis Cas 10 disciplinis *om.* NC etiam *om.* AHGVCas (=vg) interitum] interitu AH_1MGV (=vg) aeternas *add.* AHGVCas (=vg) 11 poena sine] poenas in AH_1 eis qui patiuntur B patiente Cas ∽dici non potest GCas+sempiterna Cas 12 a (*pr.*) *add.* AESMVCas^{ed} (=vg) gloria AHGVCas (=vg) a cuius] a iustu E eius S 13 damnationis *om.* Cas accipiant E ueniret E glorificare EMN* 14 suis (eius ES) *om.* B gloriandis E gloriande S gloriandus RH_2 glorificabitur Cas est] erit Sd *om.* Cas qui SCas 15 solis]+in H_1 rutilabunt Cas admirari] ad(m VCas^{cod})mirabilis fieri AHGVCas (=vg) mirificari Sd 16 credunt] crediderunt BRH_2GVCas (=vg) mirabuntur] mirabantur G*+enim VCas(Sd) et inrisores humilitatis *om.* VCas ∽insp. sal. in subit. iust. Sd^{cod} 17 sublimatione Cas ∽iust. insp. sal. Cas insperatae] insperate ABSRCas^{cod} inspirat[a]e ECas^{ed} in spem M in spe NC* et in spe C

testimonium nostrum super uos [*in die illo*]. Quia multi de die illo nostro testimonio credidistis. 11 *In quo et*[*iam*] *oramus semper pro uobis, ut dignetur uos uocatione sua deus noster.* Ut digni inueniamini ad id quod uocati estis, quia priores inuitati non [fu]erant digni. *Et impleat omnem bonam uoluntatem in benignitate, et opus fidei in uirtute.* Adiutorio gratiae et consolatione scientiae et uirtutum, quae opus sunt fidei. 12 [*Ut clarificetur nomen domini nostri Iesu Christi in uobis, et uos in illo.* Ut et Christi nomen in uestris actibus clarum sit, et uos in eius signis et uirtutibus gloriosi.] *Secundum gratiam dei et domini nostri Iesu Christi.* Expetit a nobis quod possumus, ut quod [per] nos non possumus largiatur. 1 *Rogamus autem uos,* [*fratres,*] *per aduentum domini nostri Iesu Christi.* Quo uobis carius nihil esse sum certus. *Et nostram congregationem in ipsum.* Quando 'a qua[t]tuor uentis caeli congregabuntur electi,' ut, 'ubi fuerit corpus, illi[c] concurrant et aquilae.' 2 *Ut non cito moueamini mente neque terreamini.* Praefacilis est qui de domini aduentu contra euangelicam

4 cf. Matth. xxii 3, 8 15 cf. Matth. xxiv 31 etc. 16 *Matth. xxiv 28

1 uestrum G in die illo(-a ES) *add.* AHGVCas (=vg) quia—credidistis *om.* G ∽cr. test. nost. de die illo Cas de] in HG 2 creditis Cas et BSd etiam AHGVCas (=vg) 3 seper Cas^{cod} ∽uos dignos habeat G dignos uos habeat D noster *om.* VCas 4 digne M habe(i M)amini H_2G id *om.* Cas ∽estis uocati Cas 5 erant] erunt A fuerunt BH_2GV bonam *om.* AHGVCas (=vg) bonitatem uoluntatis Cas^{cod*} 6 in benignitate] bonitatis AHVCas (=vg) bonitatis in benignitate G et (*om.* ER) adiutoriae H_1 7 consolationis B et (*alt.*) *om.* ES 8 ut—gloriosi *om.* B ut] ita ut GD ita et Sd glorificetur GSd christi *om.* V 9 uos] nos R ut et] et ut H_1 ut CasSd ∽act. ues. G 10 et] uos V uos] nos Sd eius] + nomine Cas^{cod} et] atque VCas gloriosi] + simus Sd 11 ∽nostri et dom. AHGCas (=vg) possimus SG 12 ut—possumus *om.* R per nos] nos A *om.* ES *tr. post* ut (12) H_2G possimus SG 13 autem *om.* A* fratres *add.* AHGVCas (=vg) 14 quo] qui S quia R quod NC*G* ∽nihil (*eras.*) nihil carius G carnis B ∽certus sum G nostram congregationem BSdD nostrae congregationis(-em N conuersationis R) AHGV Cas (=vg) 15 ipso NGD a] ad EN* quator M quatuor BSNGCas 16 ut—aquilae *om.* Cas ut] et H_2 + illud G illic] illi B illuc NSd ibi C congregabuntur H_2GSd concurrunt V et *om.* HGSd 17 moueamini] + a H_1 + a uestro H_2GVCas (=vg) mente] sensu(-o N*) AHGVCas (=vg) sensu uestro R terreamini] + ut non cito moueamini H_2 18 perfacilis $BH_1C\frac{1}{2}$ aduentu] + qui MN

sententiam [com]mouetur. *Neque per spiritum neque per uerbum.* Nec signa uos terreant quasi per spiritum facta, quia et hoc saluator ante praemonuit, nec sermo diale[c]ticae fallaciae seducat. *Neque per epistulam tamquam per nos [missam].* Poterat et hoc diabolica excogitare astutia, sicut in multis apocryfis apparet, quae ad fidem perfidiae faciendam apostolorum nomine titulantur. *Quasi instet dies domini:* 3 *ne quis uos seducat ullo modo.* 'Dicentes: ecce hic [est] Christus, ecce illic.' *Quoniam nisi uenerit discessio primum.* Nisi antichristus uenerit, non ueniet Christus. quod autem 'discessio' hic dicit, alibi eum 'refuga[m]' appellauit in Latinis exemplaribus: utrumque autem ita intellegendum est, quod nisi uenerit refuga [ueritatis], siue sui principatus desertor, siue discessio gentium a regno Romano, sicut in Danihelo per bestiae imaginem dicit. *Et reuelatus fuerit homo peccati.* Diaboli scilicet. *Filius perditionis.* Quia eum, quasi sibi natum, seruitio possidebit, qui secundum Isaiam conturbare dicitur gentes. 4 *Qui aduersatur et extollitur super omne quod dicitur deus, aut quod colitur, ita*

5 cf. 2 Cor. xi 3 8 *Matth. xxiv 23; *Marc. xiii 21; *Luc. xvii 23 11 hoc loco codd. bibl. *d* Aug. Ps.-Prosp. 14 cf. Dan. vii 7 sq.

1 mouetur B conmoueatur S neque per serm. *om.* Cas^{cod} uerbum BSdD sermonem AHGVCas^{ed} (= vg) 2 nec—seducat *om.* H_2 nec] neque Sd moueant B tamquam Sd 3 ∽hoc et Sd^{ed} et] ex B ante *om.* Sd nec (ne Sd) sermo *om.* VCas dialeticę B dialectice G 4 fallac(t AB)iae ABGVCas uos esse ER uos se S fallaciae uos Sd seducat *om.* VCas tamquam] neque ES per nos] a nobis R + a nobis G 5 missam *om.* AESMV (= vg) poterant E poterit Cas^{cod}* et] etiam VCas diaboca A* diabulica V* inuenire VCas astutia A uersutia *rell. fort. recte* 6 apocrisis B apochrifis E apocriphis SRN apogriphis M apochriphis C apocrifis GCas^{cod} apogryfis(gry *in ras.*) V apocryphis Cas^{ed} quae] qui(i *in ras.* N) NC* 7 nomina G nominet V* titulatur ES instat SN ne quis] nemo ES 8 nos B dicens C corr.,Cas ecce *om.* H_1 hic] + est BH_2G haec E et S *om.* R christus *om.* R 9 ecce] aut H_2G uel Sd illic] + christus R ∽disc. uen. Sd^{codd} primo MN nisi—dicit (15) *om.* H_2 ante $\overline{xps}$ E* anticristus V 10 discessionem Sd 11 refugam] refuga BV *fort. recte* reffugam R reffucam S 12 autem *om.* H_1G ∽uer. ref. uen. Sd^{cod} 13 ueritatis *om.* B uel Cas disertor E*S desertio Cas 14 gentilium ESGSd ∽romano imperio Cas romanorum G rognano Sd^{cod} danihelo AH_1GV daniele BCasSd^{ed} danielo Sd^{cod} danihele Sd^{cod} imagine Sd^{cod} 15 dicit] continetur G dicitur Sd^{ed} diabolus H diabolici V filius—possidebit *om.* Sd^{ed} 16 qui M sibi *om.* Sd^{cod} seruitio] perditio BRH_2VSd^{codd} *om.* Cas possidebit] excipiet Cas quia NC* 17 perturbare G 18 super GSdD supra *rell.* (= vg) omne *om.* G aut] et G

ut in templo dei sedeat, ostendens se tamquam sit deus. Supra omnipotentiam et aeternitatem se iactabit, et sacramenta cultur[a]e diuinae corrigere uel augere se dicet, et templum Hierusolyma[e] reficere temptabit omnesqu[a]e legis caerimonias reparare, tantum ut ueritatis Christi euangelium soluat, quae res Iudaeos eum pro Christo suscipere persuadebit, in suo, non in dei nomine uenientem. 5 *Non* [*enim*] *meministis quod* [*cum adhuc penes uos essem*] *haec dicebantur uobis,* 6 *et nunc quid detineat scitis.* Hoc est, quae mora est ut [non] ueniat. *Ut reueletur* [*ipse*] *in suo tempore.* Quod nondum aduenit tempus eius. 7 *Nam mysterium iniquitatis iam operatur.* In his qui falsis doctrinis eius praeuium faciunt i[n]ter, quos beatus Iohannes in mundum dicit exisse. *Tantum* [*ut*] *qui nunc tenet, teneat donec de medio fiat:* 8 *et tunc*

11 cf. Ioh. vii 6 13 cf. 1 Ioh. iv 1 etc.

1 dei *om.* G ostendit R supra] et (*om.* R *eras.* C) quia RC* (qui C corr.) item super G super Sd **2** ⤻aeter. et omnip. VCas omnem(nem *m. rec. in ras.* E) potentiam EGSd omni potent(c N)ia SN et (*pr.*) *om.* G ⤻iact. se aeternitatis G aeternitate MN lactauit V* lactabit V iactitabit Cas **3** culturae diuinae] diuinę culture B culturae ESVCas^{ed} et diuina(*om.* N)e (diuinam CG) cultura et (culture N culturam CG) H_2G *om.* Cas^{cod} corrigere uel *om.* VCas dicat H_1Sd^{ed} dicit MNGVSd^{cod} et] nam et Cas in templo R **4** hierusolymae] hierosolima B hierusalem H_1 hierusolima M ierusolima N iherosolimę C iherusolima G ierusolimis Cas^{cod} hierosolymis Cas^{ed} hierosolymae Sd$^{cod\,ed}$ hierusolimę Sd^{cod} reficere] restaurare A are(a R)facere H_1 reaedificare (+et M) H_2G restituet Cas temtabit NV *om.* Cas omnesque] omnes quae A omnes qui S omnemque R et (*om.* M) omnia quae H_2G et omnes C corr. et omnia VCas caerimoniam R ceremonia MNG ca(*om.* Cas^{cod})erimonia VCas^{cod} caeremonialia Cas^{ed} **5** reparare A restaurabit Cas restaurare *rell.* tantum] in tantum NC* ueritatis *om.* VCas ⤻eu. chr. VCas **6** dissoluat VCas quae res] queret H_2 querens G* iudaeos] iudęus E + ut H_2G* eum] quom B se C corr. ⤻susc. pro chr. Sd^{cod} suspicere C$^{\frac{1}{2}}$ suscepere V persuadeat BC suadebit H_1 persuadit M persuadem N **7** in (*alt.*) *om.* H_1 enim *om.* AHGVCas (=vg) **8** retinetis AHGVCas (=vg) cum adhuc penes uos essem] *add.* B cum (+adhuc G=vg) essemus (essem C=vg) aput uos RH_2GVCas dicebam AC (=vg) dicebamus H(—C)GVCas **9** teneat S deteneat R mora] h(*om.* M)ora H_2 **10** ut] +non B ut (*alt.*)] et ES ipse *om.* AHGVCas (=vg) in *om.* Sd (?) quod—eius *om.* H_2 **11** aduenit V eius *om.* H_1 nam] iam ES iam enim Sd^{ed}D ⤻iam (*om.* ESSd^{ed}D) op. iniq. AHGVCas (=vg) **12** praemium BS breuem G peruium Sd^{ed} **13** iter] inter BSGV quod MN iohannis ENG* dixit G **14** ut *add.* AHGVCas (=vg) ⤻tenet nunc H_2GVCas (=vg) teneat *om.* V de medio] dimidio(-ium) E*R*NG*V et—iniquus Cas^{cod} et *om.* ES

reuelabitur ille iniquus. Donec regnum quod nunc tenet, de medio auferatur prius quam antichristus reueletur. *Quem dominus Iesus interficiet spiritu oris sui.* Celeri imperio uel solo flatu. *Et euacuabit inlustratione aduentus sui.* Quia, sicut fulgur, ubique coruscabit in mundo, solutis per ignem commotisque elementis. 9 [*Eum*] *cuius est aduentus secundum opera*[*tionem*] *Satanae in omni uirtute,* [*et*] *prodigiis et signis mendacibus* 10 *et* [*in*] *omni seductione iniquitatis his qui pereunt.* Sicut [saluator] ante praedixit: 'dabunt signa ita ut seducantur, si fieri potest, etiam electi' per fantasiam simulationemque uirtutum, sicut Iamnes et Mambres coram Faraone fecerunt. *Eo quod caritatem ueritatis non receperunt, ut salui fierent.* Qui ueritatem non diligunt, diligunt uanitatem. 11 [*Et*] *ideo mittet illis deus operationem erroris* [*in hoc*] *,ut credant mendacio.* Permittet uenire: nam si deus mittit, non est operatio Satanae. 12 *Ut iudicent*[*ur*] *omnes qui non crediderunt ueritati, sed habuerunt uoluptatem iniquitatem.* Ut

5 cf. 2 Petr. iii 10 9 cf. *Matth. xxiv 24
11 cf. 2 Tim. iii 8; cf. Exod. vii 10, 11 13 cf. Ps. iv 3

1 ⤻iniquus (inimicus S) ille ES donec *om.*VCas quod nunc tenet] romanorum Cas dimidio R*N demidio V 2 ⤻prius auferetur VCas antexps E*N quem—oris *om.* Cas^{cod} 3 celeri—sui *om.* S celeri—flatu *om.* Cas caelesti E celere N 4 ⤻fl. so. GV sola N flatu *om.* E et *om.* ER euacuabit] de(i)struet AHGVCas (=vg) inlustrato igne E inlustrationem R*G uentus A* 5 ful(*om.* S)gor BH(—C)GVCas^{ed} ubique *om.*VCas co(u N)r(+r MN)uscauit ESMN coruscat R salutis G ⤻per ignem elementisque commotis H_1 per ignem sulutisque elementis M que per ignem elimentis NC 6 clementis V eum *add.* BH_2GVCas (=vg) est *om.* H_1Cas^{cod} aduentus] presentia G 7 opera BG operationem (+est R) AHVCas (=vg) et (*pr.*) *add.* BH_1Cas (=vg) ⤻sign. et prod. AHGVCas(Sd?) (=vg) 8 in *add.* AHGVCas (=vg) hii G qui *om.* ES 9 periunt AMD sicut—praedixit] quod ait dominus et V ut ante praedictum est Sd ut G saluator *add.* BH_2G signa]+magna VCas 10 ut *om.* R seducantur] seducant H_1+multi G in errorem mittantur VCas electos H_1 phantasticam uirtutem Sd^{ed} phant. E fanth. R 11 simulationemque *om.* Sd que *om.*V sicut iamnes] sicuti annes A sicut iamues B manbres B mambre E mambris M 12 fecerunt *om.* C ⤻non rec. uer.V 13 qui—uanitatem *om.* ES quia G ueritatem]+dei RH_2 dilexerunt diligent VCas 14 et *om.* AHCas (=vg) mittit BRNGCas$^{cod\ corr}$ (=vg) mittat ES in hoc *om.* AHGVCas (=vg) 15 permittit ABEMNGCas+illis Sd^{cod} uenire *om.*V mittet(-it M*) SH_2V permittet R 16 ut]et H_2Cas^{cod} iudicentur]iudicent B 17 habuerunt uoluptatem iniquitatem] consenserunt (+mendacio et NC) iniquitati AHGV Cas (=vg) ut *om.* H_1

non se per incarnationis Christi obscuritatem excusent, diuinis non credidisse uirtutibus, cum homini crediderint diabolica arte fallenti. 13 *Nos autem debemus deo gratias agere semper pro uobis, fratres dilecti*[*ssimi*] *a deo.* Qui caritatem recipimus ueritatis et pro[p]ter hoc nos diligit deus. *Quod elegerit nos deus ab initio in salute*[*m*], *in sanctificatione*[*m*] *spiritus et fide*[*i*] *ueritatis.* Uidens paratos ad credendum, sicut ei, alio ire cupienti, de uiro Macedone reuelatum est. 14 *In qua* [*et*] *uocauit uos per euangelium nostrum in adquisitionem gloriae domini nostri Iesu Christi.* Ad hoc uocati sumus, ut Christi gloriam adquiramus: 'scimus' enim 'quoniam, [cum] apparuerit, similes ei erimus.' 15 *Itaque, fratres, state.* In fide ueritatis immobiles. *Et tenete traditiones* [*nostras*] *quas accepistis, siue per uerbum siue per epistulam nostram.* Quando suas uult teneri, non uult extraneas superaddi: apostolica autem traditio est, quae in toto mundo celebratur, ut baptismi sacramenta. 16 *Ipse autem dominus noster Iesus Christus et deus* [*et*] *pater*

7 cf. Act. xvi 7, 9 11 1 Ioh. iii 2

1 se per] semper H_2G incarnationem(-e E) H_1 **2** ⤳uirt. non cred. Cas omni H_1 ⤳diab. arte fall. crediderunt(-int Cas) VCas crediderint A corr., EH_2Cas crediderent G crediderunt *rell.* diabolico E* diabolic(+a R)e SR **3** fallenti (*dat. masc.*)] fallente ESM*G ⤳gr. ag. deo BGVCas (=vg) gr. domino ag. M domino gr. ag. NC **4** dilecti AHGVCas (=vg) qui] quia (que M) HG recepimus BERVCas *fort. recte* **5** proter A hoc] ea Cas nos (*pr.*)] *om.* M *tr. post* dil. (dilexit G) NCG diliget M dilegit C quod] eo quod R elegeret A* elegit ES eligerit V uos BGCas^{ed} *fort. recte* **6** ab initio] primitias AHGCas (=vg) in] ad V salute] salutem AHGVCas (=vg) in] *om.* ES et in G sanctificatione BRMCVCas (=vg) **7** fidei] fide BRH_2GCas (=vg) *om.*V uidens] fecerit Cas praeparatos(-us N) H_2G ei alio ire] et alibi i(*om.* ES)re H_1 **8** ire *bis* G uiro] uero M*C* bere N macedene A* machedone R macidoni M mocedoniam N macędoni C* macędone C macedonae V et *add.* AHGVCas (=vg) **9** nos ESV euang.]+uos A* adqui(e M)sitione H_2 constitutionem SdD gloriae *om.* G **10** ad hoc] adhuc R+enim Sd^{ed} uocauit C$\frac{1}{2}$ sumus] sunt M *om.* NC estis Cas **11** acquiratis Cas enim *om.* Cas quoniam] que MCas^{ed} quia NCGVCas^{cod} cum *om.* B app.] ap. ESN **12** ei] *om.* G illi Cas **13** tradititiones Cas^{cod}* nostras *om.* AHGCas (=vg) accepistis] didicistis BRH_2GVCas (=vg) **14** uerbum] sermonem AHGVCas (=vg) cum VCas sua H(—C)G **15** tenere MN extranea H_1G a(+* V)lias VCas superandi V apostolica—sacramenta] de baptismi scilicet (*om.* Cas) sacramento, et ceteris quae in (*om.* Cas) toto mundo seruantur, ac (at Cas^{cod}*) per (pro Cas^{ed}) hoc apostolicae(-e Cas^{cod}) conprobantur VCas **16** c[a]elebratur] praedicatur H_1 sacramentum G **17** et *add.* AESMCCas (=vg)

[*noster*], *qui dilexit nos.* Et[iam] cum non mereremur, ut mereremur. contra Arrium, qui ideo patrem maiorem putat, quia prior in scripturis soleat nominari. *Et dedit consolationem aeternam.* Promissionum. Siue: 'Spiritum consolatorem,' qui[a] Gr[a]ece paracletus nominatur. *Et spem bonam.* Esse potest et spes mala. *In gratia*[*m*] 17 *et hortetur corda uestra et confirmet.* Uirtutibus uel reuelatione. *In omni opere et uerbo bono.* Prius opere et sic sermone. 1 *De cetero, fratres, orate pro nobis.* Dat humilitatis exemplum et occasionem caritatis, ut pro alterutro audacius exoremus. simul notandum in quibus causis pro se orari poscat apostolus. *Ut uerbum domini currat et glorificetur, sicut et aput uos.* Currat af[f]luentia, magnificetur auditorum profectu. 2 *Et ut eripiamur ab iniquis et malis hominibus; non enim omnium est fides.* Non omnes credunt, et ideo contradicunt[ur]. 3 *Fidelis autem deus.*

4 cf. *Ioh. xiv 26

1 noster *om.* A etiam] et B *om.* V impios Cas cum] *om.* ES quod RH_2 non] minime V moreremur S meremur H_2G + promissa G ut mereremur] *om.* ESVCas ut mereamur RH_2G 2 contra arrium *om.* NC arr(*om.* Cas)ianos VCas arianum Sd quia NC ideo] quu (?) dei S + arrius NC illum V *om.* Cas patr. mai.] mai. patr. H(—M) mai. VCas putant VCas 3 qui prius (primus Cas^{cod}) VCas in scripturis *om.* H_1V soleat nominari] fuerit nominatus VCas nominari soleat Sd^{cod} solea*t A solet H_2 nominare E*M 4 promissionum—nominatur *om.* H_2 promissionum] promissionem E corr.,RSd *om.* G (*sed uide supra*) ∽cons. sp. Sd$^{cod\ corr\ ed}$ 5 qui BH_1GV *fort. recte* grae** A grece BG grege S grecae(a *eras.* R) RV paraclitus A corr.,B,E corr.,RGV paraclitum E*SCas^{cod} paracletum Cas^{ed} appellatur ER apellator S appellatus G et spem bonam] *om.* ES et spes bona R esse potest] esse S est enim VCas quia potest esse Sd^{codd} quia potest Sd^{ed} 6 et (*pr.*) *om.* ES mala] + esse Sd gratia AESCas^{ed} (= vg) et hortetur BS exhortetur AH(—S)GVCas (= vg) 7 uel] et BH_1 et] uel ES uerbo] sermone AHGVCas (= vg) 8 op.] inop. Cas^{ed} et sic] quam V sic] *tr. post* sermone B *om.* ES 9 occas.] occans. E* caritatis] ueritatis Sd^{codd} 10 ut] et R alterutrum H_2 audacius *om.* RVCas oremus CasSd 11 causis] rebus semper V pro se *om.* ES ∽apos. orari poposcerit V orare HG sermo AHGVCas (= vg) domini] dei H_2 12 glorif. BSd cl(*om.* A*)arif. AHGVCas (= vg) magnif. D *fort. recte* (*uide expos.*) + ubique G et *om.* ESNC*G currat afl.] curata fluenta H_2 afl. (*uide Nettleship, Contrib. to lat. lexicog. pp. 78 ss.*) $AE(H_2)V$ affl. BSR,Ccorr. (affluenter),GCas 13 magn.] et magn. G ∽prof. aud. Cas et *om.* ESD ut *om.* R liberemur AHGVCas (= vg) iniquis] in(+ o MG)portunis AHGVCas (= vg) 15 et *om.* H_1 ideo] ita G contradicuntur B autem] est Sd deus] dominus est (*om.* G) H_2GCas^{cod} (= vg) + est VCas^{ed}

Qui non relinquit nisi se relinquentes. *Qui confirmabit uos et custodiet a malo.* In fide per doctrinam et gratiam. 4 *Confidimus autem in domino de uobis* [*, fratres,*] *quod ea quae praecepimus* [*uobis*], *et fecistis et facietis:* 5 *dominus autem dirigat corda uestra in dilectionem dei et patientia*[*m*] *Christi.* Reuelando quanta sint quae amoris sui causa contumelias patientibus repromisit. 6 *Denuntiamus* [*autem*] *uobis, fratres, in nomine domini nostri Iesu Christi, ut separetis uos ab omni fratre inquiete ambulante, et non secundum traditionem quam acceperunt a nobis.* Quia in prima lenius commo[n]uimus et emendare noluerunt, [ut] uel hoc modo quo sancti se ab eis separant, erubescant. huius plane loci auctoritate subtrahendum est ab omni Christiano qui non secundum apostolica incedit praecepta. 7 *Ipsi enim scitis quo modo oporte*[*a*]*t imitari nos.* Qui sumus forma credentium. [*Quia non inquieti fuimus inter uos* 8 *neque panem gratis ab aliquo manduca*[*ui*]*mus, sed in labore et in fatigatione nocte ac die operantes, ne aliquem uestrum grauaremus.*] 9 *Non quasi non habuerimus potestatem.* Quia 'dignus est operarius mercede sua.' *Sed ut nosmet ipsos*

6 cf. Act. v 41 10 cf. 1 Thess. v 14 19 Luc. x 7

1 quia H_1 relinquet BNCCas se rel.] rel. se RNCGSd rel. Cas quia S confirmauit HG 2 custodiat A custodiuit H_2 fidem G 3 ⤻de uob. (+fratres A) in domino (deum G) AHGVCas (=vg) quod ea] quoniam AHGVCas (=vg) 4 praecipimus BESNCG*VCas^{cod} (=vg) uobis *om.* AHGVCas (=vg) et (*pr.*) *om.* RGVCas fec.] facitis AHVCas (=vg) deus V 5 nostra R caritate AHGVCas (=vg) patientia AHGVCasSd^{ed} (=vg) 6 sit H_1G* 7 promisit HCas denuntiauimus ES autem *add.* AHGVCasSd$\frac{1}{2}$ (=vg) fratres *om.* Sd$\frac{1}{2}$ 8 subtrahatis AHGVCas (=vg) abstrahatis Sd 9 inquiete amb.] amb. inordinate AHGVCas (=vg) 10 accepistis H_1G primis Sd leuius B commouimus B cum canuimus H_2 et] +tamen Sd 11 emendare] +se E corr. Sd$^{cod\ ed}$ *praem.* se Sd^{cod} noluerant Cas^{ed} ut *om.* AH_1 hoc modo] sic Cas quo—separant *om.* VCas 12 separent BMN erubiscant MV huius—auctoritate] notandum quod VCas subtrahendus Sd^{ed} 13 sit VCas omni] homine Cas qui *om.* VCas apostoli ES 14 incedit praec.] praec. uiuente VCas praec. incedit Sd^{ed} incedit] inquid iam M incidit G* enim] autem H_1 quo modo] quem ad(m V) modum AHGVCas (=vg) oportet] oporteat (+uos RG) AH_1GVCas (=vg) imitari] mutari B *om.* S 15 ⤻forma sumus Cas quia—grauaremus *om.* AES quia] quoniam RH_2GVCas (=vg) 16 fui*mus V ⤻gr. pan. RH_2GCas (=vg) ⤻manducauimus ab aliquo RH_2GVCas (=vg) -auimus] -amus B 17 in (*alt.*) *om.* RH_2GVCas (=vg) ac] et BRNGVCas (=vg) operantes *om.* R quem RH_2G*VCas (=vg) 18 quasi] quia Sd haberemus H_2 19 quia *om.* N est *om.* ESSd^{cod} mercedem suam E*MN* met ipsos *om.* Sd

formam daremus uobis ut nos imitaremini. Ne cui occasionem auaritiae uel otii, qui fons est inquietudinis, praeberemus. 10 *Nam cum et aput uos essemus, hoc denuntiabamus uobis.* Quia praeuidebamus aliquos tales futuros. *Quoniam si quis non uult operari.* Aut sedeant quieti, aut, si ueri sunt apostoli, nos sequantur, si non auaritiae, sed dei causa ambulare se dicunt. *Nec manducet.* Haec sit inquietudinis non solum poena sed etiam emendatio. 11 *Audiuimus* [*enim*] *quosdam ambulare inter uos inquiete,* [*et*] *nihil operantes.* Reddit superioris sententiae causas, ad quos legitime debeat pertinere, scilicet ad inquiete ambulantes, non quiete sedentes. *Sed curiose agentes.* Quid in qua ciuitate uel prouincia [geratur] et domo. 12 *His autem qui eius modi sunt, praecipimus et obsecramus in domino Iesu Christo.* Nec ipsos post alteram correptionem desini[ui]t commonere. *Ut cum silentio operantes, suum panem manducent.* Non cum inquietudine alienum. 13 *Uos autem, fratres, nolite deficere bene facientes.* Non omnibus, sed talibus dari prohibeo, ne putetis me boni operis consuetudinem amputare. 14 *Quod si quis non obaudit*

1 cf. 1 Thess. ii 5 14 cf. Tit. iii 10

1 ut nos (uos B) imitaremini] ad imitandum(-os ES) nos AHGVCas (=vg) ne—praeberemus *om.* H_2 cui] alicui VCas occan(*exp.* E *om.* S)sione ES 2 otii] uti ERCas cuti S odii G qui] quod VSd que Cas fons est] fons ES fomitem RCas ⤻inq. est G praebemus V 3 ⤻et (*om.* ES) cum AHGVCas (=vg) ⤻essemus aput uos AHGVCas (=vg) hoc] haec C* denuntiamus E denuntiauimus S quod Cas^{ed} 4 uidebamus VCas aliquos *om.* N tales]+esse H_1G 5 aut (*pr.*)] ut aut VCas quiete G si ueri (uere G) sunt] serui(+s N) sint H_2 6 nos] non ES 7 dicat MN dicant CG ducunt Sd$^{cod\,ed}$ sit *om.* G 8 audimus VCas enim *add.* AHGVCas (=vg) ⤻inter uos quosd. amb. AHVCas (=vg) quosd. inter uos amb. G 9 et *om.* AHGVCas (=vg) sup.] huius VCas 10 causas]+et C corr. ad—pertinere *om.* Cas legitime *om.* V 11 scil.—amb. *om.* VCas inquietem H_2 non]+ad H_1G+in H_2 ⤻sedere quiete VCas sedente A* 12 curiosae GV ⤻prou. uel ciu. BH_2GVCas ⤻uel domo geratur V geratur *om.* B 13 et domo] *om.* Cas^{cod} inquirentes Cas^{ed} et] uel V domu H_2G* denuntiamus AHVCas (=vg) adnuntiamus G et obsecramus *om.* Cas^{cod}* 14 iesu christo *om.* Cas^{cod}* christo *om.* H_1 nec] ne per H_1 15 correctionem H_1C corruptionem M desinit] desiniuit B desinet EC* dissinet N commouere B ut q B* 16 ⤻mand. pan. su. Cas^{cod} mand. su. pan. Cas^{ed} pacem G* non—alienum *om.* H_2 18 non]+in H_1 ⤻proh. dari sed tal. Cas sed]+in H_1 dare BH_2GV* putetis] potestis M ⤻cons. toll. bene f. Cas boni operis] bene faciendi VCas 19 quod] sed N ob[o]edit BH_2GCas (=vg) audit RV

uerbo per epistulam, hunc notate ut non commisceamini cum illo. Si quis tertio conuentus noluerit emendare. *Ut confundatur.* Non ut penitus abscidatur. 15 *Non ut inimicum eum existimetis, sed corripite ut fratrem.* Corripite, ut emendet, et nolite sic abicere ut desperet. aeger curandus est, non necandus, ne in apo[s]tasiam inquietudo uertatur. 16 *Ipse autem dominus pacis det uobis pacem semp[it]er[nam] in omni loco* [*dominus cum omnibus uobis*]. Ut possitis omnes curare pacifice in omni loco, ubicumque fueritis. 17 *Salutatio mea manu Pauli, quod est signum in omni epistula.* Ut sciatis falsas epistulas inuenire. *Ita scribo.* 18 *gratia domini nostri Iesu Christi cum omnibus uobis.* His uerbis omnes epistulas su[b]scribebat, excepta Galatarum, quam ex integro manu propria perscripsit, ut post ea[m] nec sibi nec angelo crederetur.

EXPLICIT AD THESSALONICENSES SECVNDA

2 cf. Tit. iii 10 13 cf. Gal. vi 11 14 cf. Gal. i 8

1 uerbo] nostro *add.* H(—E)GVCas (= vg) ut] et AHGCas (= vg) non] ne Cas commiscemini SM 2 quis] + iam V conuentus] *om.* ES conuentu R* emendari NC ut] + non R* erubescat SdD 3 ∽ ut non Cas^{cod}Sd$^{cod\ ed}$ pen.] paen. R abscidetur G* excidatur Cas^{cod} abscindatur Sd^{ed} non ut inim. eum existimetis] et nolite quasi inim. existimare AHGVCas (= vg) 4 corripite (*alt.*)] corrigite E corrite S corripi*te V emendetur Cas^{ed} et *om.* V 5 sic abicere] abscidere H_1 abicere (abgecere M) H_2VCas ut] ne VCas disperet H_1NV sanandus Cas non] et non G negandus SMGSd^{ed} 6 apotasiam B apocrisia(cri *in ras.*) M apostasia NG inquietu H_2 7 deus H_1GCasD semper] sempiternam AHGVCas (= vg) in—christi (12) *om.* E in—sit *om.* S 8 dominus—uobis *om.* A dominus] + sit Cas^{ed} ut—fueritis *om.* H_1 possetis N*G 9 in omni loco *om.* Cas^{cod} -cum-] -quum- N salutatio—uobis (12) *om.* S salutatio—scribo (11) *om.* M 10 est *om.* Cas^{cod} ut—inuenire *om.* ESM 11 apostolas G* inuenire] respuere R inueniri G 12 uobis (nobis Cas^{cod})] + amen H(—E)GV Cas (= vg) omnibus H_1 epistolis R 13 suscr. AV subscr. *rell.* excepto H_2 quem Cas^{ed} ex integro *om.* VCas ∽ pr. ma. VCasSd 14 per] pro *om.* RH_2 sub Sd post eam] postea BRSd^{cod} nec (*alt.*)] *nec C creditur E credetur S crederentur N crederent Sd^{ed} 15 explicit a(*om.* H_1) epistola ad t(+ h SRD)ess(*om.* H_1D)alonicenses BH_1(+ secunda E *m.rec.*, R)D a(*om.* NC)epistola pauli apostoli(-o M) ad t(+ h NC)es(+ s C)aloni(a N) censis(-es C) explicit H_2 + scripta ab at(+ t N)thenis uersus CVIII habens (*om.* N) MN explicit epistula secunda ad tesalonicenses G finis epist. ad thessalonicenses secundae Cas^{ed} finit ad thesalonicenses ·II· Sd^{cod} thessalonec. A

INCIPIT AD COLOSSENSES,

quorum auditam fidem in principiis laudat; deinde monet ne per philosophiam uel legis caerimonias seducantur.

1 *Paulus apostolus Christi Iesu per uoluntatem dei et Timotheus frater* 2 *his qui sunt Colosenses* [*sanctis*] *et fidelibus fratribus in Christo Iesu: gratia uobis et pax a deo patre nostro,* [*et Christo Iesu domino nostro*]. 3 *gratias agimus deo* [*et*] *patri domini nostri Iesu Christi, semper pro uobis orantes,* 4 *audientes fidem uestram in Christo Iesu, et dilectionem quam habetis in sanctos omnes.* Sine acceptione personae uel notitiae solam in omnibus diligitis sanctitatem. 5 *Propter spem quae reposita est uobis in caelis, quam* [*ante*] *audistis in uerbo ueritatis euangelii,* 6 *quod peruenit ad uos.* Non propter hominum laudem, sed propter uitam aeternam quae in Christo est. *Sicut in*

1 cf. Col. i 4 2 cf. Col. ii 8 9 cf. Rom. ii 11 13 cf. Ioh. iii 36

incipit argumentum in ępistola ad cosenses (*sic*) foeliciter B argumentum E incipit epistola ad colosenses argumentum S incipit argumentum ad colosenses RCas^{cod} (+ argumentum ad colosenses R) incipit ad cola(o N)si(e N)nsis MN incipiunt capitula ępistolę pauli ad colosenses...incipit argumentum C *nihil* G incipit ad colossenses. argumentum...expositio argumenti V epistola pauli ad colossenses. argumentum Cas^{ed} incipit collectaneum sedulii scotti super epistolam pauli ad colosenses Sd^{cod} argumentum pilagii in aepistolam ad colosenses D 1–2 *om.* H_2GSd 1 quorum—principiis] in primis fidem eorum magnam audisse se (⤻se audisse Cas^{cod} se *om.* Cas^{ed}) VCas deinde] de quo inde E mouet B 2 phil.] fil. R caer.] cer. SRCas^{cod}D seducantur] + *nihil* AE*SGV*(Sd)+explicit argumentum incipit [a]epistola (+ beati pauli apostoli Cas^{cod}) ad colosenses BCas^{cod} ad colosenses E*m. rec.* incipit epistola ad colosenses R incipit epistola ad (*om.* M) colosenses MN argumentum explicit. incipit ępistola C expositio in epistola ad colocenses V*m. rec.* finit D 3 ⤻ies. chr. R 4 tim.] thim. SMN his *om.* H_2 colos(+ s V)enses(-is MNV)] colosis, (*ex* colossis) A, Cas^{cod} colossis Cas^{ed} (=vg) sanctis *add.* AHGVCas (=vg) 6 et—nostro *om.* BH_2GVCas (=vg) ⤻dom. ies. chr. R nostro *om.* R agemus A* et *add.* AHGCas (=vg) 7 audita fide uestra Sd^{ed} 9 ⤻omnes sanctos H_1 sine(s *in ras.*) G acceptione A,C corr.,G exceptione BH(ceptione E*m*2 *in ras.*)VCas ⤻not. uel pers. VCas personarum E 10 in omnibus diligentes (delegentis N) BN diligatis(-itis R) in omnibus H_1 omn.] *omn. G reposita] promissa G 11 ante *om.* AH(—R)GVCas (=vg) audis E*S auditis E*m. rec.* euangelium ES 12 quod *om.* ES 13 sed—est] uitae aeternae cum christo V uerbo uitae aeternae Cas^{ed} *om.* Cas^{cod} ⤻est in chr. Sd sicut] + et RVCas (=vg)

omni mundo [*est*] *et fructificat.* Aliut tricesimum, [et] aliut sexagesimum, aliut centesimum, secundum parabolam seminantis. *Et crescit.* In numero uel uirtute. *Sicut* [*et*] *in uobis ex* [*ea*] *qua audistis die, et cognouistis gratiam dei in ueritate.* Ille [dei] gratiam in ueritate cognouit qui eius beneficia malis actibus non euacua[ba]t. 7 *Sicut didicistis ab Epafra* [*carissimo*] *conseruo nostro, qui est fidelis pro uobis minister Christi* [*Iesu*]. Fideliter pro uobis in orationem incumbens, ministerium Christi exhibe[a]t uoluntati. 8 *Qui etiam manifestauit nobis caritatem uestram in spiritu.* Quam habetis in spiritalibus caritatem. 9 *Ideo et nos ex qua die audiuimus, non cessamus pro uobis orantes* [*et postulantes*] *ut impleamini agnitione uoluntatis eius in omni sapientia et intellectu spiritali.* Quia aliter eam facere non potestis, quod propheta intellegens dicebat ad dominum: 'doce me facere uoluntatem tuam, quia deus meus es tu.' 10 *Ut ambuletis digne deo, per omnia placentes, in omni opere bono fructificantes et crescentes in dei scientia.* Digne deo ille ambulat qui ei per omnia placet: hoc est, ut in

1 cf. Matth. xiii 23 2 cf. Matth. xiii 18 15 Ps. cxlii 10

1 omni BSd uniuerso AHGVCas (=vg) est *add.* ARGCas (=vg) et (*pr.*) *om.* ES fructificans Sd^{ed} ⤻al. cent. al. sex. al. tric. H_2 tricesimo E* R* trigesimum Cas^{ed} et *add.* B **2** sexages.] sexagins. V centes.] centiss. RN centis. M parabulam(-a E) EV **3** crescens Sd^{ed} numero] cruce H_2 uel] siue V *om.* Cas uirtute] fidelium Cas^{cod} credentium Cas^{ed} et *om.* AH_1V (=vg) **4** ea (*om.* S) qua audistis die AESG qua die audistis $BCas^{cod}$ ea die qua audistis RH_2Cas^{ed} (=vg) ea qua die audistis V cognoueris Sd^{cod} ⤻dei gr. Cas^{cod} ueritatem S uiritate G* **5** dei gr.] gr. BSd^{ed} gr. dei H_1Sd^{codd} ⤻cogn. in uer. H_1 cognoscit GVCas beneficia—euacuat] non facit irritum beneficium V **6** euacuat] euacuabat B euacuauit RSd epafra] ephafra ES epaphra $RCGVCas^{ed}$ (=vg) carissimo *om.* B **7** ⤻pro uobis fidelis Sd nobis ES christi] christi iesu AH(—R)GVCas (=vg) iesu christi R **8** in orationem H_2V orationi Cas^{cod} in oratione *rell.* concumbens S **9** exhibet] exhibeat B exhibetur Sd^{cod} uoluntate $ESd^{cod\,ed}$ uolun(m M)tatem MN **10** **nobis R dilectionem AHGVCas (=vg) **11** caritatem *om.* Cas cessauimus GZm^{cod} **12** et postulantes *add.* $BH_2GVCasSdZm$ (=vg) ut impleamini agnitione *om.* G agnicionem M actionem(m *eras.*) N **13** uoluntates A* eius] *om.* E*S dei E *s.l.* omni* A quia] qui V* **14** ⤻eam aliter H_1 ⤻facere eam G ⤻non pot. fac. Sd^{ed} potuistis G **15** dominum] deum H_1 **16** ⤻tu es deus meus H_2 tu deus meus es V deus meus es Cas digni H_2Zm **17** dei sc.] sc. dei AH(—ES)GVCasZm (=vg) sci. ES **18** ⤻illi ambulant digni deo Zm digne] bene ES digni H_2Zm deo ille] ille deo ER deo illi H_2(Zm) deo Cas ambulant H_2 placent H_2Zm^{cod} placeant Zm^{codd} ut in] in omni H_2VCas

opere bono cum scientia dei fructificet. simul exposuit qu[a r]e frequenter obscure dicebat: hoc est, quo modo deus det uelle et adiuuet uel confirmet, docendo scilicet sapientiam [et] intellectus gratiam tribuendo, non libertatem arbitrii auferendo, sicut in praesenti orat ut impleantur agnitione uoluntatis eius in omni sapientia et intellectu spiritali, quo possint digne deo per omnia ambulare. 11 *In omni uirtute confortati.* Uirtus magna est inueteratam uitiorum consuetudinem uincere uel in passionibus carnis infirmitatem superare. *Secundum maiestatem claritatis eius.* Ut et uos sicut ille patienter omnia sufferatis. *In omni patientia et longanimitate cum gaudio.* Ibi est uera longanimitas et patientia, ubi aliquis etiam gaudet [et] se sustinere quod patitur. 12 *Gratias agentes deo et patri, qui uocauit uos in partem sortis sanctorum in lumine.* Plus uos uocatio laetificet quam adfligit tristitia passionum. [Sortis sanctorum.] Sortem hereditatem scriptura cognominat, quia et [H]iesus terram diuisit in sorte. 13 *Qui eripuit*

12 cf. Act. v 41 17 cf. Ios. (i 6, xiv 2), xxiii 4

1 bono] + ut VCas fructificent MN fructificant C crescat et fructus VCas simul *om.* VCas exposuit] et posuit BV exponit Cas^{cod} qua re] que B quod H_2 quae VCas 2 frequenter] *om.* H_2 semper V obscurare S obscura RCas dicebant MN hoc est *om.* Cas 3 et] uel H_1 uel] et H atque VCas docendo—tribuendo] inspirando docendo sapientiam et intellectum donando per gratiam suam Cas et *om.* B 4 gratiarum H_1 5 sicut—ambulare (7) *om.* H_2 6 et intellectu spiritali *om.* Cas intellec(ec *in ras.*) A qua Cas deo *om.* A* 7 in omnibus Cas confortati] *praem.* et V confirmati Zm uirtus—superare *om.* H_2 8 magna est] est enim V est Cas uit. cons. uinc.] uinc. (+fomitem R corr. *s.l.*) uit. H_1 consuetudinem uinc. uit. G uincere—superare] uel in passione (uel in passione *om.* Cas^{cod}) infirmitatem uincere carnis (⤻carnis superare Cas) VCas 10 maiestatem BSd potentiam AHGVCasZm (=vg) sicut] + et H illi H_2 ille fecit Zm patienter *om.* VCas ⤻suff. om. Zm 11 patientia] sapientia G longaminitate B cum gaudio *om.* H_1 12 ⤻uera est Sd^{ed} ⤻pat. et long. V longaminitas B pat.] + exhibenda Zm ⤻etiam al. gaud. G aliquis] malitia H_2Zm etiam—patitur] ab aliquo exercetur Zm etiam gaudet] gaudet etiam H_1 gaudet H_2 + et B 13 se *om.* H_1G deo et *om.* H_2VCas^{cod} (=vg) et *om.* R 14 uocauit uos A uocauit nos BH_1 dignos(-us MN*) nos (uos MN*C*) fecit H_2GCas (=vg) partem] parte sua H_2 15 uos *om.* H_1 laetificat A,E*m. rec.* adfliget MN* adfligat N*m*2(Cas) 16 sortis (sorte E sortes SR sorti Sd$^{cod\ ed}$) sanctorum] *add.* AH_1V(Sd) *praem.* (+quod hic R corr.) cognominat H_1 sortem] sortes Sd^{cod} hereditatis AH_1Sd scriptura cognominat] in scripturis saepe dici manifestum est V in scripturis frequenter inuenimus Cas commemorat H_1 17 quia—sorte *om.* Cas et *om.* E hiesus A iesus BSd ihs H_1MCV iħu N ihesus G sortem H_2G

nos de potestate tenebrarum. Ab ignorantia uel errore. *Et transtulit in regnum filii caritatis suae.* De regno erroris et mortis, quo et dilecti et filii fieremus. 14 *In quo habemus redemptionem, [in] remissionem peccatorum.* Redemptis fide per baptismum peccata dimisit. 15 *Qui est imago dei inuisibilis.* Secundum epistulam ad Hebraeos. *Primogenitus omnis creaturae.* Primogenitus secundum adsumpti hominis formam, non tempore, sed honore, iuxta illut: 'filius meus primogenitus Istrahel.' 16 *Quia in ipso condita sunt omnia.* Secundum diuinitatem. *In caelis et in terra, uisibilia et inuisibilia [siue sedes, siue dominationes siue principatus siue potestates].* Contra Manichaeos. *Omnia per ipsum et in ipso creata sunt.* In ipsius potestate. 17 *Et ipse est ante omnes, et omnia in ipso constant.* Dum per ipsum subsistunt. 18 *Et ipse est caput corporis ecclesiae.* Quia omnes credentes eius sunt membra. *Qui est principium, primogenitus ex mortuis.* [In] incorruptibilitatis gloria. *Ut sit in omnibus [ipse] primatum tenens.* Tam in inuisibilibus quam [in] uisibilibus creaturis. 19 *Quia in ipso complacuit omnem plenitudinem [in]habitare [diuinitatis].* In aliis, hoc est in apostolis, [in] patriarchis, uel prophetis

6 cf. *Hebr. i 3 8 Exod. iv 22

1 uos MNG ignorantia uel errore] ignorantiae potestate V ignorantia Cas terrore MNG* 2 -tullit MN filii *om.* H_1 ⤻dilectionis fil. R½ (*s.l.*) caritatis] dilectionis AHGVCas (=vg) de regno—fieremus] *om.* H_2G *et alia omnia praebent* 3 quo] ut Cas et (*pr.*) *om.* Cas^{ed} ⤻essemus et filii Cas fieremus] dei efficeremur R corr. in quo] per quem H_2 4 redempt.] redemt. N in] *om.* AVCas^{cod} (=vg) et HGCas^{ed} redemp(*om.*V)tis] redempti (+sumus H_2) HCas^{ed} fide per] per fidem R* 5 remisit BGVCas dei *om.* E 6 epistula (+sunt E*) E corr.,S omnis] uniuersae SdD 7 adsump.] assum.V 8 temporis C sed *om.* H_2 honore *om.* Sd^{ed} iuxta] secundum V ⤻prim. fil. meus C 9 omnia] uniuersa AHGVCas (=vg) secundum diuinitatem *om.* H_1Cas 10 siue sedes (throni [troni MN] H_2GVCas=vg)—potestates *add.* BH_2GVCas (=vg) 11 dominationes] damnationes B 12 contra man.] haec contra man. H_2 *multo prolixius* GV *om.* Cas creata] facta G½ 13 in (*pr.*)] et in V ipsius]+creata sunt E in] ante V 14 subsistent H_1 est *om.* R* 15 ⤻mem. sunt H_1 16 in *om.* BSRSd 17 glorie E gloriam H_2 sit] fiat Sd ipse *add.* BRH_2GVCas (=vg) principatum G 18 in inuis.] uis. H_1NVSd in (*alt.*)] *om.* BH_2V et S 19 complacuit] collocauit ES inhabitare diuinitatis] habitare diuinitatis A inhabitare BCas^{cod} diuinitatis habitare H_1GCas^{ed} habitare H_2 (=vg) diuinitatis inhabitare V 20 hoc est] autem H_2 enim VCas in apostolis—prophetis] in patr. in prophetis uel apostolis G *om.*VCas in (*tert.*) *add.* BH_2G uel *om.* Sd

[gratia] fuit ex parte: in Christo autem tota diuinitas abundauit. *Corporaliter.* Quasi si dicat 'summaliter.' 20 *Et per eum reconciliare omnia in ipso, pacificans per sanguinem crucis eius.* Per quem sunt homines emendati. *Siue quae in caelis sunt siue quae in terris.* Terrena caelestibus, quae ab eis per contrarietatem uitae fuerant separata: unde orare [hoc] docemur, ut uoluntas dei, quem ad modum celebratur in caelis, ita fiat in terris. 21 *Et uos, cum essetis* [*aliquando*] *alienati et inimici sensus eius in operibus malis,* 22 *nunc autem* [*reconciliauit in corpore carnis eius per mortem*]. Quae fuerint [inimicitiae], euidentissime declarauit. *Exhibete uos sanctos.* Ne eius beneficium irritum facientes, sitis iterum inimici. *Et immaculatos et inreprehensibiles coram ipso.* Uide si quod sciebat impossibile, praecepisset. 23 *Si tamen permanetis in fide fundati et stabiles et immobiles.* Tunc poteritis immaculati esse, si hominum uos minime exempla decipiant, sed firmiter futura credatis. *A*[*b*] *spe euangelii quod audistis.* Spem euangelii contra euangelium uiuentes sperare non possunt. *Quod praedicatum est in uniuersa creatura quae est sub caelo.* Rationabili[s] scilicet: notandum sane quo modo omnem

1 cf. Col. ii 9 2 Col. ii 9 6 cf. Luc. xi 1; Matth. vi 10

1 gratia *om.* B ⤳ex parte fuit VCas ex] in B patre MN christo autem] isto VCas habitauit BH_2GV abundat Sd **2** corporaliter—summaliter *om.* G *aliena praebens* si] se MN dicas H_1 singulariter H_2 **3** reconciare A* reconciliari Sd^{ed} ipsum AH_1VCas (=vg) **4** quae Cas^{ed} hominis G emundati BH_1VCas caelis sunt siue quae in terris H_1V caelis siue quae in terris(-a Cas) sunt AH_2Cas terris sunt siue quae in caelis B terris siue quae in caelis sunt G (=vg) **6** fuerat H_1 separate[m] ES seperati(-a C) H_2 hoc *add.* B **7** docemus G ut *om.*V quem ad modum] sicut H_2VCas celebratur *om.*VCas **8** caelo V ita *om.*V fiat] fiet et H_1 terra Cas aliq. *add.* AHGVCas (=vg) **9** alienati *om.* R* sensus eius in] sensu(-us C*) in HGCas (=vg) atem A* **10** reconciliauit—mortem *om.* B reconciliati Sd^{ed} carnis eius per mortem] mortis per carnem ES fuerunt H_2 **11** inimicitiae *om.* B exhibere H_2GVCas^{cod} (=vg) ut exhiberet Cas^{ed} **12** irr.] inr. ESNG faciatis et iterum sitis Cas **13** uidete H_2 si quod] sicut E -s id quod S **14** ⤳inp. sci. G tantum B permanens B permanseritis C **15** et (*pr.*) *om.* H_2G poteris R* poteretis MN* **16** si] filii H_2 ⤳uos hom.VCas ⤳ex. min. H_1 ex. non Cas decipiunt H_2 **17** ab] a AH(*om.* S)GVCas (=vg) euangelium ES quod—euangelii *om.* A* **18** euangelium] ipsum VCas **19** ⤳sub caelo est (*om.* E) AHGVCas(=vg) **20** ⤳scil. rat. Sd rationabili BERGVSd^{cod} rationabilis AS rationabile MN rationabilem G rationali Sd^{ed} scilicet] dumtaxat V sane—nominauit] omnem creaturam non numquam solus homines appellari V hominem dici omnem (uniuersam *cod.*) creaturam Cas quo modo] quod G

creaturam solos homines nominauit. *Cuius factus sum ego Paulus minister,* 24 *qui nunc gaudeo in passionibus pro uobis.* Pro aliis patitur, quia pro ipso ante[a] passus est Christus. *Et adimpleo ea quae de-sunt passionum Christi in carne mea, pro corpore eius* [*, quod est ecclesia:* 25 *cuius sum factus ego minister*]. Usque adeo praesentibus non terreor persecutionibus, ut mihi parum uideatur esse quod patior, quo[ad] usque Christi in me passio maxima impleatur, sicut ad H[a]ebraeos dicit: 'ut non fatigetur animus uester; deficientes nondum usque ad sanguinem restitistis.' *Secundum dispensationem dei, quae data est mihi in uo*[*bi*]*s* [*, ut impleam uerbum dei* 26 *mysterium quod absconditum est a saeculis et generationibus*]. Doctrinae euangelicae, quam uobis gentibus iussus sum erogare. [*Nunc autem manifestatum est sanctis eius,*] 27 *quibus uoluit* [*deus*]. [Tempore quo uoluit gentes uocare, quibus uoluit sanctis a[p]peruit sacramentum.] *Notas facere diuitias* [*maiestatis*] *mysterii eius in nationibus.* Quia 'idem deus omnium, diues in omnes qui inuocant illum.' *Quod est Christus in uobis spes gloriae.* Ipse est mysterium. 28 *Quem* [*nos*] *adnuntiamus, corripientes omnem hominem et docentes in omni*

8 *Hebr. xii 3, 4 17 *Rom. x 12

1 ∽homines solos(-us ER*) H_1 2 pro uobis *om.* ES 3 pro aliis] paulus B quia]+et V(Cas) antea passus H_2 ante apassus A ante passus BH_1GVCas 4 adimpleto ES passionibus Sd^{ed} in carne mea *om.* H_1 5 quod (quae H_2) est ecclesia, cuius sum factus (∽factus sum H_2GVCas = vg) ego (*om.* H_2) minister *add.* BH_2GVCas (= vg) 6 persecutionibus—patior *om.* H_2 persecutionibus] passionibus V 7 ∽pa. mi.V parum BV paruum AH_1G ∽esse uid. H_1 quo(+d S)ad]quo B 8 christi *om.* H_1 maxima] *om.* H_1V maxime C sicut]+et V haeb. A 9 dicit ut] dicitur B dicitur ut V fatigemini animis uestris BV deficiens C corr. nondum]+enim C *s.l.*+uos G 11 in uobis] in uos BH_2VCas (= vg) *om.* R* ut impleam u. d. mysterium (*om.* R) q. a. est (fuit H_2GVCas = vg) a s. et generationibus *add.* BH_2GVCas (= vg) 13 gentibus *om.*V iussus] uisus Sd^{ed} sum]est Cas^{ed} 14 nunc—eius *om.* B manifestum H(—E,R corr.)D 15 uoluit]+deus BH_2GVCas (= vg) tempore—sacramentum *om.* B gentes uocare] gentibus (credentibus V, *om.* Cas) reuelare H_2GVCas quibus—sacramentum *om.* H_2VCas 16 aperuit]apperuit A aparuit G* notum ES 17 maiestatis BSd] *om.* A gloriae HGVCas (= vg) mysterii *scripsi* misterię B sacramenti(-um E) AHGVCas (= vg) eius] huius AHGCas (= vg) dei V gentibus AHGVCas (= vg) deus] dominus H_1 omnium] omnibus MN* *om.* Sd^{cod} 18 omnibus HV illum] eum BH_2 19 est]+in H_2G+enim Sd^{ed} nos *om.* A 20 adnuntiauimus H_1 annuntiemus Cas^{ed}+uobis Cas docentes]+omnem hominem H_2Cas^{ed} (= vg)

sapientia. 'Iudaeum et Graecum, seruum et liberum.' simul attende quod omnes doceat sapientiam. *Ut exhibeamus omnem hominem perfectum in Christo,* 29 *in quo* [*et*] *labore contendens* [*secundum operationem eius quam operatur in me in uirtute*]. Notandum quod omnes conetur exhibere perfectos. 1 *Uolo enim uos scire quantum habeam certamen pro uobis,* [*et de eis qui sunt Laodiciae,*] *et quicumque non uiderunt faciem meam* [*in carnem*], 2 *ut consolentur corda ipsorum, copulati in caritate et in omnes diuitias plenitudinis intellectus ad cognoscendum mysterium dei quod est Christus.* Quia, si me uidissent et caritatem meam erga se, et diuitias mysterii dei plenius cognouissent, dum et maiorem praesentis affectum probarent, et abundantiam rationis a me, qui ab ipso Christo didici, docerentur, [et per haec] consolationem integram fuerant consecuti. 3 *In quo sunt omnes thesauri sapientiae et scientiae.* Qui latebant in litteris legis, sicut Isaias ait: 'in thesauris salus nostra uenit.' *Absconditi.* Qui Mo[y]si erant uelamine contecti. 4 *Hoc autem dico, ut nemo uos circumueniat*

1 cf. *Col. iii 11 16 *Esai. xxxiii 6 17 cf. Exod. xxxiv 33

1 gregum V et] ac V simul attende] notandum etiam hic V 2 adtendite H_2 doceat sap.] sap. doceat H_1 docet sap. MN sap. docet C exhibeam H_2 3 christo]+iesu H_2GCas (=vg) et *add,* AHGVCas (=vg) labore BN* laboro AHGVCas (=vg) 4 contendens BSd certando AHGVCas (=vg) secundum op. eius (*om.* R corr.) quam op. in me in (*om.* G) uirtute (-em V) *add.* BH_2GVSd^{ed} (=vg) 5 nitatur V uult Cas 6 enim] autem Sd^{ed} ∽qualem sollicitudinem habeam AHGVCasSd^{ed} (=vg) 7 et (*pr.*)—laodiciae *add.* BH_2GVCasSd^{ed} (=vg) de eis] pro his HGVCasSd^{ed} (=vg) laoditię B laudiciae MN* laudaciae GD laodiceae Cas^{ed} in laodicea Sd^{ed} quicumque]+alii Cas ∽fac. meam non uid. H_1 uiderint Cas^{ed} 8 in carnem (carne H_2GVCas=vg) *add.* BH_2GVCas (=vg) copulati] instructi ARH_2GVCas (=vg) instruentes ES 9 caritatem C et *om.*V omne ES ad—christus] in agnitionem mysterii (ministerii ES) dei christi AH_1 in agnitionem (-e G) mysterii dei patris iesu christi MNCG in agnitionem mysterii dei patris quod est christus R corr. in agnitionem(-e Cas) my(i V)sterii dei patris et domini iesu christi VCas 10 quia] qui H_1 11 dei *om.* H_1 12 agnouissent SR et *in ras.* A praesentis] prestis H_1 praesentem H_2 13 probarent] potest H_1 abundantia C qui] quae R que MC quia G ab ipso] proprie a Cas 14 et—consecuti *om.* Cas et per haec] *om.* BH_2V et post hanc G integram *om.* H_1 15 fuissent C*m*2 sunt *om.* Cas^{ed} 16 lat.]+quamuis essent Cas lateris B isaias A] esaias *codd. pler.* NCas 17 salus] laus H_2 abscondite G moysi BH(—MN)GCas mosi V mose A moyse MN in moyse N*m*2 18 uelamento V contecti]+6 *litt. eras.* G tecti (+in *cod.*) Cas autem] itaque Sd^{codd} ita Sd^{ed} ut *om.* H_2 decipiat AHGVCas (=vg)

in suptilitate sermonis. Ideo dico melius fuisse, ut ego uos praesens instruerem, sed tamen breuiter omnem sapientiam in ipso esse complexus sum, ut [omnem] sermonem uel sensum philosophiae, qui contra illum est, non solum non miremini, sed etiam stultitiae deputetis. 5 *Nam et si corpore absen[s] sum, sed spiritu uobiscum sum, sup[p]lens et uidens ordinationem uestram* [*,et firmamentum fidei quae est in Christo*]. Habebant hanc gratiam apostoli, ut alibi positi quid alibi ageretur agnoscerent, sicut Elisaei spiritus cum Giezi fuit in uia. [*Et supplens id quod de-est utilitati fidei uestrae.*] Uel litteris impleo quod praesentia non possum. 6 *Sicut ergo accepistis Christum Iesum dominum* [*nostrum*], *in ipso ambulate.* Exemplum Christi [in] uobis sufficit ad uitam, etiam si aliquid [et] interim minus scientiae habeatis. 7 *Radicati et* [*super*]*aedificati in ipso.* Secundum robur fundamenti ualidum aedificium supercrescit. *Et confirmati fide, sicut* [*et*] *didicistis.* Futurorum bonorum. *Abundantes in illo in gratiarum actione.* Semper

9 cf. 4 Regn. v 26

1 sup(b BESD = vg)tilitate ABESVD (= vg) sublimitate H_2GCas sermonum AHGVCas (= vg) ideo] idcirco H_1 uos] *om.* ES uobis *tr. post* praesens R 2 tamen] tantum G 3 complexus sum] complexam H_1 omnem *add.* BH_2GVCas (*non* Sd) ⤻sens. uel serm. H_1 sermo G 4 philosophiae *om.* Cas contra] praeter Cas timerimini H_1 5 stultitiam Cm2,Cas absens]absen ASR*MN* 6 sum *om.* C* suplens (*sic* B) et uidens ordinationem uestram] gaudens et uidens (et uidens *om.* H_1) ordinem uestrum AHGVCas (= vg) 7 et firmamentum fidei quae est in christo] *add.* B et firmamentum eius quae (qui N) in christo est fidei uestrae *add.* H_2GCas (= vg) habebat Cas^{ed} 8 apostoli *om.*VCas posi G positus Cas^{ed} quod H_2 9 cognoscerent B agnosceret Cas^{ed} elisaei—uia] aelisaei spiritus cum giezi isse scribitur post neman V helisaeus uidit in spiritu giezi post naaman currentem Cas helisei B elisei MN ęlisei C* hęlisei C aelisaei V helysaei Sd^{cod} gezei ES geezi R corr. gyezi Cas^{cod} gezi Sd^{codd} et (*om.* H_1) supplens—uestrae AH_1, R corr.,VSd *om.* BH_2(—R corr.)GCas (= vg) 10 est *om.* H_1 *add.* R corr. utilitate H_1 ⤻uestrae fidei (fides ES) H_1 + firmamentum in christo R corr. *s.l.* uel]id est Sd litteris *om.* E suppleo V implens Sd 11 praesentia] + implere H_1 implere presens G corporali praesentia Sd possum] sumus M sum N + implere VSd ⤻dom. ies. chr.V ⤻ies. chr. H_2 12 nostrum *om.* AHV (= vg) 13 in *om.* BH_2GVCas et *add.* B ⤻sci. min. int.VCas 14 habetis H_1Cas^{cod} et *om.* ES super *add.* AHGVCas (= vg) 15 rubor E*S robor RMNG ⤻sup. aed. Sd^{ed} supercrescat VCas 16 confortati H_2GSd^{cod} fide] pedes E fides S in fide RCas^{ed} et *om.* BR futurorum bonorum] *om.* C fide futurorum V 17 bonorum *om.* SR*VCas in illo in] in ea B in H_2Cas^{cod} (= vg)

crescentes in illo et pro omnibus beneficiis eius gratias referentes. 8 *Uidete ne quis uos deprehendat per philosophiam et inanem seductionem secundum traditionem hominum, secundum elementa* [*huius*] *mundi, et non secundum Christum.* Contra philosophos agit, quorum omnis paene disputatio de elementis est et uisibilibus creaturis, et qui ex rebus naturalibus uirtutem aestimant dei, dicentes ex nihilo fieri nihil posse, [sed] et animam aut initium non habere aut esse mortalem, et uirginem parere omnino non posse, sed et deum ex homine nasci mori atque resurgere credere stultum esse. 9 *Qu*[*on*]*ia*[*m*] *in ipso* [*in*]*habitat omnis plenitudo diuinitatis corporaliter.* Omnis plenitudo diuinae naturae in corpore eius inhabitat. 10 *Et estis in ipso repleti, qui est caput omnis principatus et potestatis.* Si illius scientiam docemini, qui dedit initium etiam inuisibili creaturae, quid uobis conferent qui nihil plus intellegunt quam quod uident? 11 *In quo et*[*iam*] *circumcisi estis circumcisione non manu facta in expoliatione corporis carnis.* Hic iam pseudo-apostolos taxat, ut ne ab ipsis quidem seducantur. [*Sed*] *in circumcisione Christi,* 12 *consepulti ei in baptismo.* Per quam totum [ueterem] hominem [ex]spoliastis.

7 cf. Lucr. I 150; cf. Lucr. III. 417 seqq. 20 cf. Col. iii 9 etc.

1 ∽eius benef.V donis eius Cas 2 deprehendat] decipiat AHGVCasSd (=vg) 3 seductionem] sermonem A fallaciam HGVCas (=vg) 4 huius *om.* AHGVCas (=vg) et—christum *om.* H_1 5 ait H_1 omnes EN paene] poene BRN *om.*VCas 6 est *om.* G et (*pr.*)] et de(i S) H_1 uisibilis ES et qui] et H_1 qui H_2G 7 exi(e E)stimant H_1 ∽nihil posse fieri G nihil fieri posse Cas^{cod}Sd^{cod} sed *add.* B *fort. recte* 8 non *om.* H_1 uirgine MN 9 ∽non posse omnino Sd^{cod} omnino *om.* Cas sed *om.* Cas et *om.* H_2G ex homine] et hominem B 10 surgere R* ∽st. esse cr. Cas credere] *om.* H_1 credunt B esse] est H_1G quoniam] quia AHGVCas (=vg) 11 habitat] inhabitat AH_2VCas (=vg) ionis A* omnes ESN diuinittatis(?) V* 12 naturae] uirtutis Cas 13 ipso] illo AHGVCas (=vg) repleti] + gratia Cas^{cod} omni MN 14 potestates A* si] et MN scientiam NVCas scientie E* scientia *rell.* docimini ABM domini N dedit] prodidit ER* etiam *om.* H_1 15 inuisibile A*MN inuisibilis R* conferunt B ferrent H_1 conferant H_2 conferens G* 16 etiam] et AH(—E)GVCas (=vg) *om.* E 18 iam] + iudaeos(s *om.* V) et VCas pseudo] speudo S seodo MN apostolos] apostolus H_1G tangit V ut *om.* H_1Cas ab ipsis quidem] uel ab ipsis Cas 19 sed *om.* AH(—R corr.)GV (=vg) circumcisione] resurrectione[m] ES christi] + iesu V *praem.* iesu Cas consepulti *bis* V* ei] et BE *om.* Sd^{ed} 20 quam] quem B quod H_2 + uos VCas totam A* totō E ueterem] *om.* BH_1M* *tr. post* hominem R corr.,V ∽exp. hom. Sd expoliastis] spoliastis BV

In quo et resurrexistis per fidem operationis dei, qui suscitauit illum a mortuis. Resurrexistis in nouam uitam, credentes eum etiam propter hoc surrexisse. 13 *Et uos, cum mortui essetis in delictis et praeputio carnis uestrae.* Quia non solum peccantes, sed etiam [in]circumcisi in lege pariter damnabantur. cum ergo dupliciter indigni essetis, filiorum estis consortes effecti. *Conuiuificauit [nos] cum illo, donans nobis omnia delicta.* Auferendo causas mortis, id est, peccata. 14 *Delens quod aduersum nos erat c[h]irographum decreti, quod erat contrarium nobis, et tulit illud de medio, adfigens illut cruci.* Maledictum legis: unde alibi ait: 'Christus nos redemit de maledicto legis,' quo continetur: 'maledictus omnis qui non permanserit in omnibus quae scripta sunt in libro legis, ut faciat ea.' quidam uero c[h]irografum dicunt esse quasi scriptam quamdam aput deum memoriam peccatorum: unde ipse in Cantico dicit: 'nonne haec congregata sunt aput me, et signata in thesauris meis?' et Hieremias ait: 'peccatum Iuda scriptum est in ungue adamantino.' etiam haec [ergo] deleta est in cruce, dum, dimissis peccatis, etiam memoria abolita est delictorum.

5 cf. Gen. xvii 14 11 Gal. iii 13 12 Gal. iii 10
16 *Deut. xxxii 34 17 Hierem. xvii 1

1 surrexistis S resurrexisti Sd^{cod} resurrexit Sd^{cod} surrexit Sd^{ed} 2 surrexistis H_1 3 ⤿propterea etiam V resurrexisse G ⤿ess. mort. H_1G 4 in *om.* H_2 quia] quando Cas peccantes] praeputiati Cas 5 etiam] et Cas incirc.] circ. BSR*Cas non circ. E damnabatur A* damnabuntur BH_1 damnabimini N 6 cum] + per E ⤿ind. ess. dupl. B ⤿consortes(-is S) effecti(-is S) estis H_1 7 cumuiuificatus N conuiuificabit Sd^{cod} nos *om.* AHGVCas (= vg) nobis] *om.* ES uobis RH_2GVCas (= vg) de(i A*)licta] + nostra ES 8 id est] hoc est V *om.* Cas peccati Cas^{ed} 9 aduersus AESCVCas (= vg) chirographum] cirographum B cyrographus E cyrograffus S cyrographum RH_2 in cyrographo G cyrografum Cas^{cod} decretis RVCas^{cod} (= vg) 10 ⤿ipsum (ipsam G* **ipsum V) tulit (tullit EN*) AHGVCas (= vg) adfligens E*SNG* maledictum—ait (11) *om.* Cas 11 legis] + sunt H_1 + sumens G unde] + et H_2 redimit MN 12 quo—ea (13) *om.* Cas quo] qui ER* *om.* S quia G 13 omnibus—in *om.* H_1 faciant eam R* ea] ei (*ex* ea) G quidam—delictorum (19) *om.* H_2 ⤿chir. quidam (*om.* uero) VCas 14 ⤿dic. chir. Sd^{ed} chir.] cir. BSd^{cod} cyr. H_1G scripturam Sd^{codd} 15 ⤿dic. in cant. Cas 16 sunt *om.* Cas^{ed} signata] + sunt $GCas^{ed}$ 17 iheremias BG hieremia V in ieremia Cas ieremias Sd^{cod} ait *om.* GVCas iudae CasSd scriptum est] *om.* H_1 + in (*om. codd.*) sti(y *ed.*)lo ferreo Sd 18 adamando G ⤿haec etiam B etiam *om.* Cas ergo *om.* B est] sunt Cas 19 demissis G ⤿abol. est mem. Sd^{cod} ⤿est abolita $BVSd^{cod\ ed}$ oblita est H_1 deleta est G peccatorum $Sd^{cod\ ed}$

15 *Exuens principatus et potestates.* 'Ut per mortem destrueret eum qui habebat mortis imperium,' se offerendo pro eis. *Traduxit palam fiducialiter triumphans eos in semet ipso.* Deuicit palam crucifixus confusione contempta: triumphauit, non occidendo, sed moriendo, nec uim inferendo, sed sustinendo, ut nobis, confracta omni[s] superbia, uincendi daret exemplum. 16 *Nemo ergo uos iudicet in esca aut in potu aut in parte diei festi aut neomenia[e] aut sabbatorum.* Nullum ergo in hoc iudicium est, quod, cum umbra esse[t], cessauit corpore ueniente, quia [in] imagine opus non est, ueritate praesente. 17 *Quae sunt umbra futurorum, corpus autem Christi.* Umbra legis erat, corpus est Christi: tunc [enim] futura erant quae modo sunt in praesenti. 18 *Nemo uos seducat, uolens in humilitate et religione angelorum, quae non uidit, extollens se frustra, inflatus mente carnis suae.* Nemo ficta humilitate superbus et angelos uidere se mentiens, frustra se super homines iactet, qui uisiones a suo loquitur corde.

1 Hebr. ii 14

1 exuens B(H_2GV *in expos. add.*)] expolians AHGVCasSd^{ed} (=vg) principipatus R* per carnem suam principatus R corr. potestates] +expolians de (se G) carne(-em G) principatus et potestates NCG ut—eis *om.*V *alia praebens* ut] *praem.* hoc dicit H_2 **2** ∽pro reis se off. G eis] reis MNG *scite, etiam si non recte* reis morti Cas **3** (traduxit] ostentauit in auctoritate (*cum Ambst.*) H_2GV *in expos. add.*) ∽confid(t MN)enter palam AHGCas (=vg) palam V illos AHGVCasSd (=vg) **4** palam] publice Cas +et Sd^{ed} contemta NV triumphauit *om.*VCas **5** non]nos B nec—sustinendo *om.* H_1 **6** confracti BH_1 omni] omnis ASd^{cod} uincendi daret] uindicaret H_1 **7** nos Sd^{cod} iudicat ER* esca] cibo AHGVCas (=vg) in (*alt.*) *om.* G **8** festi aut] festiuant B neomi(e Cas^{cod})nia ACas^{cod} neominiae ER* in neominiae MN neumeniae V aut (*alt.*)] +in N **9** ergo] enim Sd ∽debet esse iudicium Sd iudicio G* quod] *om.* Cas^{cod} quia Cas^{ed} cum (*om.* N) umbra esset (esse BN)] cum umbra (+est R*) et H_1 esset cessauit] cesset Cas^{cod} cessabit B **10** in *add.* B im(+m M)ago MN ∽non est opus Sd opus] prius B **11** praesenti N **12** umbra—christi *om.* H_1 lex R corr.,G erant MN corpus est (autem Cas^{cod}) christi] autem christus R corr. corporis christi G tunc *om.* Cas^{ed} enim *om.* BH_2GVCas **13** future MN in praesenti] *om.* H_1 in praesente H_2 praesentia Cas **14** uolens *om.* ESSd humilitate] +sensus G relig.] releg. AEMN quam C* uidet RMN **15** extollens se] ambulans AHGVCas (=vg) inflatu H_1 sensu AH(*om.* ES)GVCasSd^{ed} (=vg) suae *om.* Sd^{cod} facta (*ut* A*) humanitate H_2 **16** et] qui BH_2VCas^{cod} quia Cas^{ed} ∽se ang. uid. Cas^{ed} angelus E*S ∽se uid. HCas^{cod} metuens MN mentiatur et ideo Cas **17** se] *om.* SSd sensu H_2 iactet] se iactet C quia Sd^{ed} siuiones A uisionis EN ∽corde loquitur H_1

Siue: Qui tam humilis sibi et religiosus uideatur, ut angelus, qui ne uidit quidem, non ut imitetur. 19 *Et non tenens caput.* Christo non credens, qui omnium sanctorum caput est. *Ex quo totum corpus per* [*co*]*nexus et colligationes subministratum et copulatum crescit.* Quia membris per totum corpus membra iunguntur: quicumque igitur extra hoc corpus est, quantumlibet se iactet, ille non uiuit qui caput non habet Christum, qui est uita. *In augmentum dei.* Augmentum illius corporis quod unitum est deo. 20 *Si* [*ergo*] *mortui estis cum Christo ab elementis* [*huius*] *mundi.* Elementa mundi possunt intellegi etiam auaritia et luxuria et cetera his similia. *Quid athuc uiuentes uelut de hoc mundo* [*decernitis?* Nec similitudinem ullam uiuentium in mundo] uoluit nos habere, hoc est, illorum qui futura non credunt. 21 *Ne tetigeritis ne contaminaueritis ne gustaueritis.* Illo tactu et gustu et contrectatione, quo[d] hi qui [in] concupiscentiis abutuntur et diligunt pro aeternis.

8 cf. Col. iii 4 etc. 12 cf. Exod. xx 4; Deut. v 8

1 siue—imitetur *om.* Cas siue] sibi NC qui] quia H_1 que N,C corr. nemo Sd^{ed} sibi et] siue H_2 relig.] releg. EN ⤻ ut (aut S) ang. uid. BV uidetur H_2 angelus—imitetur] angelos qui deum uident se uidere mentiatur Sd angelos S*R corr. NC* 2 qui] quem Sd^{cod} quae Sd^{cod} nec BCGSd^{codd} uidet SRG quidem—imitetur *om.* Sd^{codd} non ut imitetur] non ut timetur S non uti mititur M num timititur N nec imitetur C 3 christum H_2Sd^{ed} ⤻ est caput V ex—copulatum *om.* Sd^{codd} 4 connexus *scripsi* connexus B nexus AH_2VCas (= vg) nexum H_1G et] + per R corr. colligationes] coniunctiones AH_1VCas (= vg) coniunctionem H_2 (-e)G sub-] sum- V 5 et copulatum] et constructum AH_2GVCas (= vg) *om.* H_1 crescit *om.* H_2 6 ergo Cas hoc *om.* G corpus] + membra iunguntur B quantumuis Cas 7 ille] illum N *om.* Cas uiuit] nouit EH_2 uiuet Sd^{ed} quia VSd christum] christus ES et (*om.* V) uitam $VCas^{ed}$ non habet uitam Cas^{cod} 8 qui est uita *om.* VCas in—deo (9) *om.* MN augmentum (*pr.*)] euangelium B augm. (*alt.*)] in augm. CasSd 9 unitum est deo] est ecclesia Sd unitum] initium B unicum H_1 munitum V ergo *om.* AHGVCas (= vg) 10 huius *om.* AH (= vg) elementa (+ huius Cas^{ed}) mundi *om.* H_1 definiri VCas 11 auaritiae H_1 et (*pr.*) *om.* H_1 luxuria—similia] ambitio ceteraque mundana V ambitio honorum et cetera mundana Cas luxoriae H_1 cetera] reliqua H_2 12 uiuentes uelut(-d B)] tamquam(quam *om.* MN) uiuentes AHVCas (= vg) uiuentes G de hoc] in $AHCas^{cod}$ (= vg) in hoc GV *om.* Cas^{ed} decernitis—mundo *om.* B nec A,Ccorr.,VCas ne *rell.* similitudinem] + quidem H_1 13 ullam *om.* Cas ⤻ mundum nos uoluit H_2 14 ne* R tetigeris G* ne contaminaueritis ne gustaueritis B neque gustaueritis neque contra(e H_1CVCas)ctaueritis AH(—M)GVCas neque gustaueritis M 15 illorum Cas tractu G contra(e R)ct(c M)ione RMG quo] quod B qui MN *om.* Cas 16 hi qui] hii qui ABSR* hii M ii qui N iniqui C qui Cas in *om.* BR

22 *Quae sunt omnia in interitu*[*m*] *per abusionem.* Ex partibus mundi condicionem ipsius aduertimus: cuius enim membra componuntur atque soluuntur, necesse est [ut] totus [et aliquando compositus fuerit et] quandoque soluatur: nec coli ergo pro immortali debet nec diligi pro aeterno. *Secundum praecepta et doctrinas hominum,* 23 *quae sunt rationem quidem habentia sapientiae in obseruatione et humilitate cordis per uexationem corporis, non in honore aliquo ad saturitatem* [*et diligentiam*] *carnis.* Secundum quod multi etiam homines natura docente[t] tradiderunt, quod mundus esset quandoque soluendus, et ideo deum, quem solum aeternum intellexerant, licet superstitiose, tamen humiliter uenerati sunt, et non parcendum dixerunt corpori, ne[c] carnem in saturitate [h]onorandam, utpote morituram. Aliter: Non uos seducat philosophia[e] humana doctrina, quae sapientia[e et] abstinentiae specie subornatur, in quo tam uana est corporis adflictio quam stulta meditationis intentio, cuius bonum ad capiendas infirmorum mentes quasi quidam laqueus diabolo aucupante [prae]tenditur, quo facilius sequens suum malum inducant. 1 *Igitur si*

4 cf. 2 Petr. iii 10 10 cf. 2 Petr. iii 10 18 cf. 1 Tim. iii 7 etc.

1 qui ES interitu AHGV (=vg) per abusionem] ipso usu AHGVCas (=vg) 2 ⤻aduertimur(-us C) condicione ipsius H_2 condic.] condit. BES,R corr.,NVCas *fort. recte* ipsius] eius VCas aduerte Cas cuius] cui EC 3 componuntur atque soluuntur] corrumpuntur BH_2GVCas corrumpuntur atque soluuntur R corr. ut *add.* AERGCas ⤻quandoque totus Cas^{cod} et—et *om.* BH_2GVCas et *om.* H_1 4 aliquando] + qui R corr. et *om.* R soluatur,(ua in *ras.*)A, ERCG saluatur SMN coli] soli H_1 5 inmortale MN aeterna H_1 6 doctrinas] con (con *om.* S) doctrina ES doctrinam Cas^{ed} ⤻quidem rationem G quidem *om.* H_1 7 obseruatione] superstitione AHGVCas (=vg) cordis per uexationem corporis] et ad non (⤻non ad H_1GCas^{ed}) parcendum corpori AHGVCas (=vg) 8 ad] et A et diligentiam *om.* AHGVCas (=vg) 9 homines] ex (*add. s.l.*) hominis C 10 docente] docent et BH_2G mundus] multum N quando] quam H_1 soluendum ESN 11 deum] unum deum Cas quem] quę G intellexerunt EH_2G 12 superscriptiose uel superstitiose B superstitione G tamen *om.* MN 13 nec] ne B saturitatem Cas^{ed} (h Cas^{cod})onerandam BCas mode(o N)randam H_2 14 utpute(-o N) ERH_2G monituram B aliter—inducant (19) *om.* H_2Cas -iae humana doctrina] -ia humana quae doctrina B -ia ad humanam doctrinam H_1 15 sapientiae et] sapientia B speciae GV 16 subornantur H_1 qua B,R corr.,V quam] tam H_1 17 bonas G infirmand(t, *corr. quis* ti R)um H_1 18 quidem EG laqueos H_1 laquaeus V diabolu V aucupiante A* prae *om.* B 19 ⤻ma. su. se. H_1 sequentes G inducat H_1G corr. indicat R* ⤻si ergo Sd

consurrexistis [*cum*] *Christo, quae sursum sunt quaerite, ubi Christus est in dextera dei sedens.* Consequenter primo commortuos deinde consurrexisse nos dicit, nec solum terrae mori, sed etiam caelo uiuere nos hortatur: 'nihil,' inquit, 'terrenum ambiatis, nihil mortale quaeratis.' 2 *Quae sursum sunt sapite, non quae super terram:* 3 *mortui enim estis.* Caelestem sectamini sapientiam: sed [nos] nunc celerius humanae sapientiae studium impendimus, et artibus uilissimis ingenium occupamus. *Et uita uestra abscondita est cum Christo in deo:* 4 *cum* [*autem*] *Christus apparuerit, uita uestra, tunc et uos cum illo apparebitis in gloria.* Quia 'filii dei' cum 'simus, nondum apparuit quid erimus: scimus quoniam cum apparuerit, similes ei erimus': non ergo debemus hic nostram gloriam quaerere in praesenti, ne de nobis quoque dicatur: 'perceperunt mercedem suam.' 5 *Mortificat*[*e*] *ergo.* Quod professi estis, implete. *Membra uestra quae sunt super terram.* Membra uitiorum nostrorum. Siue: Malum usum membrorum nominat membra. *Fornicationem inmunditiam libidinem.* Omnem impudicitiam inmunditiam [et] libidinem nominauit. *Concupiscentiam malam.* Est enim et concupiscentia [mala] bona: unde Daniel 'uir concupiscentiarum' appellatur, et Dauid 'concupiscit,'

2 cf. 2 Tim. ii 11 11 1 Ioh. iii 2 14 *Matth. vi 2; cf. *in psalm.* 37, 38
20 *Dan. ix 23 21 Ps. lxxxiii 3

1 conresurrexistis $Cas^{cod}Zm^{cod}$ cum *om.* A (= vg) sunt *om.* V **2** dexteram ES consequente V cum mortuus E*C* cum mortuis N **3** surrexisse Cas dicat B dixit Cas^{cod} nec] non H_2G terrae] terrenis uitiis Zm mori *om.* Sd^{codd} **4** ⤻nos uiuere H_1Cas^{ed} ammonet Sd^{cod} inquit *om.* CasZm terrenum] + uos Sd **5** nihil] neque Sd **6** super (supra $VCas^{ed}$) terram] terrena sunt H_1 sectamini *om.* Sd^{cod} **7** patientiam H_2 nos] *om.* BR*V a nobis C*m*2* nunc] hunc H_1 **8** stadium E impenditur BH_2V [h]occupatur BH_2V **9** domino N **10** autem] *om.* AH_1GV (= vg) enim H_2CasZm^{ed} ⤻app. cum illo A app. ES app. cum ipso RH_2GVCas (= vg) **11** essemus N **12** quid erimus *om.* ES quon.] *om.* MZm quum N quia CCas similis V **13** non] nonne E ergo] enim H_2Zm ⤻hic deb. Zm^{ed} ⤻gl. no. G ⤻qu. gl. H_1 **14** in praesenti *om.* Zm quoque *om.* Zm ⤻merc. su. rec. H_2G receperunt BH_2GVZm **15** mortificat B quo MN quod de G* **17** ⤻mem. ma. us. VCas usum *om.* H_1 membra] uerba membra E **18** impudicitiam] + et H_1 **19** inmundicia N et *om.* BRG concupiscentiam] + et auaritiam *quae om. infra* G **20** et *om.* H_1 mala *add.* B unde] + et Cas daniel ABCas] danihel *al.* **21** desideriorum Cas nominatur G est appellatus Cas ⤻inquit conc. H_1 concupiuit H_2

inquit, 'et deficit anima mea in atria domini.' *Et auaritia*[*m*], *quae est simulacrorum seruitus.* Nihil prodest deo nomine et idolis operibus deseruire. 6 *Propter quae uenit ira dei super filios incredulitatis.* Super Sodomam et [e]os qui in diluuio perierunt: ex praeteritis ergo exemplis futura timenda sunt. 7 *In quibus et uos ambula*[*s*]*tis aliquando cum uiueretis in illis:* 8 *nunc autem depon*[*i*]*te* [*et*] *uos uniuersam.* Nolite [nunc] ita ambulare, ne frustra uideamini credidisse. *Iram, animositatem, malitiam, blasphemiam.* Ira est quae inebriat mentem: malitia est alteri [blasphemia dei uel imaginis eius] inferre quod pati nolis. *Turpiloquium de ore uestro* [*non procedat*]. Quia haec indisciplinatio nec filiis hominum conuenit honestius educatis, quanto magis dei, quibus non minus est turpis sermo quam actus [euitandus]! 9 *Nolite mentiri inuicem.* Non decet mentiri filios ueritatis, cum 'omne mendacium de ueritate non sit.' *Expoliate uos ueterem hominem cum actibus suis.* Ueterem cum actibus uoluntatem. 10 [*Et*] *induite*

4 cf. Gen. xix 25 12 cf. Eph. iii 5 15 cf. *1 Ioh. ii 21

1 defecit **H**(—M)G atria domini] atriis tuis BH_2V auaritia AR 2 idolorum H_1Sd^{ed} deum N,C(*ex* -o) nominare H_2 et *om.* H_1 3 seruire H_1 quod H_2 super filios incredulitatis *om.*V 4 sodoma V *fort. recte* eos] os B 5 exemplis *om.* Cas 6 ∽amb. et uos H_1 ambulastis] ambulatis B uiueritis BESNV 7 deponite] de ponte B et *add.* AH_1GCas (=vg) uniuersam (*cum* iram *infra*) B omnia **AH**GVCas (=vg) nunc ita] ita B itaque nunc H_1 itaque nunc ita R corr. nunciata N nunc VCas 8 animositatem] indignationem **AHG**VCasSd (=vg) 9 blasphemiae H_2 ira] ipsa **BH**(—N)GSd ita N malit(c AB)ia (malia A*) est] malitie E, *tr. post* uis Cas^{cod} 10 alt. inferre(-i BH_2 *corr.* C)] inferre alt. H_1 alteri] + *hic* blasphemia—eius A 11 nolens SR non uis GCas non uelis V + *hic* blasphemia (*om.*VCas) dei uel (et V) imaginis eius H_1VCas turpiloquium] turpem sermonem **AHG**VCas (=vg) non procedat] *om.* **AH**GCas (=vg) ne emiseretis V qui H_2 12 indisciplinatio] indisciplinatis E indisciplinatos S indiscipli R* indisciplinatione H_2G nec] *om.* H_1 + in H_2 honestius *om.* H_1 edocatis E*G* edocatos R* edocatus MN ẹdoceatis C* edocati G 13 non minus] in omni nus S nominatus M nominus N + indignus V turpis sermo] sermo turpis cauendus G 14 euitandus *om.* **BH**GV mentire MN* decet] licet GSd oportet VCas 15 mentiri] + inuicem H_1 mentire MN filio G ∽de uer. non sit om. mendac(t G).H_1 omni MN 16 sit] esse dicatur V expoliantes(-is M) BSH_2GVCas (=vg) uos *om.* H_2D 17 suis] ueterum E *om.* R*C eius S,R corr.,V (=vg) ueterem—uoluntatem] uetus peccatum cum uoluntatibus suis G ueterem] *om.* E + hominem H_2 uolunt. BH_2V] uoluntatis A uoluptatum E uoluptatem SR + nominat H_2 et *add.* **AH**GVCas (=vg) induentes(-is M) H_2GVCas (=vg)

nouum qui renouatur in agnitione[m] [*dei*]. Cum cognouerit cuius imago est, [ei,] in quantum debet et potest, nititur similare. *Secundum imaginem eius qui creauit eum.* Exposuit imaginem in actu consistere. 11 *Ubi non est masculus et femina, Iudaeus et Grecus, circumcisio et praeputium, barbarus* [*et*] *Scytha, seruus et liber.* Aput deum non praeiudicat sexus uel genus uel patria uel condicio, sed conuersatio sola: nam carnalis est ista diuersitas. *Sed omnia et in omnibus Christus.* Omnes, 'quicumque baptizati sumus in Christo, Christum induimus.' 12 *Induite ergo uos, sicut electi dei sancti et dilecti.* Illa deponentes haec induite, quia ad hoc estis electi. *Uiscera misericordiae, benignitatem, humilitatem, patientiam, modestiam.* Quia illa membra dixerat, ideo haec uiscera nominauit. 13 *Subportantes inuicem.* Exemplo Christi, qui infirmitates nostras portauit. *Et donantes uobis ipsis.* Indulgentes inuicem, sicut omnibus Christus indulsit, etiam 'pro persecutoribus orans,' ut 'et nobis a patre caelesti remittantur debita,' ne impleatur in nobis illa sententia: 'homo homini reseruat iram et a deo

9 cf. *Gal. iii 27 13 Col. iii 5 14 cf. Matth. viii 17 (=Esai. liii 4) 16 cf. Matth. v 44 17 cf. Matth. vi *12, 14; cf. Luc. iv 21 18 Eccli. xxviii 3

1 nouum]+eum H_2GVCas (=vg) qua A* agnitione BCasSd$^{cod\ ed}$ agnitionem *rell.* (=vg) dei *om.* AHGVCas (=vg) cum]+quis Sd cognoueritis S cognouerait G* 2 ei] *om.* BG et H_1C debet(b *in ras.*) G et] ut H_1 nitur V simulare BH(—C)G similari R corr.,C corr.,Cas 4 masculus et (neque G) femina *om.* H_2 (=vg) 5 iudaeus et grecus BV] gentilis et iudaeus AHGCas (=vg) *pr.* non est V 6 et (*pr.*) *om.* A scitha BC scita ESV scyta MNCas^{cod} seruos N dominum Cas^{cod} praedicatur Sd^{ed} secus N 7 ∽uel cond. uel gen. ac prouincia Cas uel patria *om.* E conditio BH_1 GVCasSd$^{cod\ ed}$ ∽sola conu. CasSd conuersio MN 8 carnales E* est ista diuersitas] estis aduersitas E omnia] domina E et *om.* H(—RC)GSd^{ed} in]im V 9 quiqui R* ∽in chr. bapt. su. V baptizati sumus (estis Cas)] baptizamur H_2G in christo *om.* H_1Cas christum] ipsum G 10 induimur MN induistis Cas ergo uos BGSd uos ergo AHVCas (=vg) dei *om.* ES sancti *om.* R* 11 haec *om.* E quia (qui H_2) ad hoc] cum Sd electi] *om.* H_1+dei Sd^{cod}+deo Sd^{cod} 12 hum. pat. mod. BV hum. mod. pat. AH_2GCas (=vg) pat. (+hum. R) mod. H_1 13 ideo *om.* H_1 nominat R subportantes] supportantes EMCG VCas sufferentes Sd 14 exemplum V 15 donans MN uobis]+met C alterutrum Cas 16 omn. chr.] in omn. chr. H_1 chr. omn. H_2 persecutionibus V 17 ∽et ut R caeleste GV ∽deb. rem. H_1V 18 uobis EV homo] omnem R se seruat S seruat H_2G ira MN domino H_1

quaerit mede[l]lam' et cetera. *Si quis aduersus alterum habet querellam.* Unus quisque malitiae proxi[mi] sui ne meminerit, ne forte exigentes conseruos etiam indulta redhibere cogamur. *Sicut et dominus donauit uobis, ita et uos* [*facite*]. Si ille indulsit qui potuit uindicare, quanto magis uos, quorum uindicta aut nulla aut satis parua est! 14 *Super haec autem omnia caritatem* [*habete*]. Super haec omnia est caritas, quia omnem quem diligimus, sustinemus, [et] [non] omnem quem sufferimus, et amamus. *Quod est uinculum unitatis.* Caritas enim multa membra in unum co[l]ligat corpus. 15 *Et pax Christi.* Christi, non saeculi, quam nobis reliquit, qui pro omnibus mortuus est, et suos dilexit inimicos. *Exsultet in cordibus uestris* [, *in qua et uocati estis in uno corpore*]. Non in facie fallaciter adridente uel sermone doloso. *Et grati estote.* Beneficiis [sci]licet Christi. In nonnullis exemplaribus habet '*grati*[*a*] *estote*': hoc est, nolite legi similare, quae uicem reddit, sed gratiae quae ignoscit etiam inimicis et pro eis dominum deprecatur.

2 cf. Eccli. x 6 7 cf. 1 Cor. xiii 13, 7 11 cf. Ioh. xiv 27
11 cf. 2 Cor. v 15 etc. 12 cf. Matth. v 44; cf. Luc. xxiii 34

1 medellam A*ER*V medelam A corr.,BS,R corr.,C medillam MN* medilam N medullam G coetera M aduersum MN alterum] aliquem BH_2 GVCas (= vg) aliteram R 2 quaerellam A* querillam MN maliciam H_2 proxi A memineret SR* 3 exigente conseruo C inulta A* multa S redhibere] reddere BH_2G(Cas) debere H_1 cogantur V 4 nobis MN facite *om.* AHVCas (= vg) si ille] siue G 5 uindicare—quorum *om.* H_1 6 ∽aut parua aut nulla Cas satis *om.* H_2Cas ∽est parua V supra H_1 ∽om. au. haec (haec *om.* H_2) AHGCas (= vg) 7 habete] *add.* AH_1GVCas (= vg) *praem.* H_2 quia] qui R corr.,MN 8 non (*sine* et *recte*) AH_2GVCas et B et non H_1 sufferemus G sustinemus Cas 9 et amamus] *om.* H_1 diligimus Cas et *om.* R corr. uing. A* unitatis VD perfectionis AHGCasSd (= vg) caritatis B enim] etenim H_2 est enim quae G *om.* Cas 10 col(n V)ligat (*uidelicet praes. indic. uerbi* colligare)] coligat A colligit BSRSd collegat MN conglutinat Cas christi *om.* H_1MCas^{cod} 11 nobis] + ipse V relinquit G 12 suos] uos H_1 ∽inim. dil. E inimicus SN **uestris V in qua—corpore *add.* BH_2GVCas (= vg) 13 et *om.* G fallaciter] fallanciter in MN* *om.* V ficte Cas^{cod} ficta et Cas^{ed} ad(r BCVSd)ridente] serena Cas 14 sermone] ore VCas grati estote] gratia(a *alt. exp.* M) R corr.,MN stote SMN scilicet] licet B *om.* Sd^{ed} 15 habet (habetur Sd)] + et GSd^{codd} gratia] grati B gratiam MN gratiae C* stote MN 16 legis R*MN simulari BG similari C assimilari CasSd^{ed} simulare Sd^{codd} inuicem G reddet H_1 reddidit G 17 innotiscit(-et N) MN et—deprecatur *om.* Sd^{codd} dominum (deum B) deprecatur] exorat Cas

16 *Uerbum Christi* [*in*]*habitet abundanter in uobis, in omni sapientia docentes et* [*com*]*monentes uosmet ipsos.* Et hic ostenditur uerbum Christi non sufficienter, sed abundanter etiam laicos habere debere et docere se inuicem et monere [in omni sapientia], ut sapienter et rationabiliter proferatur. [*In*] *psalmis, hymnis* [*et*] *canticis spiritalibus in gratia.* Psalmis, ut Dauid, hymnis[,ut] trium puerorum, canticis, ut Mosi et ceterorum, quae sunt spiritalia, ut non carnalibus uel turpibus delectemini cantilenis. *Canentes in cordibus uestris* [*deo*]. Nusquam legimus aliquem sine uoce cantasse: unde necesse est hic 'in corde' ex corde intellegi, scilicet ut non solum ore sed etiam corde cantemus: 'confitebor'[, inquit,] 'tibi, domine, in toto corde meo.' 17 *Omne quodcumque facitis in uerbo aut in opere, omnia in nomine domini Iesu* [*Christi*], *gratias agentes deo et patri per ipsum.* Siue docetis siue operamini, nihil ad uestram, sed omnia ad domini gloriam faciatis, deo gratia[s] referentes, qui filium suum ad haec docenda destinare dignatus est. Siue: Per actus uestros d[e]o gratiae referantur. 18 *Mulieres, subditae estote uiris, sicut oportet, in domino.* Secundum legem in his quae conueniunt domino. 19 *Uiri, diligite uxores uestras, et nolite amari esse ad illas.* Numquam rem naturalem hortaretur, nisi continentes esse coepissent, sicut ad Ephesios

7 cf. Dan. iii 24 7 cf. Deut. xxxi 30–xxxii 43 12 Ps. cx 1 22 in Eph. v 22

1 christi] dei R inhabitet] habitet AERCGCas (=vg) habet et S [h]abundet MN ∽in uob. abund. AHGVCas (=vg) 2 patientia H_2 com(n)- *add.* AHGVCas (=vg) et (*alt.*) *om.* HG 3 ostendit G sufficientienter A 4 ∽et inu. se mon. atque doc. V(Cas) et (*alt.*)] uel BHG in omni sap. *om.* BH_2GVCas 5 in *om.* AH(—R)GV (=vg) 6 et hymnis A*R et *om.* $AHGVCas^{ed}$ (=vg) canticis] + cantantibus ES in gratia *tr. ante* canentes *etc.* (9) BH_2GVCas psal A* 7 ut (*alt.*) *om.* BH_2(—R corr.) moyse MN 8 ut] et B turpiter MN 9 de(i G)lecte(i NV*)mini *om.* H_1 cantationibus B canentes] cantantes AHGVCas (=vg) deo *add.* BH_2VCas (=vg) domino *add.* G 10 ∽si. uo. ca. al. H_2G aliquam A 11 ore] in ore H_2 12 corde] in corde H_2Cas inquit tibi] tibi B tibi inquid(t) H_1G inquit H_2 domino MC dominum N 13 aut] autem B 14 domini *om.* H_1 christi *om.* AHGVCas (=vg) 15 ∽op. siue doc. H_2 16 ∽gl. sed omnia (*om.* Cas) ad dom. VCas dei BCNG ∽gr. agentes deo Sd ∽gr. deo Cas gratias] gratia B 18 actos H_1V nostros AH_1 deo] do B gratias H_2 referentur H_1N 19 ∽estote subditę G ęstote R stote MN sic oportuit $Sd^{cod\ ed}$ in *om.* G 20 ∽domino (deo *cod. ed.*) placent Sd uestras *om.* H_2 (=vg) 22 sicut—est *om.* R eph.] ef. $ECas^{cod}$ eff. SN

plenius subnotatum est. [20 *Filii, obaudite parentibus per omnia: hoc autem complacitum est in domino.*] 21 *Patres, nolite ad iracundiam prouocare filios* [*uestros*], *ut non pusillo animo fiant.* Ne[c] exasperati iracundi fiant, qui exemplo uestro patientiam discere debuissent. 22 *Serui, obaudite per omnia dominis carnalibus.* Qui[a] carnis solam dominationem exercent. *Non ad oculum seruientes, quasi hominibus placentes.* Non ad hoc tantum, ut a dominis carnalibus [uideamini] laborantes. *Sed in simplicitate cordis timentes dominum.* Qui ubique semper uidet, et odit omne quod fictum est. 23 *Quodcumque facitis, ex animo operamini, sicut domino et non hominibus.* Necessitate[m] condicionis religionis facite uoluntatem, ut per opera uestra domino gratiae referantur, cum uos ex tempore credulitatis uestrae uiderint profecisse. 24 *Scientes quod a domino accipietis retributionem hereditatis.* Etiam si ingratos dominos habeatis, nolite putare uestrum infructuosum esse seruitium, quod propter deum exhibitum caelesti remuneratione pensabitur. *Domino Christo seruite.* Ipsi enim seruit qui propter ipsum homini seruit. 25 *Qui enim iniuriam*

1 ⤻est pl. annotatum V subnotatum AES,*Cm*2,G subnotandum BH_2 adnotatum Cas (*cf.*V) filii—domino *add.* BRH_2GVCas fili R* ob[o]edite H_2GCas (=vg) parentibus] + uestris V 2 autem] enim H_2GVCas (=vg) placitum H_2GVCas^{ed} (=vg) 3 irac.] indignationem BCasSd (=vg) iracu(o N)ndia MN uestros *add.* AHGVCas (=vg) pusillo animo] pu(o M)sillanimo H(—C)V pusillanimes C 4 ne] nec B ⤻ue. ex. debent dis. pac.V (*cf.* Cas) 5 dicere N debuerant H_2(—C) seruio A* ob[o]edite AHGCas (=vg) 6 qui] quia BV solum V 8 ut] uti S a dominis] ad h(*s.l.*)ominis A ab hominibus (omnibus E) H_1 dominis H_2G a domnis V carn. uide.] carn. B uide. carn. H_1 uide.V 9 timete H_1 deum (deo E*) H_1VCas^{ed} qui—est *om.* Sd^{cod} 10 uidit H(—C) et] te MC e N odit] custodit H_1 custodit oditque R corr. quod fictum est] figmentum VCas fictum] factum ES 11 deo $GCas^{ed}$ et *om.*V 12 necessitate BE condic.] condit. $BH_1FGVCas$ ⤻uol. fac. rel.V(Cas) relig.] releg. EN uoluntate EH_2 13 per *om.* R* ⤻ue. op.VCas ⤻grat(c)ias(-ię C) domino offerantur H_2G uos] *om.* H_1 + omnes Cas ex—uiderint] uiderint ex temp. credul. (crudel. MN) ue. (*pro* temp. credul. ue. *habent* ⤻credul. ue. temp.V christianitatis temp. Cas) plurimum (*om.* VCas) BH_2 GVCas 14 uestrae] *om.* H_1 + uos R corr. proficisci E proficisse RNG 15 accipetis M accepitis R etiam—habeatis *om.* H_1Cas 16 ingratus dominus MN uestrum *om.* Sd infructoosum A* 17 propter deum] pro domino V dominum exhibetur H_2 remunerationem G* 18 ipsi] ipse ESM 19 ipsum] deum E *m.rec. om.* S homini] in omnibus B hominem SM iniuriam facit] nocet Sd

facit, recipiet id quod [*inique*] *fecit: et non est personarum acceptio aput deum.* [Siue: Seruus qui dominum contempserit. Siue: Dominus qui seruum inique tractauerit. hoc, ut consolationem habeant, scientes suam inultam non esse iniuriam aput deum.] 1 *Domini, quod iustum est et aequum seruis praestate.* Patres uos magis debent sentire quam dominos: unde et patres familias appellantur. *Scientes quoniam et uos habetis dominum in caelis.* Qualem circa uos dominum uultis esse, tales et uos estote conseruis. 2 *Orationi instate uigilantes in illa.* Neglegentis enim et dormitantis oratio nec ab homine aliquit praeualet impetrare. *In gratiarum actione.* Pro omnibus quae concessa sunt uobis. 3 *Orantes* [*simul et*] *pro nobis, ut deus* [*ad*]*aperiat nobis ostium uerbi ad loquendum mysterium Christi, propter quod et*[*iam*] *uinctus sum.* Uobis enim orantibus, si de tribulationibus liberemur, uobis proficiet in doctrina. 4 *Ut manifestem illut ita ut oportet me loqui.* Ut ipse det [intellegendum] quid quando uel cui [rationabiliter] debeat praedicari, sicut et Isaias ait: 'ut sciam quando

7 cf. Sen. *Epist.* 47, 14; Tert. *apol.* 34 18 *Esai. l 4

1 fecit N id *om.* Cas^{cod} fecit] inique gessit AHGVCasSd^{ed} (= vg) 2 siue—deum *om.* B domnium(i *eras.*) N contemp.] contem.V 3 hoc—deum] a domino iudicabuntur H_2 hoc] *om.* Cas + dicit Sd ut] + ad R corr. 4 habeat G haberent Sd ∽ap. d. ini. G(Cas) 5 dominum Cas^{cod} seruus SM 6 uos (suos N*) mag. deb. sent.] uos deb. mag. sent. BGVCas mag. uos sent. deb. H_1 dominus ESN 7 unde] *praem.* ut B* et] uulgo BGCas *om.* H_2 et uulgo V familiae H_2GV apellauerunt MN appellamini VCas quod Cas$^{cod\ corr}$ 8 ∽dom. hab. AHGVCasSd^{ed} (= vg) caelo AHCasSd^{ed} (= vg) caelos G erga uos Cas^{cod} ergo uobis Cas^{ed} deum G ∽esse uultis VCas 9 tales] tabescet S ∽estote et uos G et uos *om.* H_2VCas estote] stote R* si(e M)tis H_2 oratione EMNG 10 illa] ea AHGVCas (= vg) neglegentes H_1N neglegens VCas dormientes H_1 dormitantes MN dormientis G dormitans VCas oratio] petitio VCas 11 aliquid poterit Cas^{cod} poterit aliquid Cas^{ed} aliquit (aquid N) *om.* H_1 impetrare] *om.* MN impetrat C in *om.* G 12 ∽uob. sunt conc. Cas concessa] commissa G simul et *add.* AHGVCas (= vg) 13 adaperiat] aperiat BCGVCas (= vg) apereat SN et aperiat R apperead M sermonis AHGVCas (= vg) 14 ministerium R christi *om.* R et] etiam BHGVCas (= vg) 15 enim] autem B orantibus—uobis] oratio uestra pro nobis V(Cas) si de] ut B tribulatione H_1 liberamur R proficiat E proficit H_2 16 in] ad Cas^{cod} doctrinam SCas manifestent B 17 ipse] + inquit H_2 det intellegendum quid] det quid(t M) BH_2VCas detinet agendum qui ES(R* *eras.*) ∽quando quid G uel cui] et cui Cas^{ed} cui et Cas^{cod} rationabiliter *add.* BH_2GVCas^{cod} rationaliter Cas^{ed} 18 praedicare A*H_1G et *om.* HGV isaias ABN] esaias *rell.* siciam A*

oporteat me dicere sermonem.' 5 *In sapientia ambulate ad eos qui foris sunt.* Nolite illos ultro ad iracundiam prouocare. *Tempus redimentes.* De malo tempore bonum tempus uestra prudentia facientes. 6 *Sermo uester gratia[e].* In nouo scilicet testamento[: uel certe gratum proferte sermonem]. *Sale sit conditus.* Sapientiae et rationis, ne stulta nostra religio [a] philosophis et genti[li]bus aestimetur. *Ut sciatis quo modo oporteat uos uni cuique respondere.* Aliter paganis, aliter Iudaeis, aliter haereticis et ceteris contradicentibus ueritati: unde et Petrus ait: 'parati semper ad satisfactionem,' et cetera. 7 *Quae circa me sunt, omnia nota faciet uobis Tychicus dilectissimus frater[, et fidelis minister et conseruus in domino,* 8 *quem misi ad uos ad hoc ipsum ut cognoscat quae circa uos sunt, et consoletur corda uestra,* 9 *cum Ones[tiss]imo, carissimo et fideli fratre, qui est ex uobis, qui omnia quae hic aguntur nota faciet uobis*]. Securos illos uult esse de sua incolumitate, [ut] ne hac essent tristitia occupati. 10 *Salutat uos Aristarc[h]us concaptiuus meus.* Simul uinctus erat. Siue: Compatiebatur caritatis affectu. *Et Marcus, consobrinus Barnabae* [*de quo accepistis mandata ut, si uenerit ad uos, suscipiatis illum*],

9 cf. Eccli. iv 25 10 1 Petr. iii 15

1 oportet G sermones MN 2 eos H ultra SH_2 3 ∽redimentes tempus Cas^{cod} tempus sunt redim. Cas^{ed} tempus (*alt.*) *om.* V*Cas 4 uester] +semper RH_2GCas (=vg) gratiae] in gratia AHGVCas (=vg) 5 uel—sermonem *om.* BH_2VCas uel certe] id est Sd proferte A,R corr. profertis H_1 proferentes G 6 stultitia SCas relig.] releg. EN a *om.* B 7 phil.] fil. N gentibus] gentilibus AH_2Cas 8 ∽uos oportet H_1Cas oportet MN 9 haereticis et ceteris] haereticis aliter (*hucusque om.* V) philosophis (aliter philosophis *om.* Cas^{cod}) aliter astrologis et ceteris errantibus uel etiam (errantibus uel etiam *om.* Cas) VCas et ceteris *om.* H_1 10 unde] sicut Cas parati]+estote Cas satis] sitis G et cetera *om.* Cas 11 sunt] aguntur G omnia *om.* H_1 nota fatiet nobis B nota uobis faciet AES uobis nota faciet H_2GVCas (=vg) tycichus A tithicus BH_2 titicus E tythycos S tythicus $RCas^{cod}$ 12 dilectissimus fr.] carissimus (+meus G) fr. AH(—E)GVCas (=vg) fr. carissimus E et fidelis—facie[n]t uobis *add.* BH_2GVCas (=vg) 14 consuletur V onesimo] onestissimo B 15 fidele N qui omnia] omnia H_2V (=vg) qui G 16 facient H_2GVCas^{cod} (=vg) faciant Cas^{ed} incolumitate] incolomitate H(—C)GSd^{cod} sanitate V ut ne] ne AH_1Sd ne uel VCas 17 hac] haec H_1 qua C essent] possint (posuit N) BH_2V possent G occupari BH_2GV aristarcus BEH_2Cas^{cod} arsstarcus S aristharcus RG 18 erat *om.* Sd^{codd} 19 barnabbae Sd^{cod} de quo—illum *add.* BH_2GCas (=vg) 20 mandata *om.* R corr. ut *om.* H_2(—R corr.)GCas (=vg) excipite H_2GCas (=vg)

11 *et* [*H*]*iesus, qui dicitur Iustus*[, *qui sunt ex circumcisione*]. *hi*[*i*] *soli sunt adiutores* [*mei*] *in regno dei, qui mihi* [*in*] *solacio fuerunt.* In nouo testamento per quod intratur ad regnum, sicut Satanas 'mors' dicitur, quia ipse causa est mortis. 12 *Salutat uos Epaphras, qui ex uobis est, seruus Christi* [*Iesu*], *semper certans pro uobis in orationibus, ut sitis perfecti et pleni in omni uoluntate dei.* Iam erant perfecti qui perseuerare monentur: laborem ergo eorum uoluntarium suis orationibus adiuu[ab]a[n]t. 13 *Testimonium enim illi perhibeo quod habet multum laborem pro uobis, et pro his qui Laodiciae et qui* [*H*]*ierapoli*[*m*] *sunt* [*omnes*]. Tales erant primi temporis discipuli apostolorum, ut imitantes magistros pro omnium salute essent so[l]liciti. 14 *Salutat uos Lucas medicus carissimus.* Ex-medico erat, sicut Mat[t]heus iam apostolus athuc dicitur publicanus. [15 *Salutate fratres qui sunt Laodiciae, et Nimpham, et quae in domo eius est ecclesiam.* 16 *et cum lecta fuerit aput uos epistula, facite ut et in Laodicensium legatur et ea quae*

4 cf. Apoc. vi 8 14 cf. Hier. *Epist.* 74, 3

1 et iesus qui dicitur *om.* ES hiesus AMV iesus BNGCas ihm R ihs C iessus D ⤳iustus dicitur F qui—circumcisione *add.* BRH$_2$GCas (=vg) 2 hi] hii ASMGD ⤳sunt soli G mei *om.* AH(—R)VCas (=vg) ⤳fuerunt (fuerant G) (+in AH$_1$G) sol. AHGVCas (=vg) 3 ad]in BSH$_2$GV Cas *om.* ER regno FG* 4 ⤳dicitur mors Cas ipse *om.* Cas causa est mortis] causa mortis ES est causa mortis RGV est (*s.l.* M) mortis (mors M*) causa H$_2$ 5 ephaphras EV ephafras S epfaphras N* epapharas C* ępaphras F ⤳est ex uobis RD seruus] qui est seruus V ⤳iesu christi R iesu *add.* AHGVCas (=vg) 6 certans] sollicitus AHGVCas (=vg) pro uobis in orationibus *om.* H$_1$ sitis] stetis (estetis N) BH(—R)GV Cas (=vg) ⤳pleni (plene G) (—R) et perf. H$_2$G 7 uoluntatem G* iam—adiuuat *om.* Cas iam] tam A 8 ergo *om.* R* uoluntarium *om.* H$_1$G 9 adiuuat BH$_2$GV adiuuabant A adiuuabat H$_1$ enim *om.* H$_2$D 10 ⤳sunt laod. et qui hier. AHGVCas (=vg) laoditię BE laudiciae SMN laodaciae G laodiceae Cas^{ed} 11 hierapoli] hierapolim A ierapoli BEFCas^{cod} hierapuli MN heropoli G hieropoli VSd^{ed} sint B omnes *om.* AHGVCas (=vg) talis V parui B* 12 apostol.] apostul. V imitarent E imitassent S(R* *eras.*) 13 ⤳esse sal. BHGV sollicite A*S soll.] sol. BN carissimus] +et demas H$_2$GCas (=vg) 14 mattheus ANV math. *rell.* 15 publicanus] puli · MN publicatus G* salutate fratres—uos legatis *add.* BH$_2$GCas (=vg) laudacię G laodiceae Cas nimpha MN nimfam Cas^{cod} 16 est *om.* R corr. ecclesia MN,R corr. (=vg) 17 uos] eos MN epistula] +haec R corr. et *om.* R corr.,G in *om.* H$_2$ laodicensium] laudacensium (*utrobique*) MN laudicensium (*utrob.*) G +ecclesia MGCas (=vg) +ecclesiae NC,R corr. eam C,R corr.,GCas^{cod}

Laodicensium est, uos legatis.] 17 *Dicite Archippo: 'Uide ministerium quod accepisti*[*s*] *in domino, ut illut impleas.*' Hic diaconus fuisse perhibetur. 18 *Salutatio mea manu Pauli: memores estote uinculorum meorum.* Siue: Orate, ut reddar uobis. Siue: Memento[te] quia uestri haec patior causa, et imitamini tolerantiam passionum. [*Gratia uobis. amen.*]

EXPLICIT AD COLOS[S]ENSES

1 uos legatis] ut uos legatis in domino G uobis legatur Cas^{ed} dicite] et dicite H_2GCas (=vg) arclippo E arcippo R* uidi V 2 accepisti] accepistis BS in] a G adimpleas H_2 hic] + archippus G 3 dicitur V intellegitur Cas 4 stote MN reddat BS 5 nobis B mementote] memento B ∽ca. haec pat. Cas 6 tol.] toll. EMNG -antiam] -ant(c M)ia MN pass.] *praem.* mearum Sd gratia (+ domini nostri iesu christi G) uobis(+ cum H_2GCas = vg) amen *add.* BH_2GCas (=vg) 7 *ut supra* ASH_2Cas^{cod} explicit [a]epistola ad colosenses B,E corr.,V *nihil* E* finit R explicit G finis epist. ad colossenses Cas^{ed}

INCIPIT AD TIMOTHEVM PRIMA

ARGVMENTVM

Hic episcopus fuit discipulus apostoli [Pauli]: hu[i]c per litteras dat auctoritatem corrigendi omnem ecclesiasticam disciplinam et episcopos ac diaconos ordinandi. praeterea instruit eum quo modo pseudo-apostolis sibi detrahentibus respondeat, rationem reddens quod non sit mirum, si ipse ex-persecutore saluatus sit, cum Christus peccatores [omnes] uenerit liberare. ad extremum aliter docentes monet esse uitandos.

1 *Paulus apostolus Iesu C[h]risti.* Auctoritas [et] nominis et officii praenotatur propter eos quibus erat responsurus. *Secundum imperium dei saluatoris nostri* [*et*] *Iesu Christi, spei nostrae.* Non secundum meam praesumptionem: simul [et] patris ac filii unum imperium demonstratur. 2 *Timotheo*

1–2 cf. in i. 18 3–4 cf. 1 Tim. iii 1, 15 7 cf. 1 Tim. vi 3

incipit argumentum ępistolę primę (*om.* G) ad timot(+ h G)eum BG argumentum ES + incipit ad timotheum prima S argumentum(-em R*) epistulae ad timotheum R incipit (+ argumentum C) H_x incipit ad timotheum prima V incipit argumentum ad timotheum Cas^{cod} ad timotheum epistola prima Cas^{ed} 1 hic] timotheus GCas + timotheus V fuit] + et G discipuli S discipolus V ⤻ pau. apos. H_1G *Par.* 15180 apostoli] apostuli V (*sic* 4) *om.* Cas pauli *om.*B huic] huc B hunc G* 2 ⤻ auct. dat GCas dat *om.* H_1 auctoritate ER* construendi *Par.* 15180 3 episcopus H_1 apostolos G* ac] et GCas diacones BCas *Par.* 15180 diaconus E*S propterea H_1 4 pseudo] a speudo S apostolus S sibi detr. resp.] resp. detr. (retr. G) paulo GCas 5 respondeat] resporet A* responderet AH_1 *Par.*15180 ⤻ redd. rat. G non—ipse *om. Par.*15180 ipsi S 6 persecutorem S peccatores uenerit (uenit *Par.* 15180)] (*praem.* ex R corr.) persecutoribus uenit H_1 omnes *add.* B *Par.* 15180 7 ad] *praem.* iustos R corr.*praem.* et G *m. alt.* 8 uitandos] uitandum E uitandus R* + scribens autem ei a nicopoli per tychicum diaconum uersus CCXXX G + et cauendos omnimodis (omnibus modis *ed.*) Cas *subscr. nullam habent* AH$_1$MNGV* explicit argumentum incipit aepistola ad timoteum B incipit ad timotheum prima E *m. alt.*,(S *uide supra*),C expositio in prima epistola ad timotheum V *m.rec.* explicit. incipit epistola beati pauli apostoli ad timotheum prima Cas^{cod} 9 ⤻ christi (cristi B) iesu ARGV (= vg) christi Cas auctoritatis G et *om.* BH$_2$G nominas A* 10 erat *om.* R* 11 dei] + et Sd et *add.* AHGVCas (= vg) ⤻ christi (cristi S) iesu AH(—F)GVCas (= vg) spei nostrae] qui est spes nostra Sd^{ed} 12 ⤻ praes. meam Sd et *om.* B 13 patri Sd ac] et H(—MC)GCasSd aut M filio Sd ostenditur V esse demonstrat Cas tim.] thim. S

dilecto filio in fide. In fide filio, non in carne. *Gratia, misericordia [et] pax a deo patre [nostro] et Christo Iesu domino nostro.* Gratis misericordiam consecuti, reconciliati sumus deo. 3 *Sicut rogaui te, [ut sustineres Ephesi, cum irem in Macedoniam,] ut denuntiares quibusdam ne aliter docerent.* Quos in Actibus dixerat 'intraturos lupos non par[c]entes gregi.' 4 *Neque intendentes fabulis.* Quas 'deuterosim' appellant: unde in euangelio 'docentes doctrinas hominum' condemnantur. *Et genealogiis interminatis.* Generationibus antiquorum, in quibus sibi summam scientiae uindicant, si omnes ab initio generationes enumerent. *Quae quaestiones praestant magis quam aedificationem dei, quae est in fide.* Tam deuterosis contrarietas quam generationum sollicitudo superflua. 5 *Finis autem praecepti[s] [est] caritas de corde puro.* Caritas 'dei' et 'proximi, in' qua 'tota lex pendet et prophetae': haec si [de] corde puro sit, difficile delinquere poterimus. *Et conscientia bona.* Ut conscientia tua testimonium perhibeat

3 cf. Rom. ix 25 cf. Rom. v 10 5 cf. Act. xx 29 8 cf. Matth. xv 9 10 cf. Hier. *Epist.* 18 B 4 § 2 (CSEL LIV 101, 10) 14 cf. *Matth. xxii 37–40 17 cf. Rom. ix 1

1 dilecto *om.* H_1 gratia] + et RSd^{ed} misericordiae H_1 2 et *add.* AHGV Cas^{ed} (= vg) nostro (*pr.*) *om.* AHGVCas (= vg) ∽ ies. chr. dom. M dom. ies. chr. NC 3 gratis—deo *om.* Cas misericordia Vcorr. 4 ut—maced. *add.* BH_2GCas(Sd) (= vg) sustineres] remaneres H_2GCas (= vg) remanseres G* eph.] ef. Cas 5 denunt(c N)iaris SNV denuntiarem G* ∽ praedixerat in actibus Cas act.] + apostolorum C 6 dix.] parcentes dix. H_1 lupos] lupus SN + graues Cas ∽ gregi non parcentes H_1 parentes B gregi] + dei G intenderent AHGVCasSd^{ed} (= vg) 7 deuterosim appellant *om.* B *spatio ad* deuterosim *scribendum idoneo relicto* deuteresim AR*(?) deuteres sim E deuterisim V de genesi Cas deuterosin Cas$^{cod\ s.l.}$ deuterosis Sd^{codd} deuteroses Sd^{ed} appellat Cas^{ed} 8 docentes] descendentes B habentes H_2G hominum] fabulas H_2 falsas G a domino accusantur Cas procondemnantur Sd^{cod} 9 genealogis(-es H_1) genilogis M genelogiis G*Sd^{cod} 10 ∽ summam sibi V sibi] summi B scientiam H_1VCasSd uindicabant R omnes *om.* Cas ab initio *om.* Sd 11 generationis B enumerant Sd^{ed} ∽ magis praestant R 12 dei] *om.* ES fidei Cas^{cod*} in] ex ES fide] + dei ES deuterosis] deuteresis ASV* deuteris E + ut heresis G deuteroseos Cas^{cod} deuteroseon Cas^{ed} contrariaetas A* contrarietes S 14 praecepti] praeceptis A est *add.* AHGVCas (= vg) 15 pendit MNG*V 16 de *om.* B ∽ puro corde BNCSd^{cod} fit(?) G corr. difficile—poterimus *ualde peruertit* Cas derelinquere MNSd^{cod} 17 ut *om.* Cas tua] *om.* NC pura Cas ∽ perh. test. Sd^{cod} perhibet Cas^{cod}

caritati. *Et fide non ficta.* Est enim fides ficta, quae solo ore promittitur, et actu negatur. 6 *A quibus quidam aberrantes conuersi sunt in uaniloquium,* 7 *uolentes esse legis doctores, non intellegentes neque quae loquuntur neque de quibus adfirmant.* Infinita[e] stultitia[e] est non intellecta de mag[n]is non intellectis uelle firmare. 8 *Scimus autem quoniam bona est lex.* Ut a deo promulgata pro temporis qualitate; unde et alibi lex sancta est appellata. *Si quis ea legitime utatur.* Si quis sciat quibus quare quam diu habenda sit data. 9 *Sciens hoc, quia iusto non est lex posita.* Ergo Christianis opus non est, qui [sunt] iustificati per Christum, et qui didicerunt etiam occasiones fugere delictorum: nam ut quid dicatur 'non occides' his quibus nec irasci permittitur? *Sed iniustis et non subditis,* [*et*] *impiis et peccatoribus, sceleratis et contaminatis* [*et profanis*], *parricidis* [*matricidis,*][*homicidis*]. 10 *fornicariis, masculorum concubitoribus, plagiariis, mendacibus, periuris.* Illis omnibus data est, quos ab istis criminibus nititur reuocare. *Et si quit aliut san*[*a*]*e doctrinae* [*aduersatur*], 11 *quae est secundum euangelium.* [Sunt ergo doctrinae] non san[a]e, contra quas etiam data

8 cf. Rom. vii 12 11 cf. Rom. v 1 12 cf. Matth. v 21, 22

1 caritati] ueritate E* ueritati H_1 caritatis N est enim fides] et fides enim E et enim fides S 2 ∽aberr. quid. Cas^{ed} quidam] dam RH_2 3 doctores] + aut V* 4 neque *om.* H_1F locuntur EMGV 5 infinita (grandis Cas) stultitia BCas intellectu A magis] magnis B 6 uelle *om.* Cas^{cod} firmari N affirmare Cas autem] hoc M *om.* NC quoniam] quia RH_2GVCas (= vg) 7 promulgata] data Cas ∽qual. temp. H_1 temporis] hominum Cas unde et] sicut H_1 8 est appellata] est (*om.* R) appellatur SR est dicitur V eam SRG 9 scit Cas quibus] + uel V quam diu] quando H_2 *praem.* uel V *praem.* et Cas scientes Cm2Cas^{ed} 10 hoc *om.* ES iusto non est lex] iusto(-u V*) lex non est $AH_1GVCasSd^{ed}$ (= vg) lex iusto non est H_2 opus non est] non opus est ES non est opus RH_2G 11 sunt *om.* B et *om.* H_1 occas.] occass. R*M occansiones E occas[s]ionis MN 12 fugire N dicitur H_2 occidit ER* occide S occidis MV 13 his *om.* H_1 nec] non H_1 14 et (*pr.*) *om.* AHGVCas (= vg) et (*alt.*) *om.* ER* cont.] cond. G et *om.* BHVCas (= vg) profanis *om.* BH_2VCas (= vg) 15 parricidis] patricidis(-iis N*G*) (parricidis C) et (*om.* Cas^{cod}) matricidis (-iis N*G) AH_2GVCas (= vg) patricidiis (*corr.* paricidis R) H_1 homicidis(-iis N*G*V) *om.* AH_1 fornicariis] *om.* H_1 *praem.* et NC 16 concubitores G* mendatiis E mendacus S periuriis H_1 peiuris V 17 data] lex data G ab istis] abiectis H_1 nitur G* prouocare V quit aliut sanae] quitali utsanae A 18 aliut] aliquid H_2 *om.* G sane BS aduersatur *om.* B aduersantur MNG* ∽sec. eu. est G 19 sunt ergo doctrinae *om.* B sane BES

est lex, quae contraria sunt caelestibus institutis. quid ergo ibi quaerunt quod [etiam] hic habent? simul ut legem euangeliis concordare demonstret. *Gloriae beati dei.* Per quod glorificatur deus. *Quod creditum est mihi.* Ne dicerent aduersarii: "Quis enim erat ille cui euangelium crederetur?" [ait:] 12 [*Et*] *gratias ago ei qui me confortauit* [*in*] *Christo Iesu domino nostro.* Cum essem inutilis et infirmus. *Qui*[*a*] *fidelem me existimauit ponens in ministerio,* 13 *qui prius fui blasphemus et persecutor et contumeliosus.* 'Iustus in primordio accusator est sui, ut statim, cum c[o]eperit aduersarius, confundatur.' *Sed misericordiam consecutus sum quia ignorans feci.* Leuius esse peccatum ignora[n]tiae demonstratur. *In incredulitate.* Qui[a] non credens intellegere non ualebam. 14 *Superabundauit autem gratia domini nostri cum fide et dilectione quae est in Christo* [*Iesu*]. Ubi ante iniquitas abunda[ue]rat, et statim, ut credidi, amplius coepi diligere Christum, qui mihi magna peccata dimisit. 15 *Fidelis sermo et omni acceptione dignus.* Quem omnes credant et omnium conscientiae uerum esse cognoscant. *Quia Christus Iesus uenit in* [*hunc*] *mundum peccatores saluos facere.* Ergo et me saluauit inter ceteros peccatores: tunc enim [merito] mihi de peccatis praeiudicaretur, si solos iustos

9 *Prou. xviii 17 13 cf. *Esai. vii 9 15 cf. Rom. v 20 20 cf. Matth. ix 13 etc.

1 lex *om.* H_1 contrariae SRC ibi] ubi H_2 2 quaerunt] + non H_1 etiam *om.* AH_1 ut] et Cas euangelii H_2(—C) euangelio C 3 demonstret A,C corr., G* demonstraet A* de(i M)monstrent BH_2 demonstraret H_1 demonstrat G corr.,Cas ostendat V gloriae] gloria R* *om.* H_2 beati *om.* Sd^{ed} 5 qui M enim *om.* H_1 erant E illi ES crediretur A ait *om.* BH(—E)GV et *om.* AHGVCas (= vg) 6 in *om.* AMG*V (= vg) ⤻ies. chr. G domino nostro *om.* R 7 esse V* ⤻inf. et inut. Cas infirmis B qui BR fidele R*N 8 ponens] et ponens H_1 ministerium NCGD 9 et contumeliosus *om.* H_1 iustus] + quidem Cas accusatur E*SN ⤻sui est H tui V* 10 statim *om.* Cas cum coep.] concep. G cum accep. Cas^{cod} coep.] cep. BSMNG 11 quod Sd^{ed} 12 ignoratiae B demonstrat Sd quia] qui B 13 ualebat B ualebamus M ualet iam V 14 dilectionem H_1 15 iesu *add.* BHGVCas (= vg) ante] autem H_1N abundarat AV habundauerit R* abundauerat *rell.* et *om.* H_2G 16 dilig.] dileg.V 17 fid.] et fid. Cas^{ed} 18 omnis V credunt $SH_2GCas^{ed}Sd$ et] + quem Cas conscientia H_2 connoscant A cogno(u N)scunt SNC,G corr.,Sd agnoscant(-unt *ed.*) Cas 19 quia] qui R* que M hunc *om.* AEVCas ut pecc. salu. faceret VSd^{ed} 20 saluabit B peccatores *om.* NC tunc—uenisset *om.* Cas 21 merito *om.* BN de peccatis *om.* H_1 solus H_1N

uocare uenisset. *Quorum primus ego sum.* Hic 'sum' pro 'fui' ponitur, sicut 'Mat[t]heus' dicitur 'publicanus,' cum iam Christi esset apostolus. 16 *Sed ideo misericordiam consecutus sum.* Ut Dauid [ait]: 'docebo iniquos uias tuas, et impii ad te conuertentur.' si mihi uiderint indulta peccata, tunc docebo neminem desperare debere. *Ut in me* [*primo*] *ostenderet Christus Iesus omnem patientiam.* Qua[e] etiam persecutoribus conuersis non solum indulget, sed etiam confert apostolatus honorem. *Ad deformationem eorum qui crediturí sunt filii in uitam aeternam.* Ad exemplum, ut nemo desperet. 17 *Regi autem saeculorum inmortali inuisibili soli deo honor et gloria in saecula saeculorum.* [*amen.*] Qui mihi ueniam tribuit non merenti: rex enim parui temporis et mortalis ac uisibilis et capax consortis honorem et gloriam temporalem habere potest, non tamen sempiternam. 18 *Hoc praeceptum commendo tibi, fili Timothee.* Huc usque de statu suo, quo modo aduersariis responderet. hinc dat auctoritatem ordinandi, [docendi]que praeceptum commendat. *Secundum praecedentes in te prophetias.* Secundum quod etiam ante hoc officium habebas gratiam prophetandi. *Ut milites in illis bonam militiàm.* Bona militia est in qua contra diabolum

2 Matth. x 3 4 Ps. l 15

1 uocare] saluare H_2G ⤳sum ego H_2 **2** sicut] + et H_2G mattheus AV matheus BH_1G matheos M mateos N dicitur—apostolus] iam discipulus dic. publ. V publ.] pupl. N **3** apostolos A* **4** ut dauid ait *om.* G ut] sicut Cas dauit A ait *om.* B **6** tunc] et C *om.* Cas desp.] disp. GV debere *om.* NC primo] *add.* B (= vg) primum *add.* R corr. Cas *tr. post* ostenderet G **7** ⤳ies. chr. GV qua B quae AH(—S)G qui S quam Cas **8** conuersis *om.* Cas ⤳ap. conf. Cas^{ed} **9** deform. ABS (= vg) inform. H(—S)GCasSd^{ed} confirm. V **10** filii] illi AHGVCas (= vg) ad exemplum *om.* Cas explum V nemo de(i NGV)speret] ne disperet H_1 **11** inmortali] + et MN **12** amen *add.* BRH_2GCas (= vg) **13** ⤳tr. uen. Sd tribuat R* enim *om.* H_2 **14** consortes Cas^{ed} ⤳habet temp. Cas **15** tamen *om.* GCas sempiternum H(—R) aeternam Cas **16** comm.] conm. NV fili(-ii E*)] o fili(-ii MN) H_2 timothei H_1 timothę G* timothęe G timotheae V **17** debeat respondere adu. Sd^{codd} debeat adu. respondere Sd^{ed} aduersarius G* responderit NC* hic V* modo Cas **18** ordinandi *om.* Cas docendi *om.* B que—commendat *om.* Cas qu[a]e *codd.* praeceptum commendat *om.* Sd receptum S comm.] conm. V **19** in te *om.* Sd^{ed} secundum quod] quia Cas^{ed} *om.* Cas^{cod} ⤳habebat (*cf.* Sd) gr. proph. etiam an. h. off. V ante *om.* Sd^{ed} **20** officium *om.* Cas^{ed} habebat Sd gr. prophetandi] hanc gr. Cas profitendi G militis NV in *om.* ES **21** qua] + et Cas^{cod}

et uitia militatur. 19 *Habens fidem.* Pro armis fidem in Christo perfectam. *Et bonam conscientiam.* Implendo quod doces. *Quam quidam repellentes circa fidem naufragauerunt.* Male uiuendo ipsam quoque fidem perdiderunt quam habere uidebantur, iam uitia sua etiam defendentes. 20 *Ex quibus est Hymeneus et Alexander.* Qui amore[m] uitiorum ad haeresim transierunt. *Quos tradidi Satanae, ut discant non blasphemare.* 'In interitum carnis,' ut ex praesenti correptione discant futurum iudicium non negare, ad emendandum sunt traditi, non ad perdendum. 1 *Primum ergo omnium hortare fieri* [*obsecrationes*]. [Obsecratio impensior est oratio. *Orationes, in gratiarum actionem*]. Pro eo quod nos dignos fecit etiam pro aliis impetrare. *Pro omnibus hominibus.* Etiam pro his qui nos persequuntur et tribulant. 2 *Pro regibus et omnibus qui in sublimitate sunt.* Ut cognoscant deum. Siue: Ut subiectas habeant gentes: in illorum enim pace] quies et] tranquillitas nostra consistit, sed et si Christiani sint, persecutionis a nobis [et per]turbatio et omnis inquietudo cessabit. *Ut quietam et tranquillam uitam*

8 cf. 1 Cor. v 5 14 cf. Matth. v 44 15 cf. Ioh. xvii 3

1 et uitia] uita Cas^{cod} dimicatur VCas pro armis *om.* Cas ∽in chr. fid.V fidem (*alt.*) *om.* H_2 ∽perf. in chr. Cas 2 implens Sd 3 docet Sd^{ed} quidem G*Sd^{cod} rep.] repp. EM 4 haberi ES 5 iam (*om.*V) uitia sua etiam] siue etiam iam uitia H_1 defendentis V ex] et E* e SR 6 hymeneus et *om.* ES hymineus A himeneus B ahymeneus R* hyemineus M imeneus N alaxander M amore] amorem BM eresim SN eresum N* 7 bl.] pl. G 8 in interitum carnis *om.*GCasSd ut *om.* H_1 ex *om.* N corruptione[m] MN 9 negare] negare(-ere V*) ergo V emendandum] emendationem suam G ∽tr. sunt Cas sunt *om.* H_1 10 tradidi V primum ergo omnium hortare B(Sd) obsecro igitur primo omnium AHGVCas (=vg) 11 obsecrationes *om.* B obsecratio—actionem *om.* A impensior] firmior Cas est oratio] oratione B orationem E oratiorum S oratio est H_2GCas^{cod} oratione est Cas^{ed} orationes] +postulationes H(apostolationes S)GCas (=vg) postolationes V 12 in gr. act.] gr. actiones HGVCas (=vg) 13 etiam—hominibus *om.* E pro (*pr.*) *om.* G 14 etiam—tribulant *om.* M nos] uos E persequn. A* persecun. BRH_2GV et tribulant ABERH_2G *om. rell.* pro] et pro G 15 sunt] consistunt H_1+ constituti GD 16 in *om.* E enim *om.* M 17 quies et] *om.* B requies et H_2 quiesset ER* et tranquillitas *om.* Cas sed et si] si enim Cas si (*om.* S) christiani sint] christiani si sint B* si christianis sint E si (sic R*) christiani sunt RNC(Cas^{ed}) si christi sint M 18 persecutiones BNCG et per] *add.* BM,R corr.,G et NC per V turbatio et *om.* NC 19 omne[s] ES cessauit H_1NV ut] in B

agamus in omni pietate et castitate. Ad hoc nos uult esse quietos, ut pietati et castitati, non dissensioni atque luxoriae tranquillitas nostra proficiat. 3 *Hoc enim bonum est et acceptum coram salutari nostro deo.* Ut ei quieti in sanctis operibus seruiamus. 4 *Qui omnes homines uult saluos fieri.* Hinc probatur deum nemini ad credendum uim inferre nec tollere arbitrii libertatem; sed et illut hoc loco soluitur de induratione Pharaonis et cetera huius[ce] modi obiectio quaestionum. *Et ad agnitionem ueritatis uenire.* Si ipsi tamen uoca[n]ti deo consentire uoluerint. 5 *Unus enim deus.* Unus deus pater et filius et spiritus sanctus: id est, una in tribus personis natura [est] deitatis [et nequis illi[s] diceret: "quare solus Christus hoc meruit?" respondit quia unus deberet esse mediator, sicut unus est deus]. *Unus et mediator dei et hominum, homo Christus Iesus.* Sicut unus deus, ita et unus est mediator inter deum et homines uniuersos: hoc est, nullus alius talis, nec Moses, nec ali[us]quis prophetarum, quia [h]is et homo erat

2 cf. 1 Cor. xiv 33 7 cf. Exod. vii 22 etc.; cf. Rom. ix 17, 18 17 cf. Ioh. i 45

1 et castitate *om.* E caritate SRMN ⤻ uult nos Sd^{ed} 2 pietate et castitate E castitate(-i C*m*2) et pietate(-i C*m*2) NC* dissensioni A(*in ras.*),BM,C*m*2,V discensione ER* discesione R discessione S dissensione H_2G adque MV luxuriae BS,C*m*2Sd^{ed} luxuria C* 3 nostra] ipsa V profiat R* enim] autem ES est *om.* E et] ut V 4 coram *om.* ES saluatore BRCGCas (= vg) saluatori EMN ⤻ domino nostro ES ut—seruiamus] ut et uos (nos R) sicut (+ et H_2) ipse (ille H_2GVCas illi M) saluos esse omnes homines (⤻ omnes [*om.* H_2] homines(-is M) saluos(-us M) esse [omnes homines saluari Cas]) cupiatis (cupiates M cupiemus R* cupiamus R corr.) BH_2VCas *praem.* G ut] et ut G ei] *om.* ES *tr. post* quieti R 5 seruiatis G uul M* 6 deum] omnes H_1 ad credendum—quaestionum] ut pereat *etc. abdicato Pelagio* Cas 7 libertatem] uoluntatem H_2 loco *om.* G soluetur NC* de] ne G 8 cetera—quaestionum] similes quaestiones ceterae V ce *om.* BH_1 obiectum N quaestionum *om.* NC 9 ad] *om.* ESM in G ⤻ tamen ipsi C corr. tamem A* tantum MN iam Sd^{ed} uocanti] uocati (+ a V) AV 10 cons. uol.] adsenserint NC adsentire BMG deus (*pr.*)] + pate B* unus (*alt.*)] + enim ERN deus] + et H_2 11 id] hoc H_2 una *om.* NC* 12 est *om.* BG et nequis—est deus *add.* BH_2G illi]illis B dicerit M solus *om.* H_2 13 debet H_2 mediator] mediatur M + dei et hominum R corr. sicut—deus *om.* H_2 14 est *om.* G unus (*alt.*)—hominum *om.* H_1 et (*pr.*) *om.* H_2 15 unus] + est H_2 ita—est (16) *om.* H_2 et *om.* V unus (*alt.*) *om.* G ⤻ med. est G est *om.* Cas inter—uniu. *om.* Cas 16 hominem B uniuersis A alius talis] alius Cas^{cod} talis Cas^{ed} nec] + ut H_1 neque Cas 17 nec] + ut H_1 neque Cas aliquis] alius quis B prophete H_1 prophetarunt G is] his BH hic E corr.

et deus: sed, quia de tradito erat dicturus, ideo hominem solum modo nominauit. 6 *Qui dedit semet ipsum redemptionem pro nobis.* Ille se pro omnibus dedit, si omnes redimi uelint. [*Cuius*] *testimonium temporibus suis* [*datum est*]. In testimonium generi humano sanctae uitae dedit exemplum, quia et prophetae suis testimonium fuere temporibus: 'nouissime autem misit suum filium ad colonos.' 7 *In quo positus sum ego praedicator et apostolus.* In quo testimonio. Siue: Christo. *Ueritatem dico* [*in Christo Iesu*], *non mentior, doctor gentium in fide et ueritate:* 8 *uolo ergo uiros orare in omni loco.* Ut magister gentium dat legem orandi, ut auctoritate[s] saluatoris [ut] neque in monte neque [in] Hierosolymis aliquis orandi eligat locum, sed in spiritu qui ubique nobiscum est. intellegitur sane hoc loco de hac causa a Iudaeis motam fuisse quaestionem, qui in templo orari solum modo Hierosolimis cupiebant. *Leuantes puras manus sine ira et disceptatione.* A[c] c[a]ede et sanguine [opera mala] omnique opere malo: testimonium enim innocentiae est manuum eleuatio. non solum autem manus ab opere purae sint, sed etiam mens ab ira et a dis-

6 cf. *Matth. xxi 33, 37 12 cf. Ioh. iv 21, 23 15 cf. Ioh. iv 20

1 traditione ERCas^{cod}Sd tradio S traditu M traditore M*m*2,NCas^{ed} dicturus] traduturus H_2(—C*m*2) 2 solum] tantum VCas modo] moyses M *om.*V ∽redemp(*om.*V)t. sem. ips. AH_1GVCas (=vg) sem. ips. H_2 3 nobis] o(*in ras.* A)mnibus AH_1GVCas (=vg) ille—est (4) *om.* G omnes] omnis V redemi H_1 uellent H 4 cuius] *om.* AH_2VCas^{cod} (=vg) in H_1 suis *om.* ES datum est] *om.* AHVCas^{cod} (=vg) confirmatum est F corr.,Cas^{ed} in—exemplum *om.* Cas 5 homano V 6 ∽temp. testimonium(-io Cas) fu. GCas fuisse H_2 fuerunt Cas nouissimis G 7 autem *om.* Cas misit suum filium] filium suum misit BF misit filium suum H_1G(Cas) suum filium misit C ad colonos] eis *tr. post* misit Cas colonus E*S 8 quo] christo H_1 christi E *corr. rec.* christo] christi H_2 9 uerum H_1 in christo iesu] *om.* AHGCas (=vg) in christo V 10 ut *om.* H_1 11 ut (*pr.*)] et G auctoritate] auctoritates A auctoritatem NG 12 neque (*pr.*)] ut neque BH_2G in (*alt.*) *add.* BHGV hierosolimis BS hierusolimis E ierusolymis N iherosolimis CG ∽or. al. H_2G e(*ex* i)ligat A* elegat ER*G 13 est *om.* N 14 sane] + de H_1 de *om.* H_1 motum M incitatam C quaestionum MN* 15 ∽tantum modo in templo hier. orare V templum H_1 orari] *om.* H_1V orare H_2 modo] + in H_1 hierusolymis E hyerosolimis M hierusoł N ierosolimę C iherosolimis G ierusolimis Cas^{cod} hierusalem Sd cup.] orare cup.H_1(V) 16 siue A* dispensatione B a caede] acc[a]ede BR*N*V* 17 opera mala *add.* B omnique] et omni Cas operae A testatio Cas 18 eleuationem H_1 oratio Cas^{ed} 19 purae *om.* S sint *om.* H_1 set A* a *om.* H(—M)G disceptionis B

cep[ta]tionis cogitatu, quia ita sibi dimitti petit, sicut [et] ipse dimittit, et nemo aliquit impetrare potest talia cogitando. 9 *Mulieres similiter.* In omnibus quae dixi de uiris. *In habitu ordinato.* Honesto [et] conuenienti naturae. *Cum uerecundia et sobrietate ornantes se.* Haec sunt ornamenta feminae Christianae. *Non in tortis cri[mi]nibus.* Non debe[n]t occasionem dare concupiscentiae. *Aut auro aut margaritis.* Quae terrae sunt partes, cuius est homo dominus institutus. *Uel ueste pretiosa.* Quae prae nimia suptilitate nec frigus arceat, et de cuius pretio plurimi uestiri eiusdem naturae homines potuissent. 10 *Sed quod decet mulieres promittentes castitatem per bonam conuersationem.* Ista ergo non [sunt] promittentium, sed negantium castitatem. 11 *Mulier in silentio discat cum omni subiectione.* Discat quidem, [sed] cum omni humilitate et taciturnitate. 12 *Docere autem mulieri non permitto.* Publice non permittit: nam filium uel fratrem debet docere priuatim. *Neque dominari supra uirum, sed esse in silentio.* [Ne] magisterium [sibi] usurpando [superbiat], sed taceat in ecclesia. 13 *Adam enim primus factus est, deinde Eua,* 14 *et Adam non est seductus, mulier autem seducta* [*est*]. Reddit causas cur eas uelit esse

8 cf. Gen. i 26 18 cf. 1 Cor. xiv 34

1 quia ita] qui ait a A quia E qui ita H_2V sicut et ipse dimittit et *om.* H_1F et *om.* AH_2GV ipse] ipsi A* ille H_2 2 dimitat A* et *om.* R corr. impetrare] mereri V talia] alia HG 3 mul. sim.] sim. et (*om.* V) mul. AHGVCas (=vg) in (*pr.*) *om.* H_1 quae] agant quemadmodum G ∽ de uiris dixit Cas 4 ordinato B,R *in ras.*,V ordinatu A ornatis ES et ornatu MN ornato CGCas (=vg) et *om.* B 5 sobr.] subr. MV ornantes se *om.* V christi H_2 6 intortis *uno ductu* Cas^{ed} in *om.* V crinibus] criminibus B debent] debet BCas occas.] occans. E* hoccans. M 7 praestare Cas margaritas A* margaretis H(—C)G 8 partes] ornamenta Cas est homo] homo est BMCCas homo N deus Cas^{ed} constitutus V aut V pret.] praet. AV prę̇t. G 10 uestire H_2 uestri V* 11 castitatem] pietatem H_2Cas (=vg) *om.* G ∽ opera bona AHGVCas (=vg) 12 ∽ sunt non Cas sunt *om.* BH_2V promittunt...negant V 14 sed *om.* B omni *om.* H_2G et] atque Cas taciturnitate] caritate (castitate S) H_1 silentio Cas 15 autem *bis* B publice *om.* Sd^{cod} 16 nam] nec H_2 filium] + aut filiam R uel] aut H_1 nec NC docere] + nisi F priuatim] domi V dominare MN* 17 supra] in BRH_2GVCas (=vg) super ES uirum] + suum ES ne] *om.* BMVCas non NC mysterium Sd^{ed} sibi *om.* BH_2VCas 18 usurpandum H_2 superbiat *om.* BH_2VCas sed *om.* Sd taceant H_2 enim] autem ES uero Sd^{cod} 19 factus] formatus AHGVCasSd (=vg) est *om.* ES euam ES euua V 20 mulier autem seducta] sed euam (eua R) H_1 est *om.* $AH(—C^*)GVCasSd^{ed}$ (=vg) cur] quare H_1 quur N ∽ uelit eas Cas^{ed} uellit H_1 uult H_2G

subiectas, scilicet quia et posteriores in factura sunt et priores in culpa. *In praeuaricatione fuit:* 15 *salua enim erit per filiorum* [*re*]*generationem.* In praeuaricatione[m] mandati [fuit]: sed non ideo desperet mulier, quia per baptismum quod est filiorum dei generatio, et ipsa saluatur, non Eua, sed credens mulier; quia Eua ad exemplum adducta est creationis, non de ipsius salute proprie tractabatur. ceterum quo modo 'iustitia iusti super ipsum erit,' et quo modo Noe [et] Iob et Danihel filios suos minime liberabunt, si per filios Eua saluabitur? *Si permanseri*[*n*]*t.* Sicut superius de plurali numero mulierum ad singularem transi[i]t dicens: 'mulier in silentio discat,' ita et hic redit ad pluralem. *In fide et dilectione.* Fide Christi et dilectione proximorum. *Et san*[*c*]*tificatione cum sobrietate.* Notandum quod sola fides ad salutem ei qui post baptismum superuixerit, non sufficiat, nisi sanctitatem [et] mentis et corporis habe[b]at, quae sine sobrietate difficile custoditur. 1 *Fidelis sermo est: episcopatum concupiscit.* Prius laicos instituit, de quibus optimi quique in sacerdotium alleguntur, et sic dicit quales debea[n]t ordinari.

8 *Ezech. xviii 20 9 cf. Ezech. xiv 14, 18 12 1 Tim. ii 11

1 subiectus MN,V(?) et (*pr.*) *om.* Sd posterioraes A* factura sunt] factas nostras S factura] facto B(-u M)H_2G ordine Cas sint M 2 cupa A* salua enim erit] saluabitur autem (*om.* E aut S) AHGVCas (=vg) 3 gener.] regener. A,R corr. generationum MN in *om.* Cas praeuaric.] praeuaricationem A*B *om.* Cas^{cod} mand. fuit A mand. BH_2VCas fuit mand. HG 4 desp.] disp. H(—M) disperit NV 5 quod—gen. *om.* NCCas dei *om.* H_1 regeneratio R corr. ueneratio Sd^{ed} et *om.* H_1 ipse B saluator A* saluabitur H(—M)CasSd^{ed} 6 euua V* credens *om.* Cas euua V* 7 creationis *om.* Cas non] nec Sd^{ed} propria H_2 8 eum R ipso M ipsa N 9 noe et] nec V et (*pr.*) *om.* AH_1Cas suos]+et filias Cas minime] *om.* H_1 non V 10 sic R euua V* si *om.* S permanserit A*BG*Cas^{ed} manserint S 11 mulierum *om.* Cas ad] a G transiit] transit AH_2 *om.* H_1 transiuit Sd dicens—discat *om.* Cas 12 hic redit] hi credit A hic rediit H_1G hic credit N* pluralem]+numerum Sd 13 fide] *om.* H_1Cas in fide H_2G et *om.*V dilectioni A* proximi V dei et proximi Cas 14 sanct.] sant. A sobr.] subr. MV fides] id est (idem) H_1 15 nisi *om.* G 16 et (*pr.*) *om.* AH_1VCas habeat] habebat B 17 sobr.] subr.V fidelis] humanus Sd est] si (et si ES) quis AHGVCas (=vg) 18 desiderat AHGVCas (=vg) prius] primus E primos SR* primo R corr. primum Cas instruit NC statuit G quinque B 19 alleguntur B adleguntur V allegantur A,R corr. alliguntur ER alligantur S eligu(a C)ntur H_2CasSd eleguntur G qualis debeat BNCGV(Cas)

Bonum opus desiderat. Ad boni operis desiderium eum prouocat, non honoris. 2 *Oportet ergo huiusmodi inreprehensibilem esse.* Qui ecclesiae princeps erit, quam idem apostolus 'sine macula' alibi definiuit. *Unius uxoris uirum.* Si illi nec hoc licet quod uel laico conceditur, multo magis illa quae etiam [in] laico prohibentur. *Sobrium, pudicum.* Et mente et corpore. *Ornatum.* His omnibus spiritalibus ornamentis. *Hospitalem.* Ut ad humanitatis opus cuncta plebs rectoris forma prouocetur. *Doctorem.* Ut tam uerbo doceat quam exemplo: si enim omnes uult scire quo modo omnibus debeant respondere, quanto magis 'sacerdos de' cuius 'ore legem exquirent, qui[a] angelus domini omnipotentis est'! 3 *Non uinolentum.* Ut fiducialiter possit corripere ebriosos. *Non percussorem.* Siue: Ne sit petulans ad c[a]edendum. Siue: Ne malo exemplo conscientias feriat infirmorum. *Sed modestum.* Qui omnia faciat cum mensura. *Non litigiosum, non cupidum* [*diuitiarum*]. 'Seruum domini non oportet litigare': lites autem et iur[g]ia

3 cf. *Eph. v 27 11 *Mal. ii 7 14 cf. 1 Cor. viii 10 17 2 Tim. ii 24

1 boni operis] bonum operis B bonum opus M eum *om.* Sd prouocatur Sd^{ed} 2 honoris] ad honoris H_1 ad honores H_2 ergo] *om.* H_2 enim Sd^{ed} huiusmodi BSd episcopum AHGVCas (=vg) 3 qui] aut H_1 quam—definiuit] oportet eum inreprehensibilem quem alibi sine macula difiniuit, id est nullo uitio subiacere G quam] + aecclesiam V idem] ideo ES apostolos A* ⤻al. sine mac. B 4 uirum] + uigilantem Cas^{ed} si illi] uiri H_1 5 uel (*om.* NC) laico (luquo M) conceditur (licet Cas)] uelati quod (*eras.* E) inceditur (incedant *Em. rec.*) H_1 + uel quanto M illa] illius H_1 6 in *om.* B sob.] sub.V pud.] prudentem AHGVCas (=vg) et (*pr.*)] u A* *om.* G 7 his] *om.* Cas in his Sd^{cod} 8 ut ad] ad H_1 ut H_2 pleps R corr. *in ras.* rectori E sectoris S rectores N forme H_1 prouocentur V 9 docibilem Sd^{ed} ut *om.* H_1 doceat *om.* H_1 ex.] + confirmet G si—est (12) *om.* H_2 10 enim *om.* Cas uult] uolunt B uota H_1 uolunt uel debent *Em.rec.* + cupiunt R corr. debent Cas omnibus debeant] (+ ad R corr.) omnes ualeant H_1 11 sacerdos de cuius ore] sacerdus (*corr. Em.rec.* sacer S) uel (+ ab *Em.rec.*) uxore ES sacerdos uel (*eras.*) domini sui R corr. *in ras.* exquirunt B exquirant(n *eras.*) R quia] qui B 12 dei V uiolentium B 13 fiducialiter] cum fiducia V possit corrip(g R)ere ebriosos] corripiat ebriosos V possit sobrietatem docere Cas 14 ⤻pet. sit Cas in Cas caedendum] cedendum BEMN cedendo Cas ne *om.* H_1 malo ex.] ex. suo Cas 15 fereat ES quia H_1G facit GSd 16 non (*pr.*)—disciplinam (485, 9) *om.* Sd litigosum (S)MNG diuitiarum *om.* AHGVCas (=vg) 17 seruum] quia seruum G dei ENCV lites (litis V)] *praem.* non cupidum eo quod G autem *om.* NCG iurgia] iuria B

maxime de cupiditatibus oriuntur. 4 *Suae domui bene praeesse, filios habentem subditos in omni castitate:* 5 *siquis autem domui suae prae-esse nescit, quo modo ecclesiae dei diligentiam habebit?* Ipse in sequentibus exposuit. si filios in castitate et humilitate nutriuit, ut et hinc eius diligentia conprobetur: si enim paucos filios [suos] erudire nesciuit, quo modo tantos dei filios gubernabit, quorum mores secundum numerum sunt diuersi! uel qua fiducia qui indisciplinatos habet filios, ab aliis audebit exigere disciplinam! 6 *Non neophitum, ne in superbia[m] elatus, in iudicium incidat diaboli.* Ne nuper renatus, cito possit per ignorantiam exaltari, et putet se non tam ministerium humilitatis quam administrationem saecularis potestatis adeptum, et condemnationem superbi[ae] mereatur, sicut diabolus, qui est per iactantiam iudicatus atque deiectus. 7 *Oportet autem illum et testimonium habere bonum ab his qui foris sunt.* Ut sine offensione sit Iudaeis infidelibus atque Graecis et ecclesiae dei; omnes enim norunt naturaliter culpare uitia et [naturaliter] laudare uirtutes. *Ut non in opprobrium incidat, et [in] laqueum diaboli.* 'Ut non uituperetur ministerium nostrum,' et per illum diabolus multos

8 cf. Eccli. xxii 3 14 cf. Apoc. xii 9 16 cf. *1 Cor. x 32 19 2 Cor. vi 3

1 maxime *om.* NC de] ex H_1 cupiditate NC(Cas) cupitate G prae-esse] praepositum BH(—R)GCas (=vg) propositum R 2 ∽cum om. cast. subd. G in] cum BHGCas (=vg) siquis *om.* ES autem] +castitate B* *om.* H_1 enim H_2 3 ∽suę domui G ecclesiam H_1M negligentiam B 4 habeuit V ipse—exposuit *om.* G ∽ exposuit (exponit *cod.*) in seq. Cas si] *om.* H_2 *praem.* hoc est Cas caritate H_2 5 nutrire NC ut—conprobetur *om.* Cas^{cod} ut et hinc] et hinc H_1 ut hinc H_2 et ut hinc V ut in hoc Cas^{ed} conprobatur R 6 si] qui B paucos *om.* H_1 suos] *om.* B uestros G* 7 dei fil.] fil. dei hoc est omnem populum Cas gubernauit A*EMV cuius Cas ∽diu. sunt Cas 8 qua *om.* A* habuit B habeat H_2G ab aliis *om.* H_1 9 non neophi(-ofi- Cas^{cod})tum] nonne ophitum AN non ne*ophitum V 10 superbiam] superbia AH_1VCas^{ed} (=vg) incedat ES inquidat M+*unus uersus erasus* V 11 renatus]+est ES exultari MN extolli Sd et] ut G 12 ministerium] officium Cas adm.] amm. B 13 superbiae] superbi B 14 est] et A* *om.* H_1 *tr. post* deiectus Sd(*cf.* R) iactantiam] superbiam GCas iudicatus(-ur V) atque *om.* NC 15 deiectus] +est R autem *om.* R 16 foras S offensione sit (sint N)] offendebat H_1 ∽inf. iud. C corr. 17 infidelibus *om.* GCas adque V et *om.* MN ecclesiis Cas omnis V norunt nat.] nat. nouerunt H_1 nouerunt (moriunt M) nat. H_2 nat. norunt Sd 18 damnare Cas uicia A naturaliter *add.* B ut] et E *om.* S 19 in *om.* ES incedat ES inquidat M incidant Cas^{ed} in (*alt.*) *om.* $AHGVCasSd^{ed}$ (=vg)

in laqueo teneat, qui poterant fieri Christiani. 8 *Diaconi similiter.* Similiter 'inreprehensibiles' ut episcopi eligantur. quaeritur cur de pr[a]esbyteris nullam fecerit mentionem, sed etiam ipsos in episcoporum nomine comprehendit, quia secundus, immo paene unus est gradus, sicut ad Philip[p]enses episcopis et diaconis scribit, cum una ciuitas plures episcopos habere non possit, et in Actibus [Apostolorum] pr[a]esbyteros ecclesiae iturus Hierosolymis congregauit, quibus inter cetera ait: 'uidete gregem in quo uos spiritus sanctus episcopos ordinauit.' [*Graues,*] *pudicos.* Continentes scilicet. *Non bilingues.* 'Susurr[i]o et bilinguis multos turbauit pacem habentes.' *Non multo uino deditos.* Concessit necessitati parum qui uoluntati amplius denegauit. *Non turpe lucrum sectantes.* Turpe lucrum est de caelestibus mysteriis terrena sectari. 9 *Habentes mysterium* [*fidei*] *in conscientia pura.* Mysterium fidei est quod passio Christi redemptio est salutis humanae: si ergo intellegit pure, et non confunditur de

2 cf. 1 Tim. iii 2 5 cf. *Phil. i 1 7 cf. Act. xx *17, 22
9 cf. *Act. xx 28 11 *Eccli. xxviii 13 (15) 12 cf. 1 Tim. v 23

1 in laqueo teneat] inlaqueet Cas laqueo] laqueum AH(laceuom M)GV quia ES diaconos AH(-us ESM)GVCas^{cod} (=vg) diacones Cas^{ed} 2 similiter (*pr.*)] + pudicos Sd^{ed} sim. (*alt.*) *om.* NGCas inreprehensibilis H_1 elig.] eleg. E 3 quaeritur] *praem.* sed Sd quur N praes. A *al.* faceret E memoriam Sd^{cod} sed] quia N,R corr.,G 4 etiam *om.* NG ipsos *om.* H_1 nomine] + numero N conprehendi S quia—ordinauit (10) *om.* (Cas)Sd quia] eo quod G 5 immo] *om.* G et Cas unus] huius (?) N sicut] + et N philippenses] philipenses B phi(y E)lip(+ p R)ensis H_1 filipensis N + ostendit V 6 episcopis—possit (7)] loquitur N episcopos CG et] ac H_1 diaconibus R corr. diaconos CG scribendo V ⤳hab. ep. G 7 apostolorum *add.* BH(—M) pr(+ a AV)esby(i B)teros—ait *om.* N 8 ⤳hi. it. G iturus] iterum S hieru(o BS)solimis BES hyerusolimis M iherosolimam C iherosolimis G hierosolymos *fort. scribendum* quibus *om.* H_1 9 ait *om.* H_1 regem S 10 ordinauit] + hec presbiteris congregaturos hierusolymis praecipitur N graues *om.* AHGVCas (=vg) continens MN 11 bilinguis (in linguis S) HSd^{cod} sus(+ s S)urrio AH_1 susurro BCSd sus(+ s M)urrus MN susurratio G susurri V in linguis S multus N turbabit R corr.,G conturbat Sd 12 multum MN necessitate H_1 13 paruum H(—C)G qui (quia Cas^{ed}) uoluntati(-e E) amplius de] nimietatem NC non] ne S turpi H(—C)Sd$^{cod\,d}$ *utrobique* 14 caelestis H_1 ministeriis NC sacramentis Cas 15 sectare E*MN*G fidei *om.* A 16 fidei *om.* H_1 redemptio] remedium Cas sulutis N 17 ergo] + hoc Cas puer N confundetur MG confuditur N

humilitatibus Christi. Siue: Ut propter hoc solum praedicet mysterium fidei, propter quod debet praedicari, et non ultra debitum mysterii quaestum esse existimet pietatem. 10 *Et hii* [*autem*] *probentur primo, et sic ministrent, sine crimine constituti.* Non solum episcopi, sed et isti ante ordinationem probari debe[bu]nt. 11 *Mulieres similiter pudicas.* Similiter eas ut diaconos eligi iubet: unde intellegitur quod de [h]is dicat, quas athuc hodie in oriente diaconissas appellant. *Non detrahentes.* Quod illi sexui praecipue dominatur. *Sobrias, fideles in omnibus.* In nullo dubitantes. 12 *Diacones sint unius uxoris uiri, qui filiis* [*suis*] *bene praesint et suis domesticis.* Non ut, si non habuerint, ducant, sed ne duas habuerint: si enim digniorem facit uxor, cur non magis et digami et trigami ordinentur? 13 *Qui enim bene ministrauerint.* Ostendit non ministerium tantum, sed qualitatem ministerii praemium promereri. *Gradum bonum sibi adquirunt.* Bonum hic pro 'grandi' posuit: sunt enim minores. *Et multam fiduciam* [*in fide*] *quae est in Christo Iesu.* Et aput deum petendi et aput

3 cf. 1 Tim. vi 5

1 humilitate AH_1 praedicet—propter *om.* Cas **2** praedicari] praedicare R corr.,G *om.* NC praedicet Cas^{cod} et *om.* H_1 **3** ministerium B mysterium N exis.] exaes. E **4** hii] hi ERCVCas (=vg) autem] *add.* AHCas (=vg) quoque GV probare (+debunt M) MN primum AHGCas (=vg) prius V min.] myn. A sine crimine constituti] nullum crimen habentes AHGVCas (=vg) **5** ante] a te N **6** debebunt BV debent *rell.* mulieres—iubet *om.* N **7** eas *om.* Cas diacones BGCas elegi A*ES,R corr.,M intellegitur] manifestum est Cas de (*om.* H_2) his (illis Cas)] deis B **8** dicit CCas quas athuc hodie] marito N (*cf. infra*) athuc hodie *om.* Cas hodie in oriente *om.* Sd^{cod} in oriente] moriente(-i N) BMN marito monente C diaconesas E* diaconessas E*m.rec.* diaconersas S diaconisas M appellat H_1 uocant GSd^{cod} **9** quod—dominatur *om.* Cas illis exui BEG illis excui S dominantur H_1 sob.] sub.V **10** diaconis A diaconi H_2Sd **11** uiri *om.* ES quae Cas^{cod} suis *add.* AHGVCas (=vg) praes(+i M,N*[?]) unt AH(—R corr.,C)GVCas^{ed} (=vg) ∽do. su. G domibus AHGVCas (=vg) **12** habuerunt BNGV set N **13** ∽ux. fac. Cas quur N quare Cas magis *om.* Cas et (*pr.*) *om.* NC di(y V)gami] bigam(+m M)i BH_2G, *cf. C. H. Turner, Eccl. Occid. Monum.* ii (1) *p.* 16*s.* et trigami *om.* R*Cas **14** ordinantur M ministrauerit NSd^{ed} **15** ministerio G set N qualitate G mysterii V **16** promerire MN ∽sibi bonum Cas (=vg) ∽adquirent (adirent N) sibi H_2 acquirent Cas (=vg) **17** grandi] gradu ESG grade M grande N sunt enim] quia sunt et G+gradus Cas in fide *add.* AH_2GVCasSd^{ed} (=vg) **18** iesu]+domino nostro G et] *om.* H_1 fiduciam multam G dominum E

homines docendi uel etiam arguendi. 14 *Haec tibi scribo sperans me uenire ad te cito:* 15 *si autem tardauero, ut scias quo modo oporteat te in domo dei conuersari, quae est ecclesia dei uiui.* Ut auctoritatem habeas pro me omnia ordinandi, huius epistulae scientia confirmatus. *Columna et firmamentum ueritatis* [*et confessionis*]. In qua sol[a] nunc ueritas stat firmata, quae ante in lege erat posita uel natura, et quae sola totum sustinet aedificium ueritatis. 16 *Et manifeste magnum est mysterium pietatis.* Quod scire te cupio sacramentum incarnationis Christi, per quam pietas generi humano collata est. *Quod manifestatum est in carne.* Quod nunc in carne eius est declaratum. *Iustificatum est in spiritu.* Iustum esse in spiritu demonstratum est. *Apparuit angelis.* Quando dicebant: 'gloria in excelsis' deo, et quando 'illi in heremo ministrabant.' *Pr*[*a*]*edic*[*a*]*tum est gentibus.* [In gentibus] omne genus hominum comprehendit. [*Creditum est in* [*hoc*] *mundo,*] *adsumptum est in gloria.* Uidentibus apostolis in caelum ascendit. 1 *Spiritus autem manifeste dicit quia in nouissimis temporibus recedent quidam a fide.* Prophetalem inducit

4 cf. argum. 14 *Luc. ii 14 cf. *Matth. iv 1 *Marc. i 12 *Matth. iv 11 Marc. i 13 17 cf. Act. i 9, 10

1 uel] et Sd scribo] escribo M + tym. Cas^{cod} + fili timothee Cas^{ed} 2 ∽ad te cito uenire H_1 ad te uenire cito NC quo modo] qualiter NC 3 conuersare MN quae—uiui *om.* V 4 ∽omnia pro me probe ordinare Cas 5 sententia B scientiae ER*MN confirmamus B confirmatos V fundamentum H_1 6 et confessionis *om.* AHGVCas(Sd) (= vg) sola (sol B) nunc] nunc sola H_1VSd stat] ista H_2 est V firmata] + est C 7 quae—natura *om.* Cas ∽erat in lege Sd^{cod} ∽posita erat G natura et] naturae H_1 totum *om.* E 8 ∽aed. sust. Cas ueritatis *om.* H_1 et *om.* H_1 9 mysterium piet.] piet. sacramentum AHGVCasSd^{ed} (= vg) quod—carne (*pr.*) (11) *om.* V escire M te *om.* G 10 ∽gen. hum. pi. H_1 ∽est conl. R 11 est *om.* E*S manifestum SRGSd^{cod} 12 eius] christi Sd est decl.] decl. ES decl. est RSd iustum esse in spiritu *om.* E esse] est se (*om.* M *exp.* C) H_2 13 est *om.* NC quando] + multitudo angelorum Cas 14 et] *om.* H_1 uel G ei Cas erimo M herimo V eremo Cas^{ed}Sd^{ed} 15 praedicatum] predictum B in gentibus] *om.* B hoc loco G in gentium nomine V uniuersum genus humanum G 16 creditum—mundo *om.* B hoc] HG (*cf. uol.* I *p.* 153) *om.* AVCas (= vg) 17 gloriam H_2Sd^{codd} ∽ut apost. uid. Sd -olis] -ulis V ∽asc. in cae. H_1Sd assumptus est in cae. Sd 18 ascendentem V autem] enim G manifeste *om.* Cas^{ed} in *om.* V 19 recedent] discedent AERMCGCas (= vg) discendent SM* discedunt N discedant V proph.] prof. EN

affectum, quo modo antiqui dicebant: 'haec dicit spiritus sanctus.' *Attendentes spiritibus erroris et doctrinis daemoniorum.* Omnis haeretica doctrina daemonum arte conposita est. 2 *In hypocrisi loquentium* [*hominum*] *mendacium*, [*et*] *cauteriatam habentes suam conscientiam.* In hypocrisi loquuntur qui, cum fornicari non timeant, tam casti uolunt uideri ut etiam nuptias damnent, tam abstinentes ut creatura dei parce utentes iudicent, cum ipsi comisationibus uacent. hic uero ita castitatem et abstinentiam praedicat, ut nec naturam nec creaturas damnet: ad illut hortatur fortiores, istut concedit infirmis. illi autem hoc non amore castitatis et abstinentiae, sed ad [ob]umbrandam eius iustitiam faciebant, sanctiores uideri uolentes quam ille qui amore castitatis etiam nuptias concedeba[n]t, scilicet ne fornicationis crimen incurrerent: omnis enim qui nuptias damnat, non amator, sed inimicus est castitatis, dum et continentibus laudem tollit, et incontinentes, sublato nuptiarum remedio, fornicationis facit inire discrimen. 3 *Prohibentes nubere, abstinere a cibis, quos deus creauit ad percipiendum cum gratiarum actione fidelibus et his qui cog-*

1 Act. xxi 11 14 cf. 1 Cor. vii 2, 6

1 quo modo] quod H_1 2 att.] adt. H adtendentibus ESN intendentes G erroris] seductoribus G 3 demonium ESG* daemoniorum Cas^{ed} in] et in H_2 et G 4 hypocrissi ER hyppochrissi S hypochrisi C hom. *om.* AHGVCas (= vg) mendac.] mendat. ARC et *add.* AHGCas(= vg) 5 habentium AHGVCas (= vg) ∽consc. su. H_1 loquntur A* locuntur RV loquitur H_2 cum *om.* NC 6 fornicari *om.* H_1 timent(-et C) H_2 tam] item tam C*m*2 castitate(-i S) H_1 uidere H_1 nup.] nub. V *sic uu.* 13, 17 7 damnant MN tam] *om.* H_2 et tam Cas ut] a C creatur[a]e BR*MN -uram GCas parce (parte MN) utentes] per*itentes G parce manducantes Cas 8 iudicant C*m*2 cum] eum A comis.] commess. BER* CGCas^{ed} comess. RCas^{cod} cummiss. SM cummis. N hii H_2 (*corr.* C) paulus Cas 9 praedicant H_2V* ut *om.* H_2 creaturam Cas 10 damnent H_2G illut] illi ut A ∽fort. hort. H_1 [h]ortantur H_2 fortiores *om.* H_2 istut] sicut MN infirmibus V 11 autem] enim Cas ∽non hoc V 12 umbrandam BS obumbrandum E adumbrandum R* eius *om.*V praedicationem Cas sanctiores] iustiores et sanctiores Cas uidere H_1 13 uolentis V illi BH(—C corr.) qui amore] quamore A* quia more E* amore castitatis etiam] propter filios licitas Cas etiam *om.* H_2 concedebat] concedebant BH_2 14 scilicet *om.* Cas ne] non H_1 in N incurrerunt B omnis—discrimen] illi porro castitatem fingentes contra eam faciebant Cas 16 et (*pr.*)] et a MC etiam NC* incontinentibus H_1GV 18 prohibentium AHGVCasSd^{ed} (= vg) ∽et a cib. abst. H_1 quod R a B*

nouerunt ueritatem: 4 *quia omnis creatura dei bona et nihil reiciendum quod cum gratiarum actione percipitur:* 5 *sanctificatur enim per uerbum* [*dei*] *et orationem.* Si ad proprietatem sermonis attendas, monstruosa nescio qua[e] praedicatio praecauetur, quae tam nubere quam abstinere prohibeat dicentium haec omnia quae sequuntur. 6 *Haec praeponens fratribus, bonus eris minister Christi Iesu.* Libram in omnibus tenens et omnia rationabiliter [et] moderate dispensans. *Enutritus uerbis fidei et bonae doctrinae quam adsecutus es.* Quia sacris [legis] litteris ab infantia fuerat eruditus. uerba proprie sunt fidei traditio symboli: bona uero doctrina qua uita instituitur Christiana. 7 *Ineptas autem et aniles fabulas deuita.* Fidei uel religioni non aptas. *Exerce te ipsum ad pietatem.* Pietas est etiam cum tua tribulatione aliis subuenire, sicut Sareptena uidua fecit. 8 *Nam corporalis exercitatio ad modicum est utilis.* Escarum, balnearum, uenationum et huius modi, quae ad breue tempus [in] carnales proficiunt sanitates. *Pietas autem ad omnia utilis est, promissionem habens uitae praesentis et futurae.* Et ad praesens tempus, et

10 cf. 2 Tim. iii 15 14 cf. 3 Regn. xvii 15

1 bona] + est H_2Cas^{ed} 2 quo ES cum *bis* Cas^{cod*} 3 uerbum dei et *om.* H_1 dei] *add.* ACVCasSd^{ed} (= vg) christi G orat.] exhortatione G propietatem V 4 sermones A* ∽nesc. qua mon. A menstruosa S qu[a]e BCGCas quam R* ∽praec. praed. NC 5 praecauetur] praedicatur H_1 praedicabitur GCas quae] ut Cas prohibeant ista dicentes Cas (*om.* omnia) 6 quae] per H_1 secuntur BH(—S)GV proponens AH(—R)GVCas Sd^{ed} (= vg) 7 bonis H_1 iesu] *om.* H_1 domini V libram] liberam SMN libertatem G + iustitiae Sd 8 et] sed V rationabiter A* et (*alt.*) *om.* B 9 et nutritus NG sermonibus G bona doctrina C 10 quia] qua Cas^{cod} sacri N sacrę C legis *om.* B litt.] lit. G ∽erud. fu. H_1 uerba—christiana *om.* Cas 11 proprie su. fi.] proprie fi. su. BSSd propriae fi. su. ERV fi. propria su. H_2 fi. proprię sunt G tradita V simboli BES symbuli M 12 autem] *om.* H_2 enim V aniles] inanes NGSdD 13 religione SRN 14 est *om.* H_1 etiam] enim G alii Cas 15 sareptena RCVCas^{ed} seraptena A saraptena B sareptina ES serapte MN saraptina G sareptana Cas^{cod} fecit] + heliae (helye *cod.*) Cas nam] + cum ES exercitio G 16 ∽utilis est AHGVCas (= vg) escarum] sanctarum H_1 barnearum S 17 eius V breuem ES in *om.* BH_2GV carnalis BEMN carnali CGV 18 sanitati BCGV sanitatis ESMN est] + et MN 19 praesentis] quae nunc est AHGVCas (= vg) et (*pr.*) *om.* MN futurae] quae futura est G

in futurum: nam ipsa uidua et in praesenti pasta est, et merces eius manet in [a]euo. 9 *Fidelis sermo et* [*in*] *omni acceptione dignus.* Uerus aput omnium conscientiam et cui nemo resistat. 10 *In hoc* [*enim*] *laboramus et maledicimur, quia speramus in deum uiuum.* Cum certum sit aput omnes nihil nos dignum odio perpetrasse, quid aliut sequitur quam quod propter uitam dissimilem blasphemamur? *Qui est saluator omnium* [*hominum*], *maxime fidelium.* Omnium, in praesenti: fidelium, etiam in futuro. Siue: Quia omnes de periculis liberat, et maxime fideles. 11 *Praecipe haec et doce.* Praecipe ut fiant, et doce quo modo fiant, uel quali praemio [re]muneranda sint. 12 *Nemo adulescentiam tuam contemnat.* Sic age ut [ad]mirationi potius quam contemptui habearis: hoc enim illi praecipit quod erat in ipsius potestate. [*Sed*] *exemplum esto fidelium.* Parum est infidelium esse formam, aput quos qui grauiora crimina non habet, magnus habetur: hoc multum est ut talem se exhibeat, per quem etiam sancti proficiant.

1 cf. 3 Regn. xvii 15

1 in] ad Cas futuro H_2 nam] + et H_1Sd^{ed} *om.* Cas ipsa *om.* NC uidua] + serapta N + sareptena C in praesenti(-e N)] ad praesens Cas pasta est] pasta Sd^{codd} est pasta Sd^{ed} **2** mercis SMNGV aeuo AVSd euo B eo H_1 aeternum MG futurum siue in aeternum NC* caelo Cas in *om.* AHGVCas (= vg) **3** uerax Sd omnium] + bonorum Sd conscientias BH_2GCas eui B **4** nemo] + bonus Sd resistit BCas restat H_1 enim *add.* AHGVCas (= vg) **5** sperauimus $VCas^{ed}$ (= vg) cum] *om.* R* + enim Cas omnes] homines H_1 nilhil A* **6** odio] in odio G quid] neque R corr., NC qui M sequimur R corr. sequor N **7** blasfeman(*om.* C)tur NC bl.] pl. G saluator] salus Sd **8** hominum *add.* BH_2GCas (= vg) presente N **9** etiam] *om.* H_1 autem M periculo NC **10** ∽ haec praecipe Sd haec] + autem N **11** faciant Cas^{ed} et *om.* HGSd fiant *om.* G remuneranda] ueneranda B munerandi MN remunerandi C muneranda GV *fort. recte* **12** sunt H_2Sd^{codd} adules.] adoles. B,R corr., CCas ad(+ h N*)ulis. ERMNGV condempnatur G **13** ad(m Cas^{cod})mirationi] mirationi BC miratione MN admiratio ESG miratio R imitationi V potius] sit prius H_1 + sit G contemptu S contemtui V hoc—potestate *om.* Cas enim] quom B **14** praecepit H_1 erat in ipsius (illius H_2G) potestate] in illius potestate constabat H_1 sed *add.* AHGVCas (= vg) **15** paruum H(—C)G forma G **16** qui *om.* H_1 ∽ cr. gr. Cas grauiora] maiora B non habet] admiserit V non facit Cas habet—multum] admisit uelut iustus(-i M) habetur et magnus sed magis (+ et G) plus BH_2G hoc] sed hoc VCas multum] magnum Cas **17** est] + magnum R corr. per (*om.* A*) quem] ad cuius comparationem BH_2G sancti] perfecti Cas proficiant] indignos(-us MNG) esse se (∽ se esse H_2G) iudicent(-ant M) BH_2G

In uerbo et conuersatione. Doctrinae san[a]e: nihil aliut magis loquaris quam dei uerbum. notandum quia uerbi[s] cupit fidelibus praeberi exemplum. *In caritate.* Ut exemplum illis dilectionis ostendas. *In fide.* Catholica, uel perfecta. *In castitate.* Mentis et corporis, cuius insignia etiam [in] grauitate habitus praeferuntur. 13 *Dum uenio, attende lectioni, [exhortationi,] doctrinae.* Fac legi, exhortare ut fiant, doce quo modo intellegantur obscura, ut possint fieri quae leguntur. 14 *Noli neglegere gratiam quae in te est.* Neglegit gratiam qui acceptum talentum non exercet. *Quae data est tibi per prophetiam cum impositione manu[u]m pr[a]esbyterii.* Profetiae gratiam habe[ba]t cum ordinatione episcopatus. 15 *Haec meditare.* Omnis enim profectus ex meditatione descendit. *In his esto.* Non enim omnis in his est quae meditatur. *Ut profectus tuus manifestus sit omnibus.* Tunc manifest[at]us erit, si in meditatione sis semper; et cum illis manifestus fueris, poterunt [et] tuo exemplo ad meliora proficere. 16 *Attende tibi et doctrinae; insta in illis: hoc enim faciens, et te ipsum saluum facies et eos qui te audiunt.* Primo tibi, deinde

1 cf. 1 Tim. i 10 etc. 10 cf. Matth. xxv 25

1 et] in BHGVCas (= vg) *fort. recte* doctrina GCas sanae] sane BH_1G *om.* Cas **2** quam] nisi Cas^{cod} dei] deum ES notandum] non tamen M, *om.* NC *praem.* et V qui H_2 uerbis(-i G) cup. fid. praeberi(-e G) ex.] ex. uerbi cup. praeberi fid. A fid. etiam uerbi praeberi(-e E,R corr.) cup. ex. H_1 uerbi cup. praebere ex. H_2 **4** ostendat H_1 catolica (catoca M*) MN uel perfecta *om.* Cas uel *om.* G* perfecta] prophetia B **5** mentis et corporis *om.* Cas insigna G etiam *om.* Cas in *om.* BHGVCas prauitate Cas^{ed} **6** habitus] habetur H_1 perferuntur S praeferantur H_2 uenio] + ad te H adtendi MN* att. ABCas$Sd^{cod\ ed}$ adt. *rell.* lectionem N **7** exhortationi] *om.* B et exortatione E *praem.* et SRC et orationi MN legi] lege et E lege R corr.,CGSd legis V quod legis Cas **8** ut] uel quomodo Cas leguntur] locuntur V **9** gratia V negl.] ille negl. GSd **10** exercit V tata A* tibi] ubi V proph.] prof. MNV **11** manum AM -uum *rell.* (= vg) presby(i)teri ESMCas^{ed}Sd praesb. A *al.* profitiae V **12** ⤻hab. gr. uel doctrinae Cas habebat] habet B habeat H_2 **13** omnis enim] quia omnis G profectus] profitia V perfectus Sd desc.] disc. A*V **14** omnis] omnes ESN + qui meditatur Cas in his (ipsis Cas) quae (qui Sd^{ed})] qui in his est H_1 qui in his est quae R corr. **15** manif. (*alt.*)] manifestas A manifestatus B **16** erit] eris BH_2G + profectus Cas si in med. sis (fueris Cas^{cod})] in (*om.* M) med. si H_2G semper] + attentus Cas illis *om.* H_1 **17** fuerit H_2V potuerunt H_1G et *add.* B ⤻ex. tuo H_1 **18** att.] adt. H doctrina SR* ⤻in illis insta C* iusta B **19** eos *om.* H_2Cas (= vg) qui *bis* B primum NC

doctrinae, ut[r]ubique sollicitus, ut et te actu salues et illos doctrina pariter et exemplo. 1 *Seniorem ne increpaueris, sed obsecra ut patrem.* Ne indigne ferens se a [iu]niore correptum, exasperetur et non proficiat; sed obsecra ut suo quasi pater exemplo instituat iuniores. *Iuuenes ut fratres.* Fratres ut [coaeui] liberius commonentur; similiter et sorores. 2 *Anus ut matres.* Cum omni reuerentia. *Iuuenculas ut sorores, in omni castitate.* Et mentis et corporis. 3 *Uiduas honora.* Necessaria praebendo uel solaciis fouendo. *Quae uer[a]e uiduae sunt.* Illas ueras esse uiduas definiuit, quae uniuersis curis exutae sunt et ab omnibus desolatae. 4 *Si qua autem uidua filios aut nepotes habet, discat primum suam domum [pie] regere et mutuam uicem reddere parentibus: hoc enim acceptum est coram deo.* Tam diu regat domum quam diu edocet filios paruulos aut nepotes, ut quod a parentibus pietatis accepit filiis reddat, ita tamen ut non hac excusatione auaritiae studeat, sed sufficientiam tantum sibi seruet et liberis, ne eis ipsa occasionem det saeculo seruiendi. 5 *Quae autem uere uidua est [et] desolata, sperat in dominum [et] instat*

1 utru(o Cas)bique sollicitus ut VCas ut ubique sollicitus (*om.* H_1) (+ut MN) ABHGSd et (*pr.*) *om.*V te] de ES actu] aut tu M *om.* NC uita Cas saluis V **2** doctrinę ER* pariter et exemplo(-um A*)] exemplo firmata Cas et *om.*V **3** indigni A* a iuniore] amore B **4** obsecra *om.* Cas ut *om.* Cas^{cod} pater *om.* Cas **5** destruat Cas iuuenes] iuniores H_2G ut (*alt.*) *om.* H_1 **6** coaeui] *om.* B qua eui E ⤻comm. lib. Sd^{codd} liberius] liberi uel $Sd^{cod\ corr.,\ ed}$ commou. B commemorantur H_2 commemorentur C corr. commoneantur C*m*2,V et] ut Sd^{ed} auus B unus S **7** ut (*pr.*)] et G omni *om.* Cas **8** et (*pr.*) *om.* G **9** necessarias MN* necessariis G necessaria eis Sd ministrando Cas uel *om.* Sd solatio(-acia R corr.) confouendo H_1 solatia praebendo Cas solatia conferendo Sd uere] uerae A **10** ⤻uid. esse H_1G def.] diff. H(—N)Cas^{cod} dei uniuit A* diff(*om.* M)init $MCas^{cod}$ **11** desolut[a]e ESMG dissolutę RC* dissolate N quae C **12** habo (?) A* ⤻dom. su. AHGVCas (=vg) pie *om.* AHGVCas (=vg) **13** parentibus] patremntibus A* +suis C hoc—paruulos (15) *om.* H_2 **14** educet A corr.,V* edoceat Cas^{cod}* **15** paruulos *om.*V nep(b M)otibus MC a par.] appar. G pietatis *om.* Cas acceperit $Sd^{cod\ ed}$ **16** reddit Sd^{cod} ex hoc excusationem Cas^{ed} hac] hec B ea S auariae A* **17** sufficientia Cas^{cod} tantam SR tamen M ⤻et lib. ser. Cas reseruet H_1G ne eis] ne eius H_1 necis (?)V nec eis Cas ne in eis Sd **18** ipsam H_1Sd^{codd} occansionem EV dat B* de Sd^{cod} in saec. luxuriandi Cas seru.] *om.* M seruire NC **19** et des. *om.* H_1 et *add.* AH_2GVCas (=vg) desolatas A* desoluta est Sd^{codd} speret C* sperauit V (=vg) deum AHGV (=vg) domino Cas et *add.* AHGVCas (=vg) instet C*Sd

[*obsecrationibus et*] *orationibus nocte et die.* Qualis erat Anna filia Fanu[h]el, tales praecipit honorari. 6 *Nam quae in deliciis est, uiuens mortua est.* Quitquit modum naturae excedit, deliciis deputatur. hic maxime nostri temporis uiduas tangit, quae cum hominem suae naturae qualicumque panno non uestiunt, parietes pretiosis marmorum crustis exornant. 7 *Et hoc praecipe, ut inreprehensibiles sint.* Notandum inreprehensibiles eas tam posse esse quam esse debere. 8 *Si qua autem suorum, et maxime domesticorum, curam non habet, fidem negauit, et est infidele deterior.* Si quis uiduas abicit aut pupillos, uel maxime parentes et pauperes, infidele [deterior est, quia etiam illi naturaliter habent] circa proximos pietate[m]. Siue: Si qua uidua filios orfanos neglegat, huius sententiae crimen incurrit. [simul] notandum esse quosdam fideles in nomine, qui infidelibus conuersatione peiores sunt. 9 *Uidua eligatur non minus sexaginta annorum, quae fuerit unius uiri uxor.* Tales uoluit eligi diaconissas quae omnibus essent exempla uiuendi. 10 *In operibus bonis.* Si ex tempore uiduitatis suae ista omnia custodiuit. *Testimonium habens.* Sicut Tabit[h]a.

1 cf. Luc. ii 36, 37 19 cf. Act. ix 36

1 ⤻orat. et obsecr. G obsecrationibus et *add.* AHVCas (=vg) et orationibus(-oni Sd) *om.* H_1 ⤻die ac nocte G et (*alt.*)] ac (hac N) BH_2GV (=vg) qualis erat] sicut Cas quali V fuit Sd 2 fanuel A*BNSd^{cod} phanuel CSd^{ed} fanuelis GCas^{cod} phanuelis Cas^{ed} tales *om.* H_1 praecipit honorari] honorentur NC sunt honorandae Cas praecepit BRMVSd honorare G del.] dil. ERNG 3 est, uiuens *ita distinxerunt* BCas^{cod} *neutrubi* N quidquid VCas deliciae sunt Cas 4 hinc RN maxime *om.* Cas 5 homines B homine SN uestiuit B uestiant R corr.,Cas 6 parietis V exhornent R et hoc] in hoc G 7 praecipue RG -ibiles] -ibilis A*E*SNGV notandum—debere *om.* Cas 8 eas tam] castam V esse (*pr.*) *om.* H_1 qua] quis AHVCasSd (=vg) 10 est] cui V ⤻det. inf. H_1 infidele A infideli *rell.* (=vg) abic.] abiec. MNG pup.] pip. R* pop. N 11 ⤻paup. et max. par. Cas ⤻det. est infideli (fideli E*S) H_1Sd infidele A infidelis B infideli *rell.* deterior—habent *om.* B quia] in quod ES *om.* R etiam] et H_1 12 illi] +inquit R ⤻hab. nat. H_1 naturaliter *om.* Cas erga Cas pietate B siue *om.* Cas 13 filius orfanus EN orf.] orph. BSMCCas^{ed} neglegit RC derelinquit Cas^{cod} dereliquit Cas^{ed} sententia V 14 simul *om.* BH_2GCas esse] *om.* H_1Sd^{codd} est esse C est Sd^{ed} fideles] + esse R corr. Sd christianos Cas 15 sint V uidua elig.] uiduęlig. A uiduae leg. E uidua eleg. N 16 minos A* ⤻ann. sex. Sd^{ed} LX GCas^{cod} 17 elegi ESN diacones[s]as H_1 exemplo Cas 18 uiu.] uid. H_1 *om.* Cas si] sic V 19 abitha A* thabitha A corr.,SRMC tabita BE thabita V

Si filios educauit. Subauditur: deo. *Si hospitio recepit, si sanctorum pedes lauit.* Si non solum humanitatis, sed etiam humilitatis habet insignia, cui non suffici[a]t hospitio recipere, sed etiam hospitum pedes manu propria lauare. *Si tribulationem patientibus subministrauit.* Hoc est, in carcere positis uel aegrotis. *Si omne opus bonum subsecuta est.* Breuiter uniuersa conclusit. 11 *Adulescentiores autem uiduas deuita.* Deuita aliis in ministerio diaconatus praeponere, [ne] malum pro bono detur exemplum. *Cum enim luxuri[t]at[a]e fuerint in Christo, nubere uolunt.* Cum sub obtentu religionis abundantiam habuerint, quae saepe sole[n]t generare luxuriam. 12 *Habentes damnationem, quia primam fidem irritam fecerunt.* Qua[e] se uiduas promiserant permansuras. haec regula non solum in uiduis, sed etiam in uirginibus continentibusque seruatur[, quia primam fidem irritam fecerunt]. 13 *Simul autem et otiosae discunt circu[m]ire domos.* Diuino minime timore detentae, nec mariti potestati subiectae, nullaqu[a]e cura domesticae occupationis adstrictae. *Non solum [autem] otiosae, sed et uerbosae et curiosae, loquentes quae non oportet.* Dum uoluntatem suam cupiunt excusare, malum aliis incipiunt praebere exemplum. 14 *Uolo ergo iuniores nubere, filios*

17 cf. Eph. v 22, 24 etc.

1 edocauit E*RGV edocuit SMN deo] a deo V recipit ERMG 2 lauauit G humanitatis sed etiam *om.* H$_1$ 3 signia H$_1$ sufficiat] sufficit BH$_2$ suscipere H$_1$ 4 ∽ma. pr. la. ho. pe. H$_1$ ho. pe. la. NC hospitium G* 5 patientes Sd^{ed} hoc est]h M *om.* NCCas ∽uel aegritudine pos. Sd 6 breu.] sic breu. G 7 uniuersa *om.* Cas concluxit N concludit F adules.]adoles. BNCCas adholes. S adulis. R*V adhulis. V iuniores Sd^{ed} 8 deuita *om.* H$_2$Cas^{cod} aliis *tr. post* praep. V in *om.* H$_1$ proponere G ne *om.* B 9 detur] dant B fiat Cas exemplo SR*MV luxu(o ENV)riatae] luxuritate B 10 in christo nubere *distinx.* BCasSd obtentur eligionis A optemptu E*S optentu M 11 saepe] pe A* solet] solent B generasse E*S luxur.] luxor. RV 13 qua ASd qu[a]e BH$_1$ qui M quia NCGV ∽prom. uid. permanere Sd^{cod} promiserunt BH$_2$ haec]+uero Cas+autem Sd 14 etiam *om.* H$_1$ 15 seruatur] *om.* H$_1$ seruanda est Cas quia—fecerunt *om.* BH$_2$Cas 16 occise B decurrunt E discurrunt SSd circuire] circumire AESMNGV (=vg) domus A*H(—C)G deuino E*S dum G minime] nomine B nullo G 17 retentae Cas potestate B,R corr.,MNG(Cas) quae A 18 ads.]as. CSd^{ed} autem *om.* AHVCas (=vg) 19 occise B et uerbosae *om.* H$_1$ 20 uolun(p SR)tatis suae H$_1$ uoluptates suas R corr. uoluptatem suam C corr. cupiuit B excusare malum aliis incipiunt *om.* H$_1$ incipiunt *om.* H$_2$Cas 21 praebunt N prębent R corr., CCas iuueniores VCas^{cod} (=vg)

procreare. Uolo, quia necesse est ut tales [ante] hoc faciant quam illut promittant, unde si transgressae fuerint, damnationem adquirant. *Matres familias esse.* [Matres familias] dici possunt etiam quae duos habent uel tres seruos ancillasque: hoc ideo, ne ex hoc nomine auaritia defendatur. *Nullam occasionem dare aduersario maledicti gratia.* Si [in]continentes sunt. Uel: Non pe[r]illas religio blasphemetur. 15 *Iam enim quaedam conuersae sunt retro* [*post*] *Sat*[*h*]*anan.* Reddit causas qua re eas nubere uelle praedixerat, ne eum putaremus optare, quia quaedam, promissum propositum deo non reddentes, fuerant fornicatae. 16 *Si* [*quis fidelis aut si*] *qua fidelis habet uiduas,* [*sufficienter*] *subministr*[*ar*]*et illis, ut non grauetur ecclesia.* In domo propria, uel [ap]parentes. [*A*]*ut his quae uer*[*a*]*e uiduae sunt sufficiat.* Quae sunt omni[a ecclesiae] auxilio desolatae. 17 *Qui bene praesunt pr*[*a*]*esbyteri.* Qui implent officium suum[: non enim omnes bene praesunt]. *Duplici honore digni habeantur.* Et officii et doctrinae. *Maxime qui laborant in uerbo et doctrina.* Non dixit omnes qui habent uerbum, sed qui laborant in uerbo: ceterum omnes habentes

2 cf. Rom. xiii 2 14 cf. 1 Tim. v 5

1 ut] + quae H_2V tales] + sunt C*m*2,V ante *om.* B 2 promittunt ER* transgressi EM damn. adq.] damnentur V 3 adquirunt H_1M adquerant N esse *om.* A* matres familias(-ae BMV)] *om.* A *praem.* igitur G 4 uel—ancillasque] seruos uel tres idemque ancillas V anc. *om.* H_1 5 ideo] idem H_1 6 occas.] occans. EN in *om.* B 7 sint Cas uel] ut Cas^{cod} non] ne H_2 per] pe B 8 conuersi MN post] retro AH_1V (= vg) retro post BH_2G retrorsum post Cas sat.] sath. BCCas^{cod} causam H_2GCas^{cod}Sd 9 ⤻uel. nub. Cas nubere] + se (N)C*m*2Cas^{cod} dixerat R* dixerit Cas^{cod} praedixerit Cas^{ed} eum] con M cum NC poteramus C obtare SR 10 quia] qu[a]e H_2 quaedam] uel BH_2V + uel G reddentis V 11 fuerant fornicatae(-are E*S)] uel (sed V) etiam fornicantes BH_2GVCas quis fidelis aut (uel R) si *om.* AH(—R)GVCas (= vg) qua] quia M qui N quis CCas + enim G fideles ESMNV ⤻ui. ha. H_2 habeat Cas^{ed} 12 sufficienter *om.* AHGVCas (= vg) subministret] subministraret B ut] et AH_1GVCas^{cod} (= vg) 13 domu G propria] sua Cas parentes] apparentes B parentis R corr., C parentibus pauperibus (⤻paup. par. *cod.*) Cas ut] aut B 14 uerę A,R corr.,C sufficit E sufficiant R ⤻om. aux. des. sunt Sd omni] omnia ecclesiae B* omnia SG* 15 desolute M*G distitut[a]e NV destitutę C qu[a]e R*M presby.] praesby. AV implet R 16 non—praesunt *add.* BH_2GV dupli MN 17 digni habeantur] honorentur H_2 et (*pr.*) *om.* GSd 18 et] + docent in Cas^{ed} omnes] omnis V maxime Cas habentur G* habeantur G corr. 19 uerbo NC* uerbo] + et doctrina G

ordinari praecepit. 18 *Dicit enim scriptura: Boui trituranti os non alligabis, et: Dignus est operarius mercede sua.* Ult illis praestari carnalia, a quibus [alii] spiritalia consequuntur, quia occupati in doctrina necessaria sibi prouidere non possunt. 19 *Aduersus pr[a]e[s]byterum accusationem noli recipere [,exceptis duobus aut tribus testibus].* Iniustum est etiam aduersus laicum accusationem recipere, cum hoc nec saeculares [iudices] faciant: quanto magis aduersus domini sacerdotem! 20 *Peccantes [autem] coram omnibus argue.* Si illis fuerit conprobatum. *Ut [et] ceteri timorem habeant.* Uidentes te nemini pepercisse. 21 *Testor coram domino et Christo Iesu [et electis angelis], ut haec custodias sine praeiudicio.* Obtestatur illum diuina et caelesti testificatione, ut nulla illi res prae iudicet ad ista seruanda: *et electis angelis [eius],* qui sacris adsistunt altaribus. *Nihil faciens in aliam partem declinando.* Neque in dextra[m] neque in sinistra[m]. 22 *Manus cito nemini imposueris.* [Ni]si talem inueneris qualem dixi. *Neque communicaueris peccatis alienis.* Communicari dicit peccatis

16 cf. Num. xx 17 etc.

1 ⤻praece(i E)pit ordinari(-e E) H_1 ordinare NC* praecipit H_2GV scrip.] scrib. ER ⤻non alligabis (alegabis N) os bo. trit. AH_2 non infrenabis (frenabis R*) os bo. trit. ES,R corr.,VCas (=vg) ⤻bo. trit. os non infrenabis G 2 est *om.*V mercedem suam SM uultis G* 3 illis *om.* R* praestare H_1G a *om.* H_1 alii—quia *om.* S alii] *om.* BH_2GVCas alia H_1(—S) consecuntur BENCV consequantur G accipiunt Cas 4 necessarie B praeuidere H_2G 5 praesby. AV prebi. B praesbi. S presbi. RMN recipere (accipere H_1)] + exceptis duobus aut tribus testibus B + nisi sub duobus uel (et R Cas^{ed} = vg; aut GCas^{cod}) tribus testibus A *mg.*, H_2GCas (=vg) 6 iniustum] quia (que M) iniustum H_2 igitur iniustum G iustum V 7 laicum] quemuis absentem Cas recipire V hęc B saecularia iudicia Cas 8 iudices] *om.* BH_1 + nisi sub testibus NC faciunt BH_2G de domini sacerdote Cas ⤻sac. dom. NC domini] deum B 9 peccatis M autem *om.* AHGVCas (=vg) quoram M hominibus H_1N argue] corripe (corpore R*) H_1 10 probatum Cas et *om.* BH_1GCas (=vg) 11 neminem MNG pepercisset G* testificor G domino] deo AHGCas (=vg) 12 et electis angelis *om. hic* BH_2GCas ut—angelis (14) *om.* S ut haec *om.* E obstestatur A* 13 diuinę ER caelest[a]e ER testificatione] obtestatione Cas ⤻res illi H_2 res ei Cas 14 istam seruandam NC* et electis angelis] electi autem sunt angeli V eius *om.* AHGVCas (=vg) 15 ads.] ass. BCas^{ed} altaribus] + historia M aliam] alteram V 16 in] ad Sd dextram] dextra BCas^{ed} dexteram HGCas^{cod}Sd^{cod} in] ad Sd sinistram] sinistra BCas^{ed} senextram N + declines H_2GSd 17 nisi] si B 18 communicari—peccatis *om.* NC cum municari E co(u M)mmunicare SRMG

eius qui non probatus fuerit ordinatus. *Te ipsum castum custodi.* Non alios custodiri prohibuit[, sed exemplum dari], ut possit audenter arguere delinquentes. 23 *Noli athuc aquam bibere, sed uino modico utere propter stomachum et frequentes tuas infirmitates.* Ne putaret etiam in abstinentia se formam infirmis dare debere, maxime cum audierit a magistro omnibus dicente 'bonum esse non bibere uinum,' dat ergo ei consilium ut plus doctrinae causam quam abstinentiae curet. simul ostendit posse quasdam infirmitates creaturarum medicina sanari. 24 *Quorundam hominum peccata manifesta sunt praecedentia ad iudicium.* Siue: Dum detecti excommunicantur. Siue: Dum plagis praesentibus praedamnantur. *Quosdam autem et subsequuntur.* Siue: Subsequitur eorum in futuro iudicium. Siue: Hic diu latere non possunt: non ergo debent facile ordinari. 25 *Similiter et facta bona manifesta sunt, et quae aliter se habent abscondi non possunt.* 'Non' enim 'potest abscondi ciuitas super montem posita,' sed etiam quae ad tempus latent, non possunt diutius occultari. 1 *Quicumque sub iugo serui sunt, dominos suos dignos omni honore arbitrentur.* Non solum bonos, sed etiam infideles. *Ne nomen*

7 cf. Rom. xiv 21 16 *Matth. v 14 17 cf. Matth. x 26 etc.

1 eius]*om.* ESGV alienis R probatis A* fuerit ordinatus]ordinatur Cas 2 non (sane non G)—prohibuit *om.* NC custodire EMG prohibuit] praecepit BH_1MV sed exemplum dari(-e G)] *om.* BHV sed semet ipsum R corr. 3 possis NFCas ⤻alios aud. arg. Cas audienter A* 4 uino] uinum dico G* modicum ESN utere] uteri E* uetere R* stomach(*om.* N)um]+tuum H(—C)GCas (=vg) frengentes M 5 abstinentiae H_1 abstinentiam G ⤻formam se G 6 ⤻dare debere (+et M) inf. H_2 infirmus A infirmibus V audiuerit MC* ⤻dic. omn. H_1 7 dicentem V ei]et V 8 causa H_1 curet] cursu[m] H_1 simul] et simul H_1G simulque NC 9 posse *tr. post* medicina H_1 quosdam H_2G quorundam V 10 sanare AMN manifesta] tam manifeste S manifestę R 11 siue dum *om.* H_1 tecti H_2 deteguntur (+et *s.l. cod.*) Cas deiecti Sd^{ed} 12 redamnantur V quodam C* 13 subsecuntur $BVSd^{cod}$ subsequentur(-er S) ES subsequntur N siue subsequitur *om.* SRN subsequetur B *fort. recte, cf. p.* 340 *u.* 14 subsequuntur MCG eorum] eos MCG *om.* Sd^{ed} futurum $MGSd^{ed}$ 14 iudicio H_2 non (*alt.*)] ne MN nec C* 15 ordinare R*N similiter]+autem RGD 16 absc.]abc. N ⤻absc. pot. G 17 ⤻ciu. absc. Sd^{cod*} supra H_1MSd qui B 18 quicumque—arbitrentur *om.* Sd^{codd} 19 ⤻sunt sub iugo serui $BRH_2GCasSd^{ed}$ (=vg) ⤻om. hon. dig. $BH_1GVCasSd^{ed}$ (=vg) 20 non —infideles *om.* H_2 bonis V infidelis SR* ne]ut G

domini et doctrina blasphemetur. Ne uideantur per religionem in deterius profecisse. 2 *Qui* [*autem*] *fideles habent dominos, non contemnant quia fratres sunt.* Ne sibi aequalitatem uindicent et contemnant. *Sed magis seruiant quia fideles sunt et dilecti, qui*[*a*] *beneficii participes sunt.* Si seruiebant infidelibus timore odioso, quanto magis debent seruire fidelibus [in] caritate, quorum participes esse meruerunt! *Haec doce et exhortare.* Doce debere fieri; ex[h]ortare praemium ostendendo. 3 *Si quis aliter docet, et non adquiescit sanis sermonibus domini nostri Iesu Christi, et ei quae secundum pietatem e*[*s*]*t doctrinae.* Noui testamenti: ueteris enim erat seuera doctrina. 4 *Superbus* [*autem*], *nihil sciens.* Super alios se extollens, cum non sit de sursum ueniens quam praedicat sapientia. *Sed langue*[*sce*]*ns circa quaestiones.* Nec enim recusando fidem penitus moritur, nec ad ueritatis scientiam conualescit, sed diuersis accessionibus languet. *Et pugnas uerborum.* Relicto sensu ueritatis ambiguitates uerborum obseruant, sicut Manichaei, qui ex uerbis diuersitatem testamentorum adsignant. *Ex quibus oriuntur inuidiae, contentiones, blasphemiae.* Quae generant lites [atque] blasphemias in deum pugnando sermonibus.

2 cf. 2 Tim. iii 13 12 cf. Iac. iii 15 15 cf. 2 Tim. iii 7

1 domino R* blasphemetur] non blasphemetur G blasf(ph V)etur CV blasphentur V* uideamur G uideatur V uidearis contra Cas^{ed} -lig-] -leg- ER 2 proficisse H_1V defecisse Cas autem *om.* B 3 quia] quae M qui N ne] nec C* non C*m*2 uindicent *om.* H_1 4 et] *om.* RCas eosque Sd contemnant *om.* Cas fildeles A* et *om.* G 5 qui] quia BF *om.* ES beneficii] benefici ESD + dei Cas fidebus A* 6 in caritate quorum] caritate quorum AMCGVCas^{cod} quorum caritatis H_1 quorum N per caritatem quorum Cas^{ed} 7 esse (sesse A*) meruerunt (merunt E*S)] facti sunt in baptismo G ex *om.*V* 8 doce] haec doce H_2G exor. A *al.* ostendendo] ostendere deo (deum E) H_1 ostendo V 10 ei *om.* Cas^{ed} quae] qui BH est] et B 11 erat *om.* H_1Cas superbus] et superbus Sd 12 autem] *om.* AHGVCas^{cod}Sd (= vg) est Cas^{ed} alios] homines Cas est Cas^{ed} 13 quem Sd^{ed} sapientiam H(—C) languescens Sd longuescens B languens AH(—M)GVCas (= vg) languiens M 14 circa] erga ES ⤺pen. fid. H_1 15 ad (*om.* Sd^{ed}) ueritatis scientiam (-ia Sd^{ed})] aduersitatis scientiam SG ad scientiam ueritatis NC ad solidae ueritatis scientiam Sd^{codd} conualescat R* conuali(e C)scet MC* occessionibus ES occisionibus R* occasionibus Sd 16 languit V relicto—uerborum *om.* Sd^{ed} 17 ambiguitatibus Cas^{ed} obseruat CSd$^{cod\,ed}$ captantur Cas sicut—adsignant *om.* Cas qui *om.* H_1 18 uerbum E adsignant] adfirmant BH_2GV *om.* H_1 19 oriuntur] nascuntur H_2 inuidu̯ A blasphemmiae A* 20 atque] *om.* BH_2V ad ES blasphemiae BH_2V

Suspiciones mal[a]e. Siue: Haeresim de alterutro suspicantur. Siue: Audientes putant deficere ueritatem. 5 *Conflictationes hominum mente corruptorum, [et] qui [a] ueritate priuati sunt.* [Et] ab integritate euangelii uel naturae. *Existimantium quaestum esse culturam dei[: discede ab huiusmodi].* Qui putant quaestu[s] sui causa nouum uenisse testamentum. 6 *Est autem quaestus magnus pietas cum sufficientia.* Multum adquirit qui habet pietatem cum sufficientia, non luxuriae, sed naturae. [Siue: Sic] pietas est cultura dei, si impietas est contemptus. 7 *Nihil [enim] intulimus in hunc mundum: uerum quia nec auferre [quid] possimus.* Nudi nati sumus, nudi etiam morituri. quitquit hic inuentum [est], hic relinquitur. non est nostrum quod non semper nostrum est: tamquam peregrini ergo sufficienti usu contenti, illas diuitias adquiramus quas nobiscum ad caelestem patriam ferre possimus. 8 *Habentes [autem] alimenta [et] quibus tegamur, his contenti simus.* Quod superius dixerat 'sufficientiam': quitquit [enim] his amplius est, diuitiis deputatur. 9 *Nam qui uolunt diuites*

9 cf. Eccli. i 25 11 cf. Iob i 21 cf. Eccl. v 14
15 cf. Hebr. xi 14, 16

1 suspić.] suspit. BER*G suspecc(t N). MN male BR alterutro] altero H_1Sd alterutrum Cas^{cod} 2 audiestes G* efficere H_1 conflictationes]+male G 3 et *add.* AH_2GVCas (=vg) a *om.* AHGVCas^{cod} (=vg) 4 et *add.* B exist.] exaest. E exest. M ext. N existimantum Cas^{ed} existimantes Sd$^{cod\ ed}$ 5 culturam dei] pietatem AH_1GVCasSd (=vg) pietatem dei H_2 discede ab huiusmodi *om.* AHGVCas (=vg) qui—testamentum *om.* H_2 qui] quia Sd^{ed} 6 quaestus] quęstu B ⤻uen. nou. Cas autem] enim ES 7 magnus]+est ES *om.* G adquirit] inquirit H_1 adquiret G 8 pietatem] ueritatem B* luxu(o RV)riae] auaritiae Cas 9 siue sic *om.* BH_2GCas si] *om.* H_1 sic Cas^{ed} 10 nihid V enim *add.* AHGVCasSd (=vg) hunc *om.* MNCas uerum] haud (aut H_1N: haut A,R corr.,M =vg) dubium AHGVCas (=vg) 11 quid] *add.* AH_2GVCas (=vg) aliquid(-od E) H_1 possumus AHGVCas (=vg) nudi (+enim Sd^{cod}) nati] nudati G* morimur R 12 quitquit]+enim Sd inuentum est] inuentum BMCas inuenitur H_1VSd relinquetur EH_2Cas *fort. recte* 13 quod—est *om.* Cas tamquam (quasi C) peregrini *om.* Sd peregrini] peregri R*+sumus Cas^{cod} 14 sufficienti usu contenti *om.* Sd sufficienti usu] sufficientiasu A* suffitientu usu B sufficientia Cas contenti (contempti E)]+sumus H_1 adquiras E*S 15 ⤻ad caelum nobiscum NC caelestem *om.* Cas ferre possimus] perferamus Cas possumus MN habentis V 16 autem *om.* B elimenta M alimentum NC et *om.* BES tegamur] te|tegamur B contem(+p E)ti EM sumus HG 17 quod *om.* H_1 enim *om.* BHVCas his] hic H_2 18 diuitiae sunt Cas

fieri. Uoluntatem diuitiarum auaritiam definiuit, quae uoluntas et habentis est et quaerentis. *Incidunt in temptationem et laqueum diaboli.* Occasio ergo temptationis est et laquei diaboli uelle habere diuitias. *Et desideria multa.* Numquam ergo diuitiarum desideria s[a]tiantur. *Inutilia et nociua.* Non solum inutilia, sed [et] nociua. *Quae [de]mergunt hominem in interitum et perditionem.* Dum ambitione honorum tumentes, usque in caelos eleuati, usque ad inferos demerguntur. Siue: Desiderantes alienas opes, ut A[c]hab, usque ad homicidii perueniunt factiones. 10 *Radix enim omnium [malorum] est cupiditas.* Quia aut fons est omnium criminum aut augmentum. radix [autem] excisos semper densius reparat ramos: euellenda est ergo radix, ne rami superflue excidantur. *Quam quidam adpetentes errauerunt a fide.* Hoc est, recesserunt a fide promissorum dei, dum praesentibus oble[c]tantur. *Et inseruerunt se doloribus multis.* Quanto amplius habuerint, tanto plures sollicitudinum sustinent cruciatus: unde et

3 cf. *Matth. xiii 22 (*cod.* e) 8 cf. Matth. xi 23 etc.
9 cf. 3 Regn. xxi 13

1 auaritiam] *om.* H_1 ab initio R corr. auaritia MN diff(*om.* NG*)iniuit BH(—M)G uoluntas] uoluptas est SR 2 ⤻est et habentis B et (*pr.*) *om.* G habentes A*H_1V* quaerentis(ren *in ras.* G)] quaerentibus H_1 incedunt ESMNG* temptatione SN et] et in H_1 3 diabo(u A* *al.*)li *om.* H_2 (=vg) ergo *om.* H_1 temptaciones G* est] *om.* H_2 *tr. post* diaboli Cas laqueus RCas 4 uelle *om.* Cas^{ed} -ta *om.* G* 5 ergo] enim H_2CasSd *om.* G diuitiarum] diuitum Cas^{cod}‡ sciantur B saciantur R*C* inutilia—nociua (6) *om.* H_1 inutilia] *praem.* et Cas^{ed} 6 et] *om.* BM etiam (+et *s.l.*) G demergunt] mergunt AHGVCasSd (=vg) homines BGVCas (=vg) 7 honorum] bonorum ECas^{ed} honorem R* hominum H_2 timentes H_2 8 usque (*pr.*)] usu (*corr.* uso) E in] ad BHVCas ac G caelum (*sic* VCas) elati et H_2 infernos M deducuntur H_2 9 achab usque ad] adusque Cas^{ed} achab usq.] ahab usq. BCas^{cod} acaph usq. E abhac usq. S haec absq. M usq. NC homicidi E*S homicidium R 10 perueniet G factionem VCas^{cod} enim] enim est EMC est enim N enim enim G omnium *om.* ESV ⤻est malorum S malorum *om.* B est *om.* EH_2 11 quia aut] quia ut E qui aut SR* quae aut (autem M) H_2 crimimum A* (?) aut augm.] auta augm. A* aut adium. BFCas augm. E aut ium. H_2 12 radix—excidantur *om.* Cas autem] *add.* BG enim H_2 excisus SG*Sd^{cod} scisus N incisa C excisas G ex(s V)cisa VSd^{ed} excissus Sd^{cod} densuius A* densos Sd^{ed} ramus SG* 13 ⤻ergo est R super fluctu ES superflui H_2 abscidantur C 15 promissionum R* dum praesentibus oblectantur *om.* Cas oblect.] oblet. B 16 inserunt R* plus habuerit Cas 17 pluris V maiores Cas ⤻sust. soll. Cas^{cod} sollitudinum A* cruciatos V

dominus 'diuitiarum aerumnis et circa reliqua concupiscentiae uerbum' adseruit 'suffocari.' 11 *Tu autem, o homo dei.* Non diuitiarum homo, sed dei, nec mam[m]onae seruus, sed Christi, cuius sunt omnia etiam quae uidentur. *Haec fuge.* Quasi causas perfidiae uel dolorum. *Sectare uero iustitiam, pietatem, fidem.* In his te cupio esse diuitiis locupletem. *Caritatem.* Dei et proximi. *Patientiam, mansuetudinem.* Patientiam sustinendi; mansuetudinem non nocendi. 12 *Certa[re] certamen bonum fidei.* Bonum certamen est, non pro rebus saeculi, sed usque ad mortem pro fidei ueritate certare, sicut scriptum est: 'in iustitia agonizare pro anima tua, et usque ad mortem certa pro iustitia.' Siue: Ut illi student in diuitiis omnes uincere, [ita] tu in fide. *Adprehende.* 'Si quo modo conprehendam in quo et conprehensus sum.' *Uitam aeternam in qua uocatus es.* Ut illi tenere cupiunt temporalem. *Et confessus es bonam confessionem.* In baptismo 'renuntiando saeculo et pompis eius.' *Coram multis testibus.* Coram sacerdotibus uel ministris uirtutibusque caelestibus. 13 *Praecipio tibi coram deo.* Praecipit auctoritate[m] magistri. *Qui uiuificat omnia.* Omnia quae uiuunt, [et] etiam arefacta, per eius potentiam reuiuescunt. *Et Christo Iesu, qui testimonium*

1 cf. Marc. iv 19 3 cf. Matth. vi 24; Luc. xvi 13 11 *Eccli. iv 28 (33) 13 *Phil. iii 12 16 formul. bapt. 18 cf. Rom. viii 38 etc.

1 erumnis *codd. fere omn.* et *om.* H(—M) reliquas concupiscentias B reliquam concupiscentiam occupatos V reliqua concupiscentiis Cas 2 uerbum asseruit *tr. post* aerumnis Cas uerbum] opera uerbum H_2 ass.] ads. H_1GV suffocare EV o] *om.* H_1V omīs M hō N* 3 sed] + homo Cas mam.] mamm. BH(—N)G 4 ∽etiam omnia G quae] + non NC 5 perfiduae A* uel] et Cas uero] autem Sd^{ed} 6 in *om.* Cas^{cod} ∽diu. cup. te esse Cas ∽cup. te V ∽diu. esse H 7 dei] *praem.* caritatem G 8 sustineo ES sustinendo R certare]certa AHGVCas(= vg) ∽bon. cert. AHGVCas(Sd^{ed}) (= vg) 9 bonum (*alt.*)] igitur bonum G 10 sicut—fide (13) *om.* Cas 11 agonezare V et *om.* H_2G usque—iustitia *tr. post* uincere (13) H_2 *tr. post* tu (13) G 12 certare V siue *eras.* C studens E 13 omne E omnia S ita] *om.* BH_2 + et H_1 sic V si] *praem.* sicut alibi dicit G *praem.* sicut de se dicit Cas quando H_2 14 conprehendam in quo et *om.* H_1 et *om.* R corr.,Cas ∽aet. uit. H_2G 15 quam C ∽cup. temp. ten. Sd^{ed} tenere] genere ES gerere R tenent et H_2 16 confessa G* es *om.* H_2GCas(= vg) monam G* renun.] abrenun. H_1 17 coram (*alt.*) *om.* H_1 sacer*d(*s.l.*)otibus A 18 uel] et Cas que *om.* Sd 19 praecepit H(—RC)Sd^{cod} auctoritate] auctoritatem AH_1G*V* auctoritas H_2 20 et *add.* B a re facta B are faciunt E asefacta N arida Cas 21 reuiuis. BVCas^{cod} reui(e M)res. H(—E)GCas^{ed}

reddidit sub Pontio Pilato, bonam confessionem. Dicens ad Pilatum: 'Ego ad hoc ueni in hunc mundum, [ut testimonium perhibeam ueritati,]' scilicet pro ea etiam moriendo. 14 *Ut serues mandatum.* Sicut ille, usque ad mortem. *Sine macula inreprehensibile.* Maculat[us] quodam modo et reprehendi facit mandata qui peccat. *Usque in aduentum domini nostri Iesu Christi.* 'Qui perseuerauerit usque in finem, hic saluus erit.' 15 *Quem suis temporibus ostendet beatus et solus potens [et] rex regum et dominus dominantium.* Quando uoluerit qui hoc solus potest facere deus. 16 *Qui solus habet immortalitatem.* Ille solus proprie habet qui angelis et hominibus dedit habere: nos autem nec soli nec a nobis habemus ut ille. hoc contra Manichaeos, qui mali natura[m] adfirmant immortalem atque perpetuam. *Et lucem [in]habitat inaccessibilem.* Omni creaturae: 'nemo' enim 'nouit patrem nisi filius, neque filium nisi pater': et 'spiritus' sanctus utrumque, qui 'scrutatur etiam profunda dei.' *Quem uidit hominum nemo, sed nec uidere potest [: cui sit honor et potestas: gloria in saecula saeculorum].* Nemo uidit sicut est, sed unus quisque pro merito: nam et solem tanto amplius uident singuli, quanto purior fuerit acies oculorum. 17 *Diuitibus huius saeculi prae-*

2 *Ioh. xviii 37 7 Matth. xxiv 13 15 *Matth. xi 27 *Luc. x 22 17 cf. 1 Cor. ii 10, 11 19 cf. Ioh. i 18

2 ut—ueritati *om.* B 3 perhiberem H_1 eo B 4 sine] siue B 5 irreprehensibilis Cas^{ed} maculat] maculatus B + enim CasSd comprehendi Cas^{ed} 6 in *om.* E nostri *bis* B 7 qui] quia qui G + enim Cas finem] fidem G 8 ostendit A*BH(—C)G*V potens] et potens G 9 et (*pr.*) *om.* AHGVCas (= vg) 10 solus potest (potens est Cas) facere] solum potest (potens est S) H_1 deus] *tr. post* uoluerit V *om.* Cas inmortalitalitatem V 11 ille] id est NCCas^{cod} idem Cas^{ed} proprie—perpetuam (14) *om.* H_2 12 a] *om.* H_1 ex Cas illi ES 13 mali (male G) naturam] tali natura B adfirmant] putant H_1 14 at(d V)que] et G et *om.* H_2Cas^{cod} (= vg) inhabitat] habitat AERCas^{ed} habitans (habens M*) SH_2GVCas^{cod} (= vg) 15 omne E*R*N nemo enim] quia (que M) nemo H_2 16 neque—dei *om.* Cas 17 qui] *om.* H_1 quis MN ∽etiam scrutatur H_1 hominum nemo BSd nullus hominum AHVCas (= vg) nemo hominum G 18 cui sit—saeculorum] *add.* B cui (+est Cas) honor et imperium sempiternum amen H_2Cas (= vg) cui gloria honor et imperium in saecula saeculorum amen G 19 uidit] nouit (+patrem S) H_1 sicut est] sicuti est RH_2Sd *om.* ES quantum est Cas 20 merito] + tantum (tamen M) H_2 tantum NC uident singuli] uidemus Cas siguli A* quantum NC 21 purius EM prius S purios R* fuerit *om.* Sd^{cod} acie soculorum A ∽saec. hu. H_1G

cipe. Sunt enim et alterius saeculi diuites, qui 'emunt' sibi 'aurum ignitum a' deo, et qui 'habent thesaurum in caelo,' nec non et 'qui proferunt noua et uetera.' *Non superbe sapere.* In primis principalem eorum tetigit morbum: difficillime enim inuenies diuitem non superbum, qui pauperes uel parentes agnoscat, et qui non grauiter ferat minime sibi ab inferiore, ut putat ipse, delatum. *Neque sperare.* Non sperando uilescunt, [et] cum uiluerint, erogantur. *In incerto diuitiarum.* De quibus incertus es utrum ill[a]e tibi an tu illis celerius subtraharis; multis enim cum uita sublatae sunt; alii propriis eas alienari oculi[s] peruiderunt; non nulli etiam inuiti extraneis reliquerunt. *Sed in domino* [*uiuo*]. Cuius sunt omnia. *Qui praestat nobis omnia abunde.* Qui ideo abunde praestat, ut utamur, etiam aliis largientes, non ut grandi labore 'destruentes, horrea maiora faciamus.' *Ad fruendum,* 18 *in uoluntate operum bonorum.* Non ad occultandum uel negotiandum. *Diuites fieri in operibus bonis.* Non in auro argentoque. *Facile tribuere, communicatores esse.* Qui facile tribuit, cito diues esse cessabit. tribuere donare est,

1 cf. Apoc. iii 18 2 cf. Matth. xix 21 etc. 3 cf. Matth. xiii 52 12 cf. Ps. xxiii 1 15 cf. Luc. xii 18 16 cf. Luc. xix 20, 13 17 cf. Act. iii 6

1 enim *om.* S saeculi] oculi G **2** ignetum N ignotum G* domino Cas et—uetera (3) *om.* Cas th(*om.* M)es(+s S)aurum] aurum E **3** nec non et] nec non H_1 et H_2 et illi V qui]+et H_1 superbe BSdD sublime AHGVCas (=vg) **4** principalem] primum Cas tergit GCas tegit V difficillime] difficile H rarum Sd^{codd} raro Sd^{ed} **5** enim *om.* H_1 ⤻diu. inu. BH_1GVCas **6** et—delatum *om.* H_2 **7** ut putat ipse *om.* Cas putatur R ipse] in se H_1 delatum] dilatum BV+honorem Cas **8** sperandi M*N spirandi M uilescut A* ualescunt H_1 uiliscu(a NC*)nt H_2V et *om.* BNCGCas cum]+enim G uiluerunt A* uilueruit (*sic*) A uolueri(u E)nt H_1 in *om.* MG* incerto] interitu V **9** incertum est H_1C incertus est MN illae] ille BH_1NFCas^{cod}Sd^{cod} **10** ⤻subt. cel. Cas celerus Sd^{cod} celeris Sd^{cod} sunt *om.* H_2 aliis H_2 **11** alienare H_2 oculis] oculi A peruederunt A* prouiderunt EN pr[a]euiderunt GCas^{ed} etiam *om.* Cas **12** inuiti] inuita Cas^{cod}*+eas Cas extranei H_1 relinquerunt H_1MG inquerunt N domino]deo uiuo BCas^{ed} deo A corr., H_2GVCas^{cod} (=vg) **13** h(*exp.*)abundanter G ideo]+eius C*m*2 deo V* **14** ut utamur] uitamur ES ut amorem R*NC* ut amore R corr., MC largiamus C*m*2 largiamur F **15** grande M,(*ex* i)N graui G ⤻mai. h(*om.* SMN)orr. H_1 **16** in uoluntate operum bonorum] bene agere AHGVCas (=vg) **17** uel]+ad G ⤻bon. op. G **18** argentoque] neque in argento H_2 et argento Cas communicatores esse] com(n V)municare AHGVCas (=vg) **19** tribuet V cessauit A*EMNGV cessabat S

communicare uero mutuum dare. 19 *Thesaurizare sibi fundamentum bonum in futurum.* 'Uade, uende omnia quae possides, et da pauperibus, et habebis thesaurum in caelo, et ueni, sequere me': quod perfectionis est fundamentum. *Ut adpr[a]ehenda[n]t ueram uitam.* Haec enim non est uera uita quae in suo non permanet statu: 'uanitas' enim 'sub sole,' dixit Ecclesiastes. 20 *O Timothee, depositum custodi.* Commendatum a nobis serua mandatum. Siue: Fidei custodi depositum. *Deuitans profana uaniloquia.* Quod a me non audisti, nec ab angelo si dicatur, libenter admittas. *Et oppositiones fallacis scientiae,* 21 *quam quidam promittentes circa fidem exciderunt.* Artis dialecticae, per quam sibi infinitam rerum scientiam haeretici promittunt, qui, sicut Euae serpens, maiorem scientiam promitten[te]s, a fidei ueritate ceciderunt. *Gratia tecum.* Permaneat in aeternum. [*Amen.*]

AD TIMOTHEVM PRIMA EXPLICIT

2 *Matth. xix 21; cf. *Luc. xviii 22 6 cf. Eccl. i 2, 3
14 cf. Gen. iii 4, 5

1 comm.] conm.V mutuum] multum H_1 mutuam M thes.] tes. M fibi B 2 uade]+et MG *om.* Cas omnia]+tua G quae possides] quae habes AH_1G tua H_2 *om.* Cas 3 et (*pr.*) *om.*VCas et (*alt.*)—me (4)] et reliqua NC thes.] the*s A tes. M celum M 4 quod]+utique V hoc Cas ∽fund. est R est *om.* ES adprehendant] adpraehendat A 5 ∽est non H_1 uita *om.* Cas 6 quae] quia Cas uan. enim] quia uan.V+ omnia Cas 7 dixit ecclesiastes *om.*VCas ecc(*om.* N)lesiastes] tectisatis M thimothe EMD thimothee S timotheae NGV comm.] conm.V 8 serua mandatum] seruandum H_1 serua R corr. siue—depositum *om.* Sd^{cod} siue] sibi E sibi siue R* ∽dep. cust. H_1 9 diuitans H_1N deuita Cas profana uaniloquia] profanas (uanas G) uocum nouitates AH(G)VCas (=vg) quod] quae NC quas Cas 10 nec] neque H_2 angelo si] angelis H_2 dicatur]*om.* NC dicantur Cas^{cod} libenter]+non (ne R corr.) H_2 11 fallacis BSdD falsi nominis AHGVCas (=vg) quidem H_1 12 excederunt G ∽dial. (dil. *cod**) ar. Cas artes ERN,C corr. dialecticae] diabolice M+promittunt R corr.+quidam(-em M*) promitt(*om.* M)entes MC quam—scientiam *om.* N quas MC* 13 qui *om.* H_1 sicut]sunt N aeuae A* ęuę C ęue G 14 serpens]serpens(s *alt. in ras.*) G maioris scientiae MN promittentes] promittens BH promittunt V a] sic a V fide H ueritatis H_2 15 cadunt V gratia]+domini G amen *add.* BH_2GCas (=vg) 16 explicit aepistola prima ad timoteum B explicit epistula ad t(+h S)imotheum prima ESVCas^{cod} *nihil* R epistula pauli ad thimotheum prima explicit (explicit ad timotheum I NC) scripta de lauda(i NC)t(c C)ia (+uersus CCXXX [+habens N] MN) H_2 explicit epistola . I. pauli apostoli ad timotheum scripta laudatia G finis epist. ad timotheum primae Cas^{ed}

INCIPIT SECVNDA

Cum esset Romae in uinculis constitutus, scribit Timotheo, commonens eum ne per eius absentiam uel propriis uel magis[tri] tribulationibus terreatur, [a]ut testimonium domini erubescat, pro quo [ille] ipse usque ad mortem certauit, simul et de haereticis uitandis atque his qui suas magis fabulas quam dei praedicant ueritatem.

1 *Paulus apostolus Christi Iesu per uoluntatem dei.* Non meis meritis. Siue: A Christo missus non sine domini uoluntate. *Secundum promissionem uitae quae est in Christo Iesu.* Condignum exhibens promissione[m] seruitium. 2 *Timotheo carissimo filio.* Carissimo: id est, ceteris merito carior[i]. *Gratia, misericordia, pax a deo patre* [*nostro*] *et Christo Iesu domino nostro.* Talis est salutatio Pauli, ut in ea omnia patris et Christi beneficia memorentur. 3 *Gratias ago deo* [*meo*]. Deo, qui nos talem in alterutro docuit caritatem. *Cui seruio a progenitoribus in conscientia pura.* Omnis origo mea unum

1 cf. 2 Tim. i 2 3 cf. 2 Tim. i 7; cf. 2 Tim. i 8 4 cf. 2 Tim. iv 7 5 cf. 2 Tim. iii 5; cf. 2 Tim. iv 4 13 cf. 1 Cor. xvi 21 etc.

incipit argumentum ępistolę secundae B incipit ad timotheum II ESN incipit argumentum epistulę secunde R incipit eiusdem secunda MV incipit ad eundem C incipit argumentum secunde ad eundem G incipit argumentum Cas^{cod} argumentum Cas^{ed} **1–6** *alterum argumentum praebent* H_2GD **1** cum] paulus cum Cas romae] roma H_1 + apostolus V timotheum E thimotheo S **2** eum] cum S uel (*pr.*) *om.* Cas^{cod} **3** magistri] magis BS aut] ut B **4** erubiscat V ille *add.* B ∽usque ad mortem ipse Cas **5** simul—ueritatem] et de heretandis (hereditantis S) atque his qui suas fabulas quam alienas ES *om.* R adque V et Cas^{cod} suis A* magis] potius Cas **6** ueritatem] + *nihil* $AH_1MV^*Cas^{ed}$ explicit argumen(*om.* B)tum incipit e(ae B)pistola secunda ad timotheum $BCas^{cod}$ incipit epistula N incipit ępistola pauli secunda ad timotheum C uersus CLXII G expositio in secunda epistola ad timotheum V*m. rec.* **8** meis] eius H_2 domini] dei BHG **9** est] esse E* *om.* R **10** exhibentibus Sd^{ed} promissione] promissionem B promissioni H_2 **11** ∽fil. car. R kar. *utrobique* B id est] et BH_2 *om.*V ∽et mer. car. cet. G merito] meritis B *om.* H_1 cariori] carior B cariore MN **12** gr. et mis. et pax R nostro *om.* $AH_1GVCas^{cod\ corr\ ed}$ (= vg) et] + a C *om.* G **13** saluatio R* salutio G in ea *om.* Cas ∽chr. et pat. Cas **14** christi] filii V beneficio Cas^{ed} commemorentur G mereretur Cas meo *om.* AEH_2VCas (= vg) **15** deo *om.* H_2V alterutrum H_1C corr.,$GVCas^{cod}$ donauit Cas **16** prog.] + meis Cas^{cod} unum] solum Cas

coluit deum: nam et ego ecclesiam Christi, non maleuolentia, sed legis [a]emulatione uastabam. *Quod sine intermissione habeam tui memoriam in orationibus meis nocte ac die,* 4 *desiderans te uidere.* Et caritatem ostendit, et iugiter orandi praebet exemplum. *Memor lacrimarum tuarum, ut gaudio* 5 *replear.* Quas me abeunte fudisti; unde et me ad tristitiam prouocasti, quam tua opto praesentia releuari. 5 *Reuelationem accipiens [eius] fidei quae est in te non ficta, quae [et] habitauit primum in auia tua Loide.* Quae uera in te esse operibus [com]probatur, sicut Iacobus definiuit, et quae ad 10 te [ex auitae] successionis institutione quasi hereditario iure descendit. *Et matre tua Eunice.* Quia prior credidit. *Certus sum autem quod et in te:* 6 *propter quam causam ammoneo te.* Quia conprobaui fidem tuam, commoneri [non] indiges, non doceri. *Ut resuscites gratiam dei [,quae est in te].* Quasi tribulationibus 15 dormitantem. *Quae data est tibi per inpositionem manuum mearum.* Ad episcopatum scilicet. 7 *Non enim dedit nobis deus*

1 cf. Phil. iii 6 2 cf. *Act. viii 3 4 cf. 1 Thess. v 17 10 cf. Iac. ii 22

1 deum *om.* ES nam et ego ecclesiam *om.* H_1 christi] dei GCas maleu.] maliu. BH_1N corr.,CSd^{cod} 2 aemul.] emul. ABESMC aemol. R*N quod B,C corr.,$CasSd^{ed}$ quam AH(quem S*)GV (=vg) 3 ⤻tui habeam V moriam A* 4 et (*pr.*) *om.* G 5 lacr.] lacl. N ut] aut G* gaudeo G 6 im(n)plear AHGVCasSd^{ed} (=vg) me (*pr.*)] in me R corr. i me M pro me CG abeunde E abunde SRMCG habundi N profudisti H_1 fundisti M a te fudisti Sd unde] ut H_1 *om.* H_2 et *om.* Cas me ad] meam H_2 stristitiam A* 7 prouocati ES prouocato R quam] quia NC tuo H_1 tuam MN abopto E obto R praesentiam E praesenti MN *euelari A eleuaris ES eleuare R* releuare M,(*ex* -i)N reuelari GSd^{cod} temperari Cas reuelationem—ficta *bis in* B recordationem A,$B\frac{1}{2}$,RH_2GVCas (=vg) recordatio E*S 8 eius *add.* A,$B\frac{1}{2}$,RH_2GVCas (=vg) ⤻in te est G non *om.* A* et *add.* BRGCas (=vg) 9 primo MN auia] aula S abia V ladide ES loidę R loyde Cas^{cod} ueri H_1 uere R corr. uerum M ueram N ⤻esse in te B in *om.* M *exp.* N esse] est G 10 comprobatur] probatur A conprobat E sicut]+et V* def.] diff. ESCCas^{cod} ad] a H_2G 11 ex auitae *om.* B auitae] auiae RH_2 auię tuę G acuitae V auite Cas^{cod}* a uita Cas^{cod} ea uita Cas^{ed} institutione]+dono dei Cas quasi]+de G hereditari SR* hereditarie G* 12 discendit E*SGV matri E,R corr. tuę SR eunicae(-cę B) BN unicae H eunuhe R corr. eunyce Cas^{cod} quia prior] qu[a]e prima(-o H_2) BH_2 quia prima GV 13 autem] enim H_2 amm. BR adm. *rell.* (=vg) te *om.* ES quia] que M qui N 14 conprobauit ES probaui H_2 non (*pr.*) *add.* B non] nec B doceri] noceri B 15 *gratiam A quae—te *add.* B (*uide* 16) 16 dormientem R obdormitantem G data est tibi] est in te AHGVCas (=vg) manum MV 17 ⤻scil. ad episc. G ad *om.* R ⤻deus dedit nobis Cas^{ed} nosbis A*

spiritum timoris, sed uirtutis. [Contemnendi poenas:] illi merito humana supplicia uidentur formidare qui peccant, ut alibi dicit: 'si autem malum feceris, time.' *Et dilectionis et sobrietatis.* Ut siue [pro] domino, siue pro alterutro, libenter etiam moriamur, ut omnia sobria mente faciamus. 8 *Noli itaque erubescere testimonium domini nostri* [*Iesu Christi*], *neque me uinctum eius.* Quia nihil Christus confusione dignum exercuit; sed nec ego, quem nosti non ob aliquot crimen, sed propter deum haec omnia quae patior sustinere. *Sed conlabora* [*in*] *euangelio.* Iuuetur tua conuersatione doctrina. *Secundum uirtutem dei.* Qua nos sui causa adiuuat laborantes. 9 *Qui nos liberauit et uocauit uocatione sancta.* A peccatis scilicet. *Non secundum opera nostra, sed secundum propositum et gratia*[*m*], *quae data est nobis in Christo Iesu.* Quo proposuit nos gratis saluare per Christum. *Ante tempora saecularia.* Quantum ad praescientiam dei, ante saecula [iam] donauit: nam et homines solent ante filiis parare praedia quam nascantur. 10 *Manifesta* [*est*] *autem nunc.* Quae ante lateba[n]t.

3 Rom. xiii 4

1 contemnendi poenas *om.* BH_2G (*uide u.* 7) 2 formidari MN 3 ut] + autem H_2 ait VCas autem] *eras.* C *om.* FV male H_1CCas dilectiones A* et sobrietatis] et so(u M)brietatem MN cum sobrietate C 4 ut] et B *om.* H_1 pro *om.* BH_2G deo Sd alterutrum H_2 5 omnina A* ⤳mente so(u V)bria BH_2GV sob.] sub. R* faciamus *om.* Sd^{cod} 6 itaque] ergo Sd^{ed} erubiscere V dei H_2 nostri] n̄ (*uide uol.* 1 *p.* 206) A iesu christi *om.* AH_2GVCas (= vg) 7 eius] + contemnendi (condempnandi C*m*2) poenas NCG quia—dignum *bis in* B nihi R* christus *tr. post* dignum H_1 ⤳dign. conf. G 8 sed *om.* Cas ergo R* quam H_1 non *om.* Cas^{cod} ob] ab A*R* aliquid ER* 9 deum] ipsum Cas quae patior *om.* Cas sustineo HCas conlaboro V 10 in *om.* AHGVCas (= vg) iuuetur] iubetur ENC* *om.* R iobetur M iugiter G ⤳conu. tua G conuersatione] + siue H_1 + et CG 11 qua G qu[a]e ABEVCas quia S qui RH_2 (quem M) nos sui] sua H_1 ⤳causa sui Cas ⤳lab. adiu. Cas^{cod} adiuuet H_2 12 qui] *praem.* scilicet NC* nos] non B uocatione] uocat(c M)ionem SM + sua Cas^{ed} a pecc. scil. (*om.* NCas)] scil. a pecc. H_1 13 pro(prae M)positum] + suum HGVCas (= vg) 14 gratia BN gratiam *rell.* (= vg) iesu] + domino nostro S quo] qui BRMNG qua V *fort. recte* in quo Cas^{ed} 15 nos *om.* H_2 ⤳per chr. gratis (*om. cod.*) sal. nullis praecedentibus meritis *etc.* Cas 16 praescitiam A* presentiam SN saecula iam] s[a]ecula B,C corr. saecularia H_2 17 et *om.* H_1 homines] + quamuis incerti Cas ante *om.* H_1Cas^{ed} filiis] + suis G parere N par G destinare Cas quam] prius quam E*m. rec.* ante quam $RCas^{ed}$ nascuntur SMV 18 manifestum B manifestata $RVCas^{cod}$ (= vg) *fort. recte* est *om.* BR* nunc *om.* NC* qui ES antea M latebat] latebant B

Per inluminationem domini nostri Iesu Christi. Uerbi scilicet atque exempli. *Qui destruxit [quidem] mortem, inluminauit autem uitam et aeternitatem.* Doctrina sua et conuersatione destruxit peccata quae mortem hominibus generabant, et ostendit quo modo uita et incorruptio[ne] quaereretur. *Per euangelium.* Uolentes docuit, non coegit inuitos. 11 *In quo positus sum ego praedicator et apostolus et magister gentium.* Ad conparationem aliorum possunt dici magistri: ad Christi uero conparationem nemo magister est uerus. 12 *Ob quam causam etiam haec patior.* Non ob aliquot crimen. sic et nos pati Petrus hortatur dicens: 'nemo uestrum patiatur quasi homicida' et reliqua: 'si autem [ut] Christianus, non erubescat.' *Sed non confundor.* Hic non erubescit in catenis, cum nos in solis opprobriis confundamur. *Scio enim cui credidi, et certus sum quia potens est.* Scio eum fidelem et potentem. *Depositum meum custodire in illum diem.* Quod aput me ipse deposuit, conseruabit. Siue: Quod aput illum ego commendo, restituet in futuro. 13 *Formam habe[ns] sanorum uerborum quae a me audisti in fide et dilectione in Christo Iesu.* Secundum eam formam et uiue et doce, quam a me breuiter accepisti,

11 cf. 1 Petr. iv 15, 16

1 domini] saluatoris AH_2VCas (=vg) saluatoris domini H_1 domini et saluatoris G nostri *om.*V uerbis H_1G uerbo V scilicet *om.*V **2** adque MV exemplis H_1GV quidem *add.* AHGVCasSd (=vg) **3** aeternitatem] incorruptionem AHGVCas (=vg) doctrina—conuersatione]gratia potentiae suae Cas doctrine suae H_2 **4** hominibus] hominis H_1 *om.* Cas gerebant MN **5** ostendit] donauit atque ostendit Cas incorruptio] incorruptione B quaeratur H_1 **6** uolenti N uolentem C cogit G inuito N inuitum C **7** sum *om.* R **8** aliquorum H_2 possunt dici] dicuntur Cas possun N christi uero] *om.* H_1 *post* conp. *habet* uero christi R corr. **9** est *om.* A*H_1 **10** ⤻haec etiam Cas etiam *om.* ES ob] propter Cas sic et] sicut H_1 sicut et Cas **12** et reliqua *om.* H_1V si autem] sicut E ut *om.* BH_2 erubiscat V **13** confundar A* hic] paulus Cas erubiscit V in *om.* NC **14** in *om.* H_2Sd ob(*om.* N)propriis RMN **15** pons S eum] enim BH_2 **16** depositum B nostrum E seruare AHGCas (=vg) conseruare V quod] *om.* H_1 fidem quam (+et *ed.*) Cas **17** conseruauit BV et conseruauit M et confirmauit NC quod *om.* H_2V **18** restituit H(—R) restituet autem C*m*2 futurum CV forman B habens sanorum B(S)Cas habe sanorum ARH_2G (=vg) habe(+n S)s annorum ESN* habes anorum V **19** et] et in R dilectionem E*S **20** eam] meam H formam]+ac sollicitudinem H_2 et uiue (uue A*)] uide H_1 quam—accepisti *om.* Cas^{cod}

quo modo integre credere et alterutrum diligere debeamus. 14 *Bonum depositum custodi, per spiritum sanctum qui habitat in nobis.* Quod aput te per spiritum sanctum commendaui. Siue: Adiutorio eius custodi depositum. 15 *S[c]i[s] [enim] hoc, quod auersi sunt a me omnes qui ex Asia sunt, ex quibus est Phylegus et Hermogenes.* Idcirco te commoneo, quia quos me non putabam deserere, reliquerunt. 16 *Det misericordiam dominus Onesiphori domui, quia saepe me refrigerauit, et [super] catenam meam non erubuit.* Uituperat desertores et laudat permanentes, ut deterreat ab imitatione mala et ad exemplum prouocet bonum. 17 *Sed cum Romam uenissem, sollicite me [re]quisiuit et inuenit.* 18 *det[que] illi dominus inuenire misericordiam aput dominum in illa die. [et quanta Ephesi ministrauit mihi, melius et tu nosti.]* Et ideo inuenit, quia [sic] quaesiuit: unde ostenditur quia idcirco non omnes quaerentes inueniunt, quia neglegenter inquirunt. 1 *Tu uero mihi, fili [carissime], confortare in gratia[m] quae est in Christo*

7 cf. 2 Tim. iv 10

1 credamus Cas alterutro BV *fort. recte* (*cf. supra p.* 369 *u.* 18) dil. debeamus] diligamus Cas debebimus R* debemus G* 2 qui—sanctum *om.*V 3 ⤻deposui per sp. sa. Cas spiritu A* 4 ⤻dep. cust. H_1 scis] si B scit M sanctis N enim *om.* AHVCas^{cod} Sd (=vg) 5 hoc *om.* G auerterunt se Sd ⤻omnes a me H_1 omnis V ex (*pr.*) BSd in *rell.* (=vg) ex (*alt.*)] et ex S 6 phylegus V philegus AG filetus B figelus ECas^{cod} fugulus S phygelus R* (=vg) phylogelus R corr. phigelus MCCas^{ed}D philetus N hermogenus A*H_1 ermogenis MN hermogines G hermogenis V hermoginis D ideo S 7 quos me] quo sine H_1 ⤻put. non G reliquerunt AHGVCas reliquis B relinquerunt G* dereliquerunt Sd det] dei E de S 8 onesiferi B honessifori ES one(i N)sifori RH_2GCas^{cod} onisifori V qui G saepe] frequenter NC 9 super *om.* AHGVCas (=vg) cat.] cath. B (*ut semp.*),E uituperabat H_1 et *om.* H_1 10 laudabat H_1 perseuerantes bonos Cas deterreat(a *exp.*) G 11 prouocat H_2 romam *om.* ES uenisset AHGVCas (=vg) 12 me *om.* ES ⤻ques. me G qu[a]esiuit BH(quęsisset N)GVCas (=vg) -que *om.* AHGVCas (=vg) dominus] deus Cas^{cod} ⤻mis. inu. H_2 13 aput dominum] a domino ARH_2GVCas (=vg) *om.* ES ⤻die illa Cas^{cod} illo R et quanta eph(ef Cas^{cod})esi ministrauit mihi (*om.* H_2GCas=vg) (⤻mihi eph. min. R) melius et (*om.* H_2G Cas=vg) tu (⤻tu melius Cas^{cod}) nosti *add.* BH$_2$GCas (=vg) 14 et (*om.* GCas) ideo] idcirco H_1 quia] qu[a]e SM 15 sic] *om.* B sollicite Cas requisiuit Cas unde]+et H_1 omnis V 16 quaer.] *om.*V qui quaerunt Cas quia] qu[a]e SM quoniam Cas tu—et (*p.* 511 *u.* 1) *om.* Sd^{codd} uero] ergo AHGVCasSd^{ed} (=vg) 17 mihi f. carissime] f. mi AHGVCasSd^{ed} (=vg) confortate Cas^{ed} gratia BH$_2$GVCasSd^{ed} (=vg)

Iesu, 2 *et quae audisti a me per multos testes.* Siue: Praesentibus multis tibi dedi mandata qualiter debeas docere. Siue: Quae dixi, multis prophetarum exemplis et testimoniis confirmaui. *Haec commenda fidelibus hominibus.* Qui fideliter possint dei gratiam dispensare: hoc est, solius dei causa praedicare. *Qui idonei erunt et alios docere.* Non solum ipsi facere, sed et alios [ut faciant] erudire. 3 *Labora sicut bonus miles Christi Iesu.* Ideo milites dicimur, quia hostes habemus contra quos laboriose dimicamus. 4 *Nemo militans* [*dco*] *implicat se negotiis saecularibus: ut ei placeat cui se probauit.* Conparatione militantum utitur, ut ostendat multo magis nos a negotiis saecularibus liberos esse debere, ut Christo placeamus, cum etiam saeculi milites a reliquis eius actibus uacent, ut possint regi suo placere perfecte. 5 *Nam et qui certat in agone, non coronatur nisi legitime certauerit.* Alia conparatione id ipsum dicit: multi enim certant, sed ille solus qui tota uirtute certando uicerit, coronatur. 6 *Laborantem agricolam oportet primum de fructibus accipere.* Ne diceret "unde ergo uicturus sum, si me totum occupauero in doctrina?," ostendit eum primitias fructuum a populo debere percipere, praeter mercedem quam a domino messis accipiet in futuro. 7 *Intellege quae dico: dabit enim tibi deus intellectum in omnibus.*

5 cf. Eph. iii 2 21 cf. Matth. ix 38; Luc. x 2

1 iesu *om.* E et *om.*V audistis Sd^{cod} 2 ∽mand. dedi Cas dedi] de V ∽docere (docease Sd^{cod}) debeas BHGVSd 3 quae] quia NC* et *om.* G 4 fidelibus A* hominibus *om.* Sd^{codd} 5 possunt H_1MSd ∽gr. dei H_1 6 qui] + etiam G + ideo V erunt] sunt G et alios docere] ut et (*om.* D) alios doceant GD et] ad ES ipsis G 7 ut faciant *add.* BH_2G 8 idcirco Cas dicuntur ESG quia] qui A* qu[a]e SM 9 quos] quas G laboria sedimicamus A* deo *add.* BHGVCasSd (= vg) 10 ei *om.* ES 11 conparationem GV militantium ESGCasSd militi tamen M militum NC et ostendit Sd^{ed} 13 ∽etiam quom B si etiam Cas a *om.*V eius *om.* Sd uocant M uacant NC*Cas 14 possint—perfecte] suis regibus placeant V regi suo] rele(i S)gioso H_1 et *om.* H_2 certatur ES 15 non—certauerit *om.* Sd^{codd} coronabitur H_2Sd^{ed} nisi] + qui V 16 id] ad H_1 17 certando *om.* H_1Sd coronatus erit Sd 18 ne] + quis Sd ergo *om.* Cas 19 occupare R 20 eum] etiam Cas^{ed} fructum ESMNG* frugum Sd populo] popolo V + hic Cas percipere] proficere E* perficere E*m. rec.* praeter(ter *in ras.* A) *om.* Sd 21 ∽messis quam a domino Cas a *om.* MN domino (*pr.* o *in ras.*) A messis] merces E accipiat A*NC* percipiet Sd futurum V intellego R* 22 enim *om.* H_1V dominus ARH_2GVCas (= vg) ∽in omn. int. AH_1VCas (= vg) in omnibus *om.* H_2

Qu[i]a propter quaerentes occasionem conparationis uelamine fuerant obumbrata. 8 *Memor esto Christum Iesum* [*re*]*surrexisse a mortuis ex semine Dauid.* Hoc contra illos qui carnis resurrectionem negantes, consequenter etiam Christi negabant, sed [et] aduersus illos qui negant Christum in carne uenisse, quos Iohanne[s] antichristos appellat. *Secundum euangelium meum.* Secundum quod me praedicare non nescis. 9 *In quo laboro usque ad uincula, quasi male operans.* [Non tamen uere male.] *Sed uerbum dei non est alligatum.* Quia et praesentes fiducialiter doceo, et litteris absentes confirmare non cesso. 10 *Ideo omnia sustineo propter electos.* Ideo tribuni auxilium peti[i] ac postea Caesarem appellaui, ut per me confirm[ar]entur electi, cum has passiones potuerim iam moriendo finire. *Ut et ipsi salutem consequantur quae est in Christo Iesu, cum gloria caelesti.* Quae salus in Christo est, non nuda, sed gloria uestita, nec terrena gloria, sed caelesti[s]. 11 *Fidelis sermo* [*est*]*: nam si commortui sumus, et conuiuemus.* Ueritatis ratione subnixus: si enim a uitiis et uoluptatibus sumus

6 cf. 1 Ioh. iv 2, 3 (ii 18) 11 cf. Act. xxii 25 12 cf. Act. xxv 11

1 quia—obumbrata *om.* Cas^{ed} quia] qua BE* que M quaerentis H_1 occas.] occans. E occass. M conpar.—obumbrata] conparatione fuerat obscuratum Cas^{cod} uelamine] uel lumine H_2 2 fuerat H_1 fuerint H_2 esto] + dominum R ⤻ies. chr. RH_2GCas (= vg) surr.] resurr. AHGVCasSd^{ed} (= vg) 3 dauid] dei N hic Cas^{ed} hoc est Sd^{ed} 4 negantes—christi *om.* Sd negantur E* negant E corr.,R ⤻neg. etiam chr. Cas negabunt HV negant F 5 sed *om.* Sd et *om.* BESN aduersum H_2Cas negant] negabant Cas 6 ⤻ant. ioh. Cas iohanne A iohannis E*SMNGV* iesus Sd^{ed} antichristus E*R* anticristos S ante $\overline{\text{xps}}$ M ante $\overline{\text{xpo}}$ N 7 meum] nostrum E me *om.* H_1 non nescis] nosti V nescitis ES 8 operatus G non—male *om.* BR* 9 tamen *om.* Cas^{cod} uere *om.* H_1 male *om.* Cas uerbum] sermo Sd domini Sd^{ed} adlegatum M ligatum G alligatus Sd qui MN et *om.* Sd 10 in praesenti(-e N) H_2 ⤻doc. fid. Sd ⤻abs. litt. Cas absentes confirmare *om.* H_2 11 susti.] suste. EN* ⤻aux. p. a tribuno Cas 12 peti] petii BCas petiui H_2G caes.] cess. SN* confirmarentur B confirmentur *rell.* 13 electi *om.* H_1 ⤻iam pot. fin. mor. Cas iam moriendo] in(m E)moriendo H_1 14 finiri G consequamur N 15 quae *om.* G non] et non Cas 16 gl. uestita] cum gl. Cas gloria (*alt.*) *om.* Cas caelesti] caelisti A caelestis B,R corr. caelestia H_1N fid(*ex* s)elis A 17 est *om.* AHGVCas (= vg) conmorimur H_1 conuiuimus H(—S)GV* 18 ⤻comm. a uit. et uol. su. Cas uitis E*S uolun(m M)tatibus H(—RC)

commortui Christo, uiuemus cum illo. alioquin quo modo hoc sperare poterimus? 12 *Si sustinemus, et conregna[bi]mus.* Si sustinuerimus, cum necesse fuerit, quae ille sustinuit, tunc demum [simul] regnare poterimus. *Si nega[ueri]mus, et ille negabit nos.* Sicut in euangelio ipse promisit se 'coram homini- 5
bus negantes coram patre et angelis negaturum.' 13 *Si [nos] non credimus, ille fidelis permanet; negare se ipsum non potest.* Siue non credamus[, siue credamus]: [et] non aliut potest exhibere singulis quam promisit, quia ueritas contra se non faci[e]t, ne se negare uideatur. 14 *Haec commone[o] testificans* 10
coram deo. Sub testificatione dei constringit. *Noli uerbis pugnare: [in] nihil utile est, nisi ad subuersionem audientium.* Sine testimoniis scripturarum: huius modi enim contentio non aedificat, sed destruit audientes, dum putant omnia ingenii acumine et suptilitate consistere. Siue: Noli uerbis 15
uincere uelle, sed factis. 15 *Sollicite cura te ipsum probabilem exhibere deo.* Ante omnia hoc labora, ut talem te aput deum exhibeas, quo merito possit tibi populus obaudire. *Operarium*

5 cf. *Luc. xii 9; *Matth. x 33

1 christo *om.* Cas uiuimus H cum illo] christo Cas hoc. sp. poterimus (peteremus N)] sp. poterimus H_1 conuiuemus Cas 2 sustinebimus SVCas sustinemus R corr. conregnamus] conregnabimus AH(—EM)G Cas (=vg) conregnauimus EMNV si *om.* ES 3 susteneri(e N)mus MN sustinemus C sustinebimus Cas cum] eum cum MN quae] quod BH_1 susti.] suste. ESG 4 domum A* simul regnare (regenerare M) p.] regnare p. A regnare p. simul H_1 simul regnauimus V neg.] negamus A negauimus ESGV negabimus H_2Cas (=vg) 5 negauit H_1V sicut—potest (7) *om.* H_1 in euangelio *om.* H_2(—M) 6 negaturam A nos *om.* AHGVCas (=vg) 7 manet RH_2VCas^{cod} (=vg) se] semet G 8 ∽siue credamus (-imus *ed.*) siue non (+credimus *ed.*) Cas siue credamus *om.* B et *add.* B ∽exh. poterit (potest H_2) BH_2GVCas 9 sigulis A* 10 faciet AH_1Sd facit BH_2GV(Cas) ne (nec G)—uideatur *om.* NC commoneo] commone AHGVCasSd^{ed}(=vg) 11 domino BR*H_2GVCas^{ed} (=vg) constringe Cas 12 pugnare] contendere AHGVCas (=vg) nihil] in nihil BCas^{cod} (=vg) de (*om.* MC) in nihili H_2 innilem enim G ad nihil Cas^{ed} utile] inutile G corr. enim utile Cas^{ed} est nisi *om.* Cas^{cod} uersionem R*V 13 scrip.] scrib. G enim] etiam E contensio M contentiones NC 14 aedificant NC destruunt NC destruet G dum—factis *om.* Cas dum putant] cu(o E)mputant H_1 15 ingenii (*om.* H_1) acumine et suptilitate] ingenia cummoni (*sic* M communi *rell.*) sublimitate H_2 in ingenti acumine et subtilitate V subsistere H_1 nolo R uerbum R* 16 uelle] uell(*om.* R)is H_1 *tr. post* noli C fatis A* sollicite] sollitite G*+autem Cas^{ed} 17 hoc] in B *om.* R* hec G labore B laborare R* ut *om.* S 18 ∽tibi possit V obaudiri SR ob[o]edire H_2GVCas

non impudoratum. Ita [ut] uiue, ne dicta factis deficientibus erubescant. *Recte tractantem uerbum ueritatis.* Ille recte tractat qui dicta sua exemplo confirmat: ornamentum enim uitae doctrina; firmamentum uero uerbi est opus. 16 *Profana autem inaniloquia deuita: multum enim proficiunt ad impietatem.* Inreligiosas haereticorum fabulas [deuita], qui negant resurrectionem; per quod utique et iudicii timore sublato ad omnem impietatem et ad cuncta crimina peruenitur. 17 *Et sermo eorum ut cancer serpit.* Cancer esse dicitur uulnus quod in mammillis nascitur feminarum, quibus nisi cito subuentum fuerit, cum uirus ad [c]or serpendo peruenerit, nullum ultra remedium est. ita et haereticorum sunt uitanda colloquia, ne per aures inremediabiliter uulnerent mentes. *Ex quibus est Hymeneus et Philetus,* 18 *qui a ueritate exciderunt.* Nomina signat, ut nouerit quos debeat [prae]cauere. *Dicentes resurrectionem iam factam [esse], et quorundam fidem subuertunt.* In filiis. Siue: Ossa uiuificata in [H]iezechihel

3 cf. Eccli. xxi 21; cf. Eccli. iv 24 17 cf. Ezech. xxxvii 1–14; cf. Tert. *carn. resurr.* 30

1 non impudoratum] inconfusibilem AHGVCas (=vg) ut *add.* B uiue] uiuere debes V 2 erubiscunt M erubescent G erubiscant V erubescas Sd ueritates A* ille recte tractat *om.* Cas^{ed} 3 ⤻exempla (-is E *m. rec.*) sua dicta(-ae E *m. rec.*) H_1 exempla G confirmet M 4 firmentum A* uero] enim B *om.* H_1 est *om.* H_1 profana] stulta Sd 5 autem] enim ES inaniloquia] et inania loqui* N et inaniloquia CCas^{cod}Sd et uaniloquia Cas^{ed} deuita] deuitam A deuia R* diuita N proficient AH_1GVSd^{ed} (=vg) faciunt H_2 6 inreligiosa H_1 reli(e MN)giosas H_2 ⤻fab. haer. Cas deuita *add.* BH_2G 7 iudici E* iudicis ER* 8 peruenietur G 9 ut] sicut GSdD ⤻dic. esse Cas esse] ergo E, *tr. post* dicitur C 10 in] im A mamellis H_1 mamillis R corr., VSd mami(e N*)lla H_2 mammellis G quibus n.] et n. eis Cas cito] subito Cas^{ed} 11 ⤻fu. subu. Cas uirus (uiris E uiros N *om.* Cas) ad cor] uerus ador B serpendo (serpiendo V) peruenerit] serpserit Cas^{ed} serpendo Sd^{codd} 12 et *om.* Sd^{ed} ⤻coll. uit. Sd 13 inrationabiliter H_2 mentem Cas 14 hymmeneus B hymmineus E hymineus SG autem menens M himeneus N hymenaeus Cas^{ed} phyletus SRG filetus Cas^{cod} ceciderunt E excederunt S 15 signa ES designantur Cas deb. praecau.] cau. deb. B cauere(i M)t H_2Cas^{ed} cau. oporteret G cau. V *fort. recte* (*cf. uol.* I, *p.* 101) caueat Cas^{cod} 16 ⤻iam fac. esse resurr. Sd^{ed} ⤻iam resurr. H_2 esse] *om.* AH(—R)VCas (=vg) *tr. post* resurrectionem RG et *om.* G ⤻subu. (subuerterunt Cas^{cod}) quorun. (quorum. E corun. N) fid. AHGVCas (=vg) 17 in (*pr.*)] siue in V filis E* hiezeciel A* hiezechihel A iezechiel BF ezechiel ESNCGV ezechihel R aezechihel M

Istrahelis interpretantur de captiuitate collectum quasi a mortuis surrexisse. 19 *Sed firm[um fund]amentum dei stat habens signaculum hoc.* In quorum corde fides [Christi] fundata erat, non sunt seducti uel moti: hoc, quia dei essent habentes indicium, sicut Mosi tempore hi[i] qui a Dathan et Abiron subuersi non sunt, [et ideo] non simul cum impiis perierunt, deo illos suos esse optime cognoscente. *Cognouit dominus qui sunt ipsius.* In Numeri[s] scriptum est libro. *Et discedat ab [omni] iniquitate omnis qui nominat nomen domini.* Ut non simul pereat cum iniquis. 20 *In magna autem domo.* Magnam domum non ecclesia[m] dicit, ut quidam putant, quae 'non habet maculam neque rugam,' sed mundum, de quo ait Hieremias: 'O Istrahel, quam magna est domus dei!' et cetera, in quo sunt zizania mixta cum tritico: nam resurrectionem negantes certum est in ecclesia esse non posse. *Non solum sunt uasa aurea et argentea.* Pretiosa et fortia. *Sed et lignea et fictilia.* Humilia et infirma. *Et quaedam [quidem]*

1 cf. Rom. vi 4 5 cf. Num. xvi 32 8 Num. xvi 5 12 cf. Eph. v 27 13 Bar. iii 24 14 cf. Matth. xiii 25 etc.

1 ist. *scripsi* israhelem BH_2 interpretantes BH_2V interpretantibus H_1G collectum (*uidelicet subst.*) *om.* G a mo(o *om.* A*)rtuis *om.* H_1 2 resurrexisse H_2G firmum fundamentum] firmamentum AESV ⤻dei fund. Cas ⤻stat dei C*F stetit AH_1Cas (=vg) sicut V 3 habentes G* habentis G quarum C corr. corda R cordibus H_2 ⤻fid. er. chr. fund. Cas^{ed} chr. fid. er. fund. Cas^{cod} christi *om.* B 4 ⤻erat fundata H_1Sd erant V non] cum opere non G ⤻mo. neque sed. Cas deus A* 5 iud. AH_1C* mosi] mos ei ES hi (hii ASMNGV) qui a] inquia E hi qui ad R ii quia Sd^{ed} datan Cas^{cod} 6 habiron ES abhiron R biron N abyron C non] *om.* S nec R et ideo *add.* BH_2GV impiis] ipsis H_2G 7 deo] deus H_2G illos suos] illos H_1 suos illos NC suos esse *om.* Sd cognoscente] cognoscens H_2 cognoscebat G cognouit] nouit Sd 8 ipsius] eius AHGVCasSd (=vg) in—libro *om.* H_2G numeris V numeri ABES numero R scribtum V libro] in libro S libri R, *om.* V *fort. recte* 9 discendat SR* discedit R corr.,G discendunt M discedunt N discedent C* descendat Sd$^{cod\ cod*}$ omni *om.* AHGVCasSd (=vg) omnes SH_2 qui]+enim S nominant H_2Sd^{ed} dei Sd$^{cod\ ed}$ 10 ut non] ne Cas non] sion E simul] solum B *om.* Cas ⤻cum in. per. Cas pereant(-iant M*N*) H_2 domu AMGSd^{cod} 11 non] nonne ER* ecclesiam] ecclesia BS putat Sd^{ed} 12 sed mundum(-am H_1) *tr. post* dicit (11) R corr. de quo] inde H_1 13 ait] dicit C heremias MV iheremias G srahel S dei] domini E *om.* S 14 quo] qua H_1 sunt] est BMNV *fort. recte om.* Sd^{codd} zezania MN mixto S cum *om.* Sd 15 certum est *om.* E possunt C . 17 et (*pr.*) *om.* S linnea A* humilia (uilia Cas) et *om.* H_1 et (4°) *om.* S quaedam] alia Sd^{ed} quidem *om.* B

in honore, quaedam autem in contumelia: 21 *si quis autem [e]mundauerit se ab istis, erit uas in honore sanctificatum, [et] utile domino ad omne opus bonum paratum.* Si quis se a doctoribus haereticis emundauerit, credet resurrectionem futuram et iudicium dei, [ac] per hoc omne opus bonum implere contendet. 22 *Iuuenilia autem desideria fuge.* Quia et in senioribus esse possunt, si haec agant quae grauitati non conueniunt Christianae, et a iuuenibus uincuntur, si caueant leuitatem. *Sectare uero iustitiam, fidem, caritatem.* [Hic] fidem integritatem [eius] dicit. *Pacem.* Illam pacem quae religioni debetur. *Cum his qui inuocant dominum de corde puro.* 'Beati mundo corde,' quibus non dicitur: 'quid me uocatis dominum, et non facitis quae dico?' 23 *Stultas autem [et] sine disciplina quaestiones deuita, sciens quia generant lites.* Stultae [et] omnes [sine] disciplina[e] legis sunt quaestiones. 24 *Seruum autem domini non oportet litigare.* Seruum Christi, qui 'non clamauit neque contendit, nec audiuit quisquam in plateis uocem eius,' secundum quod de [e]o propheta praedixit. *Sed mansuetum esse ad omnes.* Non solum ad amicos. *Docibilem, patientem,*

11 Matth. v 8 12 *Luc. vi 46 16 *Esai. xlii 2 (cf. *Matth. xii 19)

1 honore] hore A* honorem SRNCCasSd^{ed} (=vg) honorem *et* contumeliam *tr.* NC* autem] uero H_1 contumeliam HGCasSd^{ed} (=vg) autem (*alt.*)] ergo AH_1V (=vg) 2 mundauerit] emundauerit BCasSd^{ed} (=vg) honorem HCas (=vg) sanctificatus N et *add.* AHGVCas (=vg) 3 bonum *om.*V ∽a doct. se Sd doctoribus] seductoribus istis Cas 4 emund.] mund. et H_1 mund.V credit BH_2Cas^{ed} crediderit H_1 crederit G credens Cas^{cod} et crediderit Sd res.] in res. H_1 + esse G 5 ac *om.* AH_1Sd hoc *om.* H_1 bonum] + dei adiutorio Cas contendet] condet ES contendit H_2CasSd^{cod} 6 iuuenalia EN autem *om.* N quia] quae (qui M) BH_2G in *om.* H_1 senibus Cas 7 esse] + non H_1 si *om.* H_1 agunt H_2Cas grauitate MN grau*itati V conueniant GV 8 iuuenibus] uiuentibus B uincantur H_1G dei iuuamine uinci possunt Cas si (+non NC+ue V) caueant (careant C*)] sic habeant E leuitate C*V 9 hic *om.* B 10 eius] *add.* BM,C corr.,GV fidei Cas illam pacem] *om.* NC pacem illam Cas pacem *om.* S reli(e)gione A*SR*NG 11 deum Cas^{cod} 12 quibus non] de quibus non E,R corr.,G de quibus nunc S de quibus R* dixerunt N deum H_1 13 stultus E stultos R* et *om.* A disciplinę SR 14 sciens *om.* G stultae—quaestiones *om.* H_2 omnes A et omnes B omnes et *rell.* 15 sine disciplina] disciplinę B sine disciplinę SRG legis] scripturarum Cas sunt] *tr. post* omnes G 16 clamauit] eiulauit R clamabit Sd^{ed} 17 contendet Sd^{ed} neque H quisquam] q(*eras.*)uias quas M quis quiis N in plateis(-as G) *om.* H_1 uocem] cem A* eius] + et cetera Cas 18 de eo] deo BG* doe E proph.] prof. EM modestum Sd 19 patientiam R

25 *cum modestia docentem eos qui resistunt.* Qui possit et omnes et semper docere patienter, non cum furore, sed modestia. *Ne quando det illis deus* [*patientiam*] *paenitentiam ad cognoscendam ueritatem,* 26 *et resipiscant a diaboli laqueis, a quo capti tenentur ad ipsius uoluntatem.* Non de dei bonitate dubitat, sed de accipientium [dubitat] prauitate: ['det illis deus'] per[pe]tuam mitem blandamque correptionem [et] accepta ratione resipiscant. simul et contra Nouatianos paenitentiae negatores, qui haeretici[, si] conuertantur, ueniam posse consequi perhibentur. 1 *Hoc autem scito, quoniam in nouissimis temporibus instabunt tempora periculosa.* Non sit tibi hoc mirum quia cotidie peiora proueniunt. 2 [*Et*] *erunt homines se ipsos amantes.* Non dei gloriam, sed suam quaerentes. *Cupidi* [*diuitiarum*], *elati.* Auari et in auaritia iactantes. *Superbi, blasphemi.* Cum nolint discere, doctrinam usurpant. *Parentibus non oboedientes, ingrati, scelesti* [, *infideles,*] 3 *sine affectu.* Ueris scilicet doctoribus qui eos per euangelium gen-

13 cf. 1 Thess. ii 6 17 cf. 1 Cor. iv 15

1 docentem] corripientem AHGVCas (=vg) resistunt] restitunt(?) A* +ueritati R corr., Cas^{ed} possunt N et *om.* H_2(—M)Cas 2 et *om.* H_2 (—M)Cas semper *om.* NCCas sed] +cum H_1(—E*) 3 ⤻illis deus det (et S) ES illi N patientiam *add.* B paenit.] patientiam(-ia N) MN 4 agnoscendam N 5 captiui R non—prauitate *tr. post* quando (3) BH_2G de] *de A ⤻bon. dei G 6 accipienda (abicienda *Cm*2) H_2 prauitate] uanitate A dubitat prauitate B paruitate G det (ne det R) illis deus *om.* BH_2G 7 per tuam] perpetuam AHV mitem (mittere B) blandamque] mitem plandamque M contemplandam quam NC correctionem R correctione *Cm*2 et *om.* BHGV 8 rationem A* nouatianus A nouatitiones B nouata nos E natura nos S nauatianos M nouitia nos N nouacianos C paen.] poen. M 9 qui] quia (*uel* qui a) ES,C corr.,VCas qui ab R haeretici si (*om.* B) con(sicut *pro* si con AN)uertantur(-entur G)] hereticis conuertantur H_1 posse] non posse R 10 haec MN scio MN quoniam] quod AH_1MGVCasSd^{cod} (=vg) quia NCSd^{ed} *om.* Sd^{cod} ⤻diebus nou. Cas 11 temporibus] diebus AHGVCasSd (=vg) hoc *om.* H_1Cas 12 quia] qui E* que S quod E corr.,MGCasSd cod cotidie B cottidie RG proueniet BF ueniunt H_1 conueniunt MN peruenient Cas^{ed}Sd^{ed} et *add.* AHGVCas (=vg) 13 sua E 14 cupiti R*V* diuitiarum *om.* AHGVCas (=vg) iactantes] letantes B iactanter E *praem.* se F iactantis V 15 nolunt H_2V nollint G dicere H_1 16 non oboedientes] inoboedientes (-ibus N) H_2 (=vg) ingratis celesti A ingratis c[a]elestes MN ingratis caelesti V infideles *om.* AHGVCas (=vg) 17 affectu BSd^{ed} af(d)fectione AHGVCas (=vg) ueris] ueteris(-es) H_1 scilicet *om.* R*V doctrinis B

uerunt. [*Sine pace,*] *criminatores.* Sanctorum. *Incontinentes,* [*pacem non custodientes,*] *inmites, sine benignitate.* [Per] omnium simul uitiorum. 4 *Proditores.* Inuicem accusantes. *Pro*[*p*]*terui, tumidi, uoluptatum amatores magis quam dei.* [Maior] sollicitudo indicium est abundantioris amoris: qui enim saeculi uoluptates potius quam domini praecepta libentius aut audit aut loquitur, talis est. 5 *Habentes quidem speciem pietatis.* In habitu uel doctrina. *Uirtutem autem eius abnegantes.* [Ipsam rem operibus abnegantes.] *Et hos deuita.* Ne 'corrumpant mores bonos colloquia mala.' 6 *Ex his enim sunt qui inruunt in domos, et captiuas ducunt mulierculas oneratas peccatis.* Illas capiunt quae sunt oneratae peccatis, impunitatem illis ac ueniam promittentes. Siue: Infirmas animas, quae feminis conparantur. *Quae ducuntur uariis desideriis.* Noua semper discere cupientes. 7 *Semper discentes, et numquam ad scientiam ueritatis peruenientes.* Quia nihil definitum tenet quisque traditiones uult tenere diuersas etiam non probatas: ab uno [enim] dictae ab alio destruuntur. 8 *Quem ad modum* [*autem*] *Iam*[*p*]*nes et Mambres restiterunt Mosi, ita et isti resistunt ueritati.* Sicut illi per magicae artis

10 cf. 1 Cor. xv 33

1 sine pace *add.* AHGVCas (=vg) (*uide u.* 2) crimim. A* sanctorum] pace(-es E) sanctorum H_1 scilicet sanctorum V 2 pacem non custodientes *om.* AHGVCas (=vg) (*uide u.* 1) 3 per *add.* B simul *om.* H_1 proditorem G* accusantes] incusantes BGV occusantes E* inaccusantes M *om.* Cas 4 propterui AER* protus M uoluptatem A* uoluntatem E uoluntatum SH_2 uoluptatium V (=vg) 5 maior *add.* BH_2GV(Cas) est *om.* H_2 habundantiores amatores H_1 6 saeculi] + amator est G uoluntates EH_2 potius *om.* H_1 7 aut audit] obaudit(+ ur R*) H_1 aut (*alt.*)] ant A ⤻sp. qu. AH_2GV (=vg) 8 pietatis] bonitatis(-es E*) H_1 in] *om.* H_2GCas^{cod} speciem Cas^{ed} uel] *om.* H_2 seu Sd doctrinę NC* ⤻eius autem R* autem *om.* A* 9 ⤻rem ipsam Cas ipsam—abnegantes *om.* B denegantes GVCas *fort. recte* diuita EN 10 ⤻bo. mo. Cas^{ed} bonus A*R*M [a]eloquia MN enim] autem G 11 inruunt in] benetrant A penetrant HGVCas (=vg) domus MNG 12 honoratas(-is S) ES onerates G* cupiunt G oneratae] honeratae in H_1 13 impietatem G illis ac] eisdem (iisdem *cod.*) et Cas ac] et Sd^{ed} ⤻an. inf. Cas 14 animas] mentes H_1 conparantes H_1 15 discere] audire Cas cupientes] + et reliqua(e N) NC* 16 peruenium H_1 qui M 17 mihi S nichil N def.] diff. H_1C tenet] tenent H_1MG *om.* N quisquis NC qui Cas uul M 18 etiam] enim H_1 unio B* enim *om.* B dicta H_1 dest.] dist. ENGV* 19 quem] quae V autem] *om.* B enim H_1Sd^{ed} iamnes] iannes A(S) iampnes B manbres BC 20 isti] hii AMV hi GCas (=vg) restiterunt G mag(*om.* N)icas artes H_2G maice ES artis] artes E *om.* Cas^{ed}

praestigia, ita et hi[i] per argumentorum fallaciam. simulque ostendit Mosen ueritatis fuisse doctorem: hoc aduersus obtrectatores ueteris testamenti. *Homines corrupti mente, reprobi circa fidem.* Tam moribus corrupti quam reprobi circa fidem. 9 *Sed ultra non proficient.* Hoc non de omnibus haereticis dicit, sed de his quos tunc cito in spiritu nouerat destruendo[s]: ceterum ipse inferius quosdam in peius [proficere] posse praedixit. *Erro[r] enim illorum manifestus est [omnibus], sicut [et] illorum fuit.* Cum confessi sunt se dei digito superatos. 10 *Tu autem adsecutus es meam doctrinam, institutionem, propositum, fidem, longanimitatem, dilectionem, patientiam.* Plus tibi de me crede quam [de] illis. Siue: Idcirco tibi non timeo, quia scio te doctrinam et uitam meam optime cognouisse. 11 *Persecutionem, passionem; qualia mihi facta sunt Antiochiae, Ic[h]onio, Lystris, quales persecutiones sustinui.* Ex his potuisti cognoscere me nihil propter homines facere, qui tanta sum passus. *[Et] ex omnibus me eripuit dominus.* Ita et te de omnibus eripiet, si sequaris. 12 *[Non solum autem me: sed] et omnes qui uolunt pie uiuere in*

7 cf. 2 Tim. iii 13 9 cf. Exod. viii 19 (15)

1 pestrigias E praestigias SR* praestrigia R corr., M fraestrigia G fallaciam Cas hi] hii ASMNG in E fallaciam] praestigia Cas^{cod} praestigias Cas^{ed} 2 ostendens H_1 moysem R* moysi N hoc] hec B *om.* E 3 obtrect.] obtract. MN homines] omnes NC* corrupti] reprobi G 4 reprobi] corrupti G tam—fidem *om.* V ∽ci. fi. rep. H_1G 5 profici*ent V hoc non de] hoc enim de B de H_1 hoc enim (*om.* M,C corr.) non de H_2 non de Cas 6 his] + tantum Cas ∽nou. in sp. H_1G 7 destruendos] destruendo B ∽ait quosdam (quodam V*) in peius proficere (*sine* posse) V in peius] impius(-os NC) H_2 proficere posse] posse B proficisse ES profecisse posse R 8 error D erro B insi(a SM)pientia AHGVCas (= vg) enim *om.* H_1 illorum manifestus est] eorum manifesta(-ata Cas^{ed}) erit AHGVCas (= vg) 9 omnibus *add.* AHGVCas (= vg) et *add.* AHVCas (= vg) illorum] aliorum Sd^{ed} cum] qui B *om.* H ∽dig. dei se esse Cas dig. dei se fuisse Sd 11 longaminitatem B 12 ∽crede de me H_1 me crede] mercede V de (*alt.*) *add.* B 13 scito MG*V doctrinam et *om.* Cas uitam] uirtutem H_1 14 ∽cogn. opt. Sd^{ed} persecutiones passiones (*om.* NC) AHGVCas (= vg) 15 anthiochia E in antiochię R* anthiochie Cas^{cod} iconio] ichonii A ichonis E hyconię S hiconis R* iconii R corr., GVCas^{ed} (= vg) hiconii N hyconii C yconii Cas^{cod} listris BH(—R)G *praem.* et Cas 16 potuistis A* 17 fecisse G qui tanta] quanta R que tanta M quia tanta NC* et *add.* ARH_2GVCasSd (= vg) *fort. recte* 18 ∽eripuit me CCas^{cod} liberauit me (*om. ed.*) SdD ∽de omn. te Sd 19 non solum autem me sed] *om.* AH_1VCas (= vg) non solum sed G omnis V ∽pie uolunt H_2

Christo Iesu persecutionem patiuntur. Non solum [omnes] ego, sed et omnes qui non occidunt animas adulando: timendum ergo nobis est ne non pie uiuamus, qui nihil patimur propter deum. 13 *Mali autem homines et seductores proficient in peius, errantes et in errore[m] mittentes.* Hoc de adulatoribus dicit, qui dum a stultis hominibus diliguntur, magis decepti decipiunt. Siue: De haereticis accipiendum est. 14 *Tu uero permane in his quae didicisti.* Nolo ista te terrean[t] uel seducant. *Et credita sunt [t]ibi.* A deo per nos. *Sciens a quibus didiceris,* 15 *et quia ab infantia sacras litteras nosti.* Siue: A uero apostolo[s]. Siue: Per legem a deo. *Quae te possint instruere ad salutem, per fidem quae est in Christo Iesu.* Sine fide enim Christi litterae legis iam non sufficiunt ad salutem. 16 *Omnis scriptura diuinitus inspirata utilis est.* Quaecumque sunt in lege scripta, ad nostram doctrinam pertinent. *Ad docendum, ad arguendum, ad corri[g]endum, ad erudiendum [in] iustitia[m].* De ipsa lege docetur ignarus, arguitur insolens, corrigitur declinans, eruditur ad iustitiam qui modum seruare non nouit. 17 *Ut perfectus sit homo dei, ad omne opus bonum instructus.* Ideo est data legis instructio,

6 cf. Lucr. i. 941 (iiii. 16)

1 iesu *om.* ESCas patientur AESCVCas^{ed} (= vg) omnes] *add.* B autem R ego *om.* R* 2 et *om.* H_2G omnis V adu(o GV)l.] in adol. H_1 tim. ergo] unde tim. Cas 3 quia SR nil G patiuntur B 4 dominum H_2 malitia R* proficiunt NC peius] poenis B penis S 5 errantis V* errorem] errore BSN mittentis V* adulatoribus] adu(o)lantibus NC + uel de haereticis Cas 6 dum *om.*V a] ab NCVCas stultis *om.* Cas diliguntur] + atque laudantur Cas seducti seducunt Cas 7 est *om.* H_1 uero] autem G 8 didicistis A* dedicisti V nolo] + ut H_2G te terreant] de terrena B uel seducant *om.* Cas 9 sunt *om.* Sd tibi] ibi A a quibus] a quo ARH_2VCasSd (= vg) quod ES 10 quia] qui ES infantiam E*S 11 siue (*pr.*)] siue(i *in ras.*) A a uero aposto(u V)lo] ab apostolis C uere E*S apostolos A 12 ⤻inst. poss. C possit ES possunt RNCGCas instituere G iesu *om.* Sd^{codd} 13 fide] fine G litterae legis] *om.* H_1Cas^{ed} litterae litis V litteralitatis V corr. ⤻iam legis G iam] tam B *om.* H_2 ⤻non iam Sd^{ed} suff.] + iam H_2 14 omnis] + enim Cas^{ed} diu.—doc. (16) *om.* Sd^{codd} utilis est] et utilis V (= vg) est utilis Cas 15 quaecumque—instructus (20) *om.* H_1 quaecumque] + enim Cas ⤻in lege scripta sunt B scripta sunt in lege Cas 16 pertinent] scripta sunt Cas ad (*alt.*)] et ad G corrig.] corriendum A corripiendum BCas^{cod} 17 iustitiam] in (cum R) iustitia AHGVCas (= vg) ignorans Cas 18 arguetur MN,R corr. corregitur MN corripitur GCas errans Cas 19 quo M modum] modo MN eam modo R corr. 20 ⤻data est H lex H_1

ut eius consilio [cuncta] facientes iuste iusta faciamus. 1 *Testificor coram deo et Christo Iesu qui iudicaturus est uiuos et mortuos, et aduentum ipsius et regnum eius.* Contestatur illum per uniuersa quae credit religio Christiana, ut uerbum dei instanter adnuntiet, [qui iudicaturus est uiuos ac mortuos,] quia et uiuos inueniet et mortuos suscitabit. [Siue: Peccatores et iustos.] 2 *Praedica uerbum: insta oportune* [*importune*]. Oportunum [est] libenter audienti, importunum inuito praedicare. *Argue, obsecra, increpa in omni patientia et doctrina.* Argue peccantes et contestare, ne peccent; increpa resistentes: sed haec omnia cum patientia et secundum doctrinam perfice legis. 3 *Erit enim tempus cum sanam doctrinam non sustinebunt* [*homines*]. Ueram et perfectam; sicut Istrahel audire nolu[er]it a prophetis. *Sed ad sua desideria coacerualabunt sibi magistros.* Tales sibi magistros inquirent, qui ea dicant quae ipsi audire desiderant, ut securi delinquant. *Prurientes auribus.* Quae delectari desiderent, non conpungi. 4 *Et a ueritate quidem auditum auertent: ad fabulas autem conuertentur.* A ueritate legis quae uitia damnat, ad rationes humanas quae deum ut pium non uindicaturum esse con-

1 consilium G cuncta *om.* BH_2V testor Sd^{cod} 2 et christo iesu *om.* Sd^{codd} ⤻ies. chr. FSd^{ed} et (*alt.*)] ac AESNGVSd^{cod} (=vg) 3 mortuos] +suscitabit G* et (*pr.*)] et per Cas^{ed} contestator SR* 5 adn. *om.* G qui—mortuos *om.* BNCG qui iud. est] iud. est autem V ac] et H_1 6 et (*pr.*) *om.* H_1NSd ⤻mort. inu. et B et (*alt.*) *om.* ER* suscitauit EMCV suscitat Sd^{cod} siue—iustos *add.* BMG 7 praeca A* insta] +incessanter Cas in(+o MN*)portune *om.* B 8 oportunum est] oportune A* oportunum A *om.* Cas^{cod} audiendi B audire H_1 audientibus Sd importunum] +est H_1 *om.* Cas^{cod} inuitu E* inuitus S inuitum R inuitis Sd praedicare] dicere V *om.* Cas 9 argue obsecra increpa *om.* Cas^{cod} ⤻incr. obs. H_1 in] cum H_1 10 peccatores Sd^{ed} et *om.* H_1 contestare] obsecra Cas increpare sistentes V 11 sed] +et S et *om.* Cas perfice legis *om.* H_1 perfice *om.* H_2(—M)Cas 12 enim *om.* ER* sana doctrina...sustinebit N 13 homines *om.* AHGVCas (=vg) et] ac G 14 noluit] uoluerit B a prophetis] prophetas(-is *cod**) Cas coacerbabunt NV 15 inquirunt H_1N 16 ea] eis G dicunt H_1MCas^{ed} audire *om.* Cas secure Cas^{cod} 17 quae] quia NC qui Cas^{ed} dilectare EMN dilectari SG desiderant A*BHVCas non *om.* Cas^{cod*} conpugi A* conpungant ES conpingant R 18 et *om.* ES auertunt ERN 19 conuertuntur SR legis] scripturae Cas ad] et $BH_2V$$Cas^{ed}$ 20 dominum H_2G ut—esse] omnino (*om. ed.*) non uindicare Cas ut] ad *in ras.* C pium] ipsum H_2 iudicaturum C

cinnant. 5 *Tu uero uigila in omnibus* [*labora*]. Quae ad utilitatem pertinen[t] audient[i]um. *Opus fac euangelistae.* Hoc est, uerbum tuum opere confirme[n]tur. *Ministerium tuum imple.* Episcopatus scilicet: non enim semper ero in corpore ut ualeam commonere. 6 *Ego enim iam delibor, et tempus resolutionis meae instat.* Mortem suam sacrificium deo futuram dixit, ut eum ad martyrium prouocaret. 7 *Certamen bonum certaui, cursum consummaui.* Modo iam confidenter hoc dicit, in extremo uitae limite constitutus: conparatione sane utitur in agone certantium. *Fidem seruaui.* Fidem suscepti officii in finem usque seruaui. 8 *De reliquo reposita est mihi iustitiae corona, quam reddet mihi dominus in illa die, iustus iudex.* Qui me nouit usque ad mortem pro iustitia dimicasse. *Non solum autem mihi.* Quia non personis meritum, sed labori debetur. *Sed et his qui diligunt aduentum eius.* Qui gaudent aduenisse Christum et iustitiam docuisse. Siue: Qui ita agunt ut aduentum domini libenter expectent. 9 *Festina ad me uenire cito:* 10 *Demas* [*enim*] *me dereliquit, diligens hoc saeculum, et abiit T*[*h*]*essalonicam.* Necesse erat ut diligens saeculum relinqueret saeculum non amantem: 'omne' enim

4 cf. 2 Cor. xii 2 etc. 10 cf. 2 Tim. ii 5
20 cf. Eccli. xiii 15, 16 (19, 20)

1 labora *add.* AHGVCas (= vg) **2** pertinent] pertinen B pertinet N audientium BH(—E)GCas **3** opera E*R* operibus E corr. confirmetur] confirmear A confirmentur B tuum *om.* ES **4** ⤳scil. episc. Sd episcopatui G episcopatum V scilicet] + officium NC non—commonere *om.* N **5** ualeam] habeam B possim C delebor $H_1N^*V^*$ ⤳meae (mei N) resolu(i M)tionis BHVCas (= vg) **6** suam] + quasi Cas deo] + esse H_2 futurum SR ue(i M)nturam H_2 **7** martirium,(ar *in ras.*)A,B prouocet H_1 ⤳bon. cert. H_2GCas (= vg) **8** cursum consumm(*om.* G)aui *om.* H_1 ⤳dicit hoc B hoc] noc V* **9** limine Cas^{cod*} institutus G ⤳utitur sane Sd^{ed} **10** ⤳susc. off. fid. Sd **11** de] in AHGVCas (= vg) ⤳cor. iust. $BH_1CCasSd^{ed}$ (= vg) **12** dominus *om.* Cas^{ed} **13** ⤳nouit me H_1 dimicasse] di(e N*)micare NC *praem.* ipsius adiutorio Cas **14** ⤳debetur (debitur E*S dabitur R) mer. sed lab. H_1 **15** his] omnes R iis Cas^{ed} ⤳adu. eius dil. ES **16** ⤳chr. uenisse Cas ⤳doc. iust. C qui ita] quia H_1 quia ita R corr. **17** ⤳uenire ad me MCG **18** uenire] uere A* enim *add.* ARH_2GVCas (= vg) reliquit (relinquid M) H_2G **19** et *om.* NC* habiit H_1N habit M thess.] tess. B thes. ESMNG erat] est Cas **20** saec. (*pr.*)] hoc saec. $NCSd^{cod}$ saeculi uoluptates Cas ⤳non am. relinqueret (relinquere M relinquerit N reliquerit C*) saec. E relinquat Cas^{cod} saeculum (*alt.*) *om.* Cas non amantem] relinquentem Sd omne enim] quia omne Cas

'animal [ad] sibi simile coniungitur.' [*Crescens in Galatiam, Titus in Dalmatiam;*] 11 *Lucas mecum solus est.* [Isti missi sunt, non deseruerunt.] *Marcum adsume et adduc tecum: est enim mihi utilis in ministerium* [*:* 12 *Tychicum autem in ministerium misi Ephesum*]. Uerbi uel cuiuslibet necessitatis. 13 *P[a]enulam quam reliqui Troade aput Carpum, ueniens adfer[s]* [*tecum, et libros, maxime autem membranas*]. Non dixit 'paenulam meam': potuit enim conuersus aliqui[s] ad pedes eius inter cetera posuisse uendendam. 14 *Alexander aerarius multa mala mihi ostendit: reddat ei dominus secundum opera eius.* Quoniam uerbis dei restitit, cum ipso habeat rationem. 15 *Quem et tu deuita.* Monet caueri latrantes. *Ualde enim restitit uerbis nostris.* Si nostris restitit, qua[n]to magis tuis! 16 *In prima mea defensione nemo mihi adfuit, sed omnes me dereliquerunt: non illis reputetur.* Quando primum coepi defendere euangelium. 17 *Dominus* [*autem*] *mihi adstitit et confortauit me.* Cum dicit sibi dominum omnibus deserentibus adfuisse, [hunc] ne timeat cohortatur. *Ut per me praedicatio*

8 cf. Act. iv 37

1 ad sibi simile (*om.* M)] sibi simili B ad similem(-e Sd) sibi NSd ad sibi similem V coniungetur B iungitur Sd crescens—dalmatiam *om.* B crescen V* galliam V* (=vg) 2 titius V mecum solus est] est mecum solus BRH_2GCas (=vg) solus mecum ES isti—deseruerunt *om.* B 3 non] et non GSd^{codd} et Sd^{ed} adhuc B aduc N 4 enim *om.* V utiles A* ministerio H_2Cas (*non* Cas$^{ed\ expos}$) tychicum—ephesum *add.* BH_2GCas (=vg) tithicum BN thiticum M titycum C thyticum Cas^{cod} autem] *om.* M enim NC in minist. *om.* H_2GCas (=vg) 5 necessitate H_2G 6 paen.] pen. BEMGCas pęn. SR penn. N + autem G troiade MN adfers] ad(f)fer BRH_2VCas (=vg) 7 tecum—membranas *add.* BH_2GCas (=vg) tecum *om.* H_2G (=vg) autem] + et Cas^{ed} dixi S dicit Cas^{cod} 8 paen.] poen. B pęn. SR penn. N aliquis BH(—M)GCas 9 inposuisse H_1 posuisset V uendenda V alex.] alax. M aer.] er. EG faber aer. Cas^{ed} 10 ∽mihi mala GV ostendit] fecit H_1 reddet CG ei] illi ERGSd enim S dominus *om.* R* 11 resistit H_2G cum ipso habeat] cum habebat H_1 habeat cum deo Cas 12 deuitam A corr., diuita E*R*N cauere RH_2Cas latrantes] peruersos Cas 13 resistit RG restetit N nostris] meis VSd si nostris (meis V) restitit (restit S resistit RM *om.* NC) quanto] quato B 14 mea *om.* Sd^{cod*ed} adf.] aff. BCCas omnis V 15 derelinquerunt A*G reli(+n M)querunt H_2 inputetur H_1GCas^{cod} quando pr.] in primo quando H_2 ∽eu. coepi def. H_1Cas coepi de] coepisse A* coeperit M caepit NC coepit G 16 euangelium] + in roma GSd^{codd} autem *add.* AERGVCas (=vg) ∽ads. mihi GCas adsistit M adstetit NG 17 deum G omnibus deserentibus] in omnibus H_1 18 adf.] aff. BCas hunc ne] ne BH_2VCas hunc nec E

impleretur, et audiant omnes gentes. Non quo ego mori timerem. *Et liberatus sum de ore leonis.* Persecutoris. 18 *Liberauit me dominus ab omni opere malo.* Ab insidiantium malignitate. *Et saluum [me] faciet in regnum suum caelest[a]e.* Quo modo hic liberat, ita in regnum adducit. *Cui gloria in saecula saeculorum.* Ob haec omnia. 19 [*Saluta Priscillam et Aquilam, et Onesifori domum.* 20 *Erastus remansit Corinthi.*] *Trophimum [autem] reliqui infirmum Mileti[: 21 festina ante hiemem uenire*]. Hi[n]c probatur quia non propter sanitatem carnalem tantum apostoli curabant, sed ut etiam signa monstrarent, quia hic suum discipulum non curauit. [*Salutat te Eubolus et P[r]udens et Claudia et Linus et fratres omnes.*] 22 *dominus Iesus cum spiritu tuo.* Quia carni mortuus, spiritaliter uiuis. [*Gratia uobiscum: amen.*]

AD TIMOTHEVM SECVNDA EXPLICIT

13 cf. 1 Petr. iii 18

1 impleantur A* impleatur AHGVCas (=vg) audient SRNC* quod HGVCas timorem E*R* 2 persecutores H_1 persecutore H_2 lib.] et lib. G 3 opera E*R* insidientium G 4 me *om.* AH(—R)GVCas^{cod} (=vg) regno suo NCas^{cod} caeleste] caelestae AN caelestem H_1 celesti Cas^{cod} quo modo hic liberat] qui modo me hic liberauit Cas^{cod} quoniam hinc me liberauit Cas^{ed} 5 hic *om.*V libera G ∽ita in regnum inducit C corr. adducit] inducit BH(—S)GV ducit S ita inducit(—et M) H_2 inducet Cas 6 saeculum A* ob haec omnia *om.* Cas saluta—corinthi] *add.* BH_2GCas (=vg) *praem.* amen RH_2GVCas (=vg) salutate RG priscam H_2GCas (=vg) 7 onesiferi B onesiphori Cas^{ed} chorintho G trophunum B thophium S trofimum NCas^{cod} trofinum G 8 autem *add.* BH_2GCas (=vg) ∽inf. rel.V militi ER*V multi S meleti N mileti* G festina—uenire *add.* BH_2GCas (=vg) ante] autem B 9 hinc] hic ABH_1Cas qui MN 10 tamen M ut *om.* H_1 etiam *om.* Cas mons.] mos. N 11 ∽disc. suum BG salutat—omnes *add.* BH_2GCas (=vg) salutant NCas^{ed} 12 eubelus M eubulus N (=vg) euuolus G pudens] prudens BCas^{ed} ∽et linus et claudia H_2GCas (=vg) cladia M 13 iesus] iesu A* + christus H_2GVCas (=vg) qui Cas carne BRNCCasSd$^{cod\ ed}$ carnaliter Sd^{cod} mortuos A* mortuus es (est *ed.*) Cas 14 uiuus B uiuens H_2Cas gratia uobiscum (nobiscum MNCas^{cod}) amen BH_2GCas (=vg) + scripta ab urbe Cas + uersus CLXXII Cas^{cod} 15 explicit (explit B*) [a]epistola secunda ad timotheum B. E corr. *nihil* E* explicit ad t(+ h C)imotheum II SNC (*uide infra*) Cas^{cod} explicit R epistola pauli explicit ad timotheum M (*uide infra*) + scripta de (a C) lau(o C)dicia(-atia M)(ab urbe roma C*m*2) uersus CLXIIII (CLXVII N) abens (*om.* N) (uersus—habens *om.* C) H_2 finit ad timotheum (+ II Sd^{cod}) GSd^{cod} explicit epistula ad timotheum II V finis epist. ad timotheum secundae Cas^{ed}

INCIPIT AD TITVM

ARGVMENTVM,

[Titum] discipulum suum episcopum, [quem] commonet et instruit de constitutione praesbyteri[i] et de spiritali conuersatione et [de] haereticis uitandis, qui in scripturis Iudaicis alios seducebant.

1 *Paulus seruus dei.* Non peccati. *Apostolus* [*autem*] *Christi Iesu.* Non enim omnis seruus apostolus: ideo autem Christi, quia ab ipso missus fuerat praedicare. *Secundum fidem electorum dei, et agnitionem ueritatis, quae est secundum pietatem* [*eius*] 2 *in spe uitae aeternae.* Secundum [m]eam fidem qua credentes electi sunt, cum agnoscerent ueritatem, quae agnitio non est meritorum nostrorum, sed dominicae ueritatis. *Quam promisit qui non mentitur deus.* Si non mentitur, non aliut exhibet quam promisit, iustis scilicet, non iniustis,

1–2 cf. Tit. i 5 3 cf. Tit. iii 10 13 cf. Matth. xxv 46 etc.

incipit argumentum epistolae ad titum B *nihil habent* E*N argumentum E corr.,Cas^{ed} incipit ad (a M) titum SMV incipit argumentum epistulae pauli ad titum R incipit argumentum in epistolam C incipit argumentum G incipit argumentum in epistola ad titum Cas^{cod} 1 discipulum—instruit] titum commonefa(e MN,R corr.)cit et instruit (instituet R corr.) H_2Cas discipulum] titum discipulum BG scripsit ad titum discipulum V ad titum discipulum *Par.* 15180 episcopum] discipulum D quem *om.* BG monet H_1D conmunet V* commonefacit *Par.* 15180 et *om.* H_1 2 instruet V pres(*om.* B)biteri BH_1MD de (*alt.*) *om.* H_2 ⤻conu. sp. D 3 de *om.* ABH_2CasD *Par.* 15180 diuitandis D in *om.* Cas^{cod}D scripturis] traditionibus D iudicis E 4 alios seducebant] credunt H_2CasD + scribit a nicopoli R corr. + scripsit ei ab athenis (+ *s.l.* intrāc.) scripta (+ *s.l.* in apōs hęc) a roma alibi de nicopoli uersus XCVII G + scribit ei ab athenis D + scribit *Par.* 15180 *nihil subscripserunt* AH_1MGV*Cas^{ed} explicit argumentum incipit aepistola ad titum foeliciter B epistola ad titum incipit E corr. incipit epistula ad titum NC expositio in epistola ad titum V *m. rec.* explicit. incipit epistola beati pauli apostoli ad titum Cas^{cod} 5 seruos R* autem *add.* BH_2GCasSd^{ed} (= vg) 6 ⤻ies. chr. AH(—N)GVCas (= vg) enim *om.* H_1 omnes E*N* 7 ab ipso] ipsum MCCas^{cod} per ipsum GCas^{ed} fuerat] est V 8 electorem G quae] qui SR*M est sec. piet. eius] sec. piet. est AHGVCasSd^{ed} (= vg) 9 spem H(—R)GVCas (= vg) eam] meam AM eandem Sd 10 quia ES cognoscerent AHGVSd *fort. recte* 11 est] ex BH(—C*)V est ex G merito nostro G nostrorum *om.* H_1 dominicae (domicae A* dominice V) ueritatis] ex dominica ueritate H_1 dominicae pietatis G 13 quam] + quod H_1 iustis] et iustis Cas non] et BH_2GVCas

quamuis hominibus durum uideatur. *Ante tempora saecularia.* Ante omnia tempora aput se proposuit per filium saluare credentes. 3 *Manifestauit autem temporibus suis uerbum suum.* Tunc manifestauit consilium suum, quando quod praescierat factum est, omnem scilicet mundum [a iustitia] diuersurum. [*In*] *praedicatione quae data est mihi secundum praeceptum saluatoris* [*nostri*] *dei.* Quo Paulum et Barnabam segregari praecepit, ut gentibus praedicarent. 4 *Tito dilecto filio secundum communem fidem gratia et pax a deo patre* [*nostro*] *et Christo Iesu* [*saluatore nostro*]. Secundum fidem [filio], non natura[m]. 5 *Huius rei gratia reliqui te Cret*[*a*]*e, ut ea quae de-sunt corrigas, et constituas per ciuitates praesbyteros.* Quae de-sunt recto tenori corrige, et tunc demum praesbyteros poteris ordinare, cum omnes in ecclesia fuerint recti. *Sicut* [*et*] *ego tibi disposui.* [Illo ordine quo tibi in praesenti disposui.] 6 *Si quis sine crimine est, unius uxoris uir*[*um*]. Notandum quod in sacerdote etiam aliis licita prohibentur. *Filios habens fideles, non in accusatione luxuriae aut non subditos.* Ne non possit aud[i]enter corripere delinquentes. Siue: Ut experimentum doctrinae eius de domus suae disciplina

7 cf. *Act. xiii 2

1 ⤻durum hoc hominibus Cas omnibus G durum] + esse H_1G uidetur MN 2 ante] + mundi Sd ⤻tem. om. G saluaturum B 3 suis *om.* H_2 4 quod *om.* H_1 praesciuerat H_2 5 factum est] se facturum Cas omnem] autem S *om.* R* a iustitia *om.* B a *om.*V diuersum H diuersorum V 6 in *add.* AHGVCas (= vg) praedicationem Cas^{ed} data] credita AHGVCas (= vg) imperium Sd 7 nostri dei *om.* Sd^{codd} nostri *add.* $BRH_2GCasSd^{ed}$ (= vg) quo] qui BH_2G quod SCas^{ed} cum Sd segregare RM,C corr.,GSd^{cod} regere N 8 praecipit AMG gentes docerent Sd dilecto *bis* B 9 nostro *om.* AH_1GVCas (= vg) 10 et *om.* Cas^{ed} ⤻ies. chr. Cas^{ed} saluatore nostro *add.* AHGVCas (= vg) secundum] + communem Cas fidem(e *ex* i) A filio] *om.* B filios E filium CV 11 natura] naturam BS te* A cretae] certe B crete G 12 et *om.* ES 13 recto tenori] primum G tenore BR,C*m*2,VCas timore H_2 tunc] tum BS,R corr. dum R* ⤻pot. presb. H_2G 14 cum—recti *om.* H_2G omnis V recti] correcti R* 15 sicut—disposui (16) *om.* ES sicut —disposui (*pr.*) *om.* R et *add.* BCas (= vg) illo—disposui *om.* B quo] sicut R tibi *om.* Cas in *bis* A 16 mandaui Cas qui A* uirum] uir BH_2GVCas (= vg) 17 notandum] non tantum (tamen) H_2 quia Cas sacerdotem H_2 aliis *om.* Cas licita] lita A* inlicita NC 18 habentes MN habent G 19 audenter] audienter A delinquentes] monentes B 20 experimento Cas$^{cod\ corr}$ ⤻eius (*eras.* R) doc. H_1 de] dem H_2G domo sua Cas

noscatur. 7 *Oportet* [*enim*] *episcopum inreprehensibilem esse.* Ipsum dicit episcopum quem superius presbyterum nominauit. *Sicut dei dispensatorem.* Si enim humanarum legum dispensatores probi quaeruntur et iusti, quales esse debent qui diuina iura dispensant! *Non superbum, non iracundum, non uinolentum, non percussorem, non turpis lucri cupidum.* Non debet discipulus Christi percutere, qui percussus est [et] non percussit, nec turpe lucrum adulando sectari, terrenum scilicet, qui caelestia et diuina promittit. 8 *Sed hospitalem.* Primo uitia damnauit, ut uirtutes insereret, secundum consuetudinem scripturarum. *Benignum.* Ut hospites non cum tristitia, sed cum beneuolentia et caritate suscipiat. *Sobrium, iustum, sanctum* [*et*] *continentem.* Incontinentiam uel continentiam numquam nominat apostolus nisi in causa luxuriae. iustum in iudicio: sanctum [in [a]equitate], continentem, [ne, quia] unius uxoris fecerat mentionem, [ne] locum incontinentiae dedisse putaretur. 9 *Amplectentem eum qui secundum* [*ueritatis*] *doctrinam est fidelem sermonem.* Diligentem

2 cf. Tit. i 5 3 cf. 1 Cor. iv 2 7 cf. *1 Petr. ii 23 10 cf. Gal. v 19–22 etc. 13 cf. 1 Cor. vii 5; Gal. v 23 etc. 16 cf. Tit. i 6

1 nascatur H_2GCas enim *add.* AHGVCasSd (= vg) inreprehensibilem] sine crimine $BH_2GVCasSd^{ed}$ (= vg) 2 ipsum] eundem Cas^{cod*} que MC ⤻presb. sup. H_2G dixit V 3 enim] ergo H_1 autem H_2 legum] legem A rerum B disp.] desp. AM 4 probi] presbyteri E prohi S quaerantur Cas^{ed} et iusti *om.* Cas qualis V 5 dispensat A* 6 turpi MNV (*cf. Roensch, It. u. Vulg.* 230) cup.] non cup. E*S 7 debent G ⤻chr. disc. Cas et non perc. *om.* S et *om.* BERG 8 repercussit E corr. R corr. turpem H_1 turpi MN adulandu A* adolendo(+s S) H_1 adolando V sectare MNG 9 ⤻qui scilicet H_2 permittit B sed *om.* H_1 10 primum NC misereret B inferret (inferet M) H_2G 12 stristia A* beneu.] beniu. B,E corr.,SRCV et caritate *om.* H(—M) sob.] sub. MV + castum (*non ut lemma tractandum*) Cas 13 iustum] + in iudicio R corr. *eras.* et *om.* AHGVCas (= vg) incontinentiam—luxuriae *tr. post* putaretur (17) BH_2G incontinentia E (+ et R*) R* 14 nequaquam H_2 apł. E* apostoli S apostolos G luxur.] luxor. GV *al.* 15 in (*pr.*) *om.* H_1 iudiciis Sd sanctum in aequitate, continentem ne quia *scripsi*] continentem sanctum ne quia A sanctum in equitate continentem B continentia(-ię E) sanctum ne quia ER continentiam sanctam neque (nequi N) SH_2 continentia sanctum ne C corr. continentem sanctum sanctitas continentia dicitur neque G continentia a sanctum ne quia V 16 ⤻ux. un. Cas^{ed} fecerat] *om.* H_2 superius fecerat G dixerat Cas mentionem] mentione C corr. *om.* Cas ne *add.* B loco H_2 continentię G 17 dedisset C*m*2 putaretur *om.* H_2 amplectantem ESMNG 18 ueritatis *om.* AHGVCas (= vg) est] et H_2 diligentem(-es A*)] + sermonem NC ut diligat Cas

doctrinam et semper inde loquentem, non fabulas saeculares et uanas. *Ut potens sit exhortari in doctrina[m] sana[m], et eos qui contradicunt arguere.* Talis est eligendus, qui [et] exhortari possit et contradicentes arguere [in doctrina sana], quae sanat audientes. [Siue: Quae nulla falsitate corrupta est.] 10 *Sunt enim multi [et] inoboedientes, uaniloqui et seductores.* Apostolicae doctrinae [non obtemperantes] et ad nullum profectum loquentes. *Maxime qui de circumcisione sunt.* Qui humanas potius traditiones quam diuina mandata loquuntur. 11 *Quos oportet refutare: qui[a] uniuersas domos subuertunt, docentes quae non oportet turpis lucri gratia.* Quae iam superflua sunt temporibus Christi, c[a]erimonia[e] scilicet Iudaeorum. 12 *Dixit quidam ex illis proprius ipsorum propheta.* [Parmenides siue Callimacus.] Uide quales sint qui etiam a suis tale testimonium consequuntur. *Cretenses semper mendaces.* Amantes mentiri, noxii uoratores, ac pariter otiosi. *Malae bestiae, uentres pigri.* Ideo ferias et otia libenter admittunt. 13 *Testimonium hoc uerum est: quam ob causam*

1 cf. Eccli. xx 19 (21) etc. 9 cf. Marc. vii 8 etc.; cf. Tit. i 14

1 doctrinae C corr. inde] in te G loquatur Cas 2 uanas] inanes NC exh.] et exh. MC (=vg) ex[h]ortare H(—C) doctrinam (+suam B*) sanam] doctrina sana AHGVCas (=vg) 3 eos qui contradicunt] contradicentes Cas^{cod} redarguere R corr. talis—arguere *om.* S est eli(e G)gendus] elegendus(-um E)est RCas est et eligendus N et (*alt.*) *om.* AH(—F)GVCas^{cod} 4 hortari A* possit] possint rudes G in doctrina sana (sua SR) *om.* BH_2G 5 quae] qui G* siue—est *om.* BH_2V 6 et] *add.* BH_2 (=vg) etiam Cas^{ed} 7 apos(os *in ras.*) A dogmae M non obtemperantes *om.* BH_2V et—loquentes *om.* H_2 8 perfectum B 9 qui] ex iudaeis qui G diuina] diuinam A* dei Cas 10 loquu(-cu BV)ntur (docuntur MN)] *om.* ES custodiunt R refutare] redargui AHGVCas (=vg) qui] quia A domus RMN 11 docentes] dicentes S cogentes MN loquentes C* turpi MN (*cf. supra* i 7) turbis G 12 ∽scil. caer. V caeri(cere- G)monia] cerimonię BC c[a]erimonias HCas scilicet] scicet A* 13 iudaeorum] +parmedissidiae(-ie S) challimacus H_1 (*ex exemplari corrupto Hieronymi ipsius ad loc.*) illis] ipsis H_1 ipsorum] eorum HSd^{ed}‡ illorum Sd^{ed}‡ 14 parmenides (parmendes R corr., MNG epimenides Cas^{ed}Sd^{ed}) siue calli(-ali- G)mac(+h Cas)us (tallimachus M talimaeus N) *add. hic* BH_2GCas uide *om.* Cas qualis V sint] sunt HGVCas qui] ut Cas 15 etiam *om.* V a suis] asios G consequu(-cu- BMCGV)ntur] promerentur H_1 habeant Cas 16 mentire E*MN noxi SR* uopatores A* oratores E uoraces F ac *om.* H_1 17 uentris H(—S)GV idcirco Cas fereas MN* odia(d *dub.*) A otias H_1 libenter] libentes H_1 frequenter NC 18 admittant A ∽hoc test. H_2 est *om.* G quam ob rem Cas^{cod}* ob quam causam Cas^{ed}

increpa illos dure, ut sani sint in fide, 14 *non intendentes Iudaicis fabulis et mandatis hominum.* Traditionibus humanis, de quibus a domino Iudaei in euangelio arguuntur, secundum Isaiam deum non corde, sed labiis honorantes. *Auersantium se a ueritate.* Noui scilicet testamenti. 15 *Omnia munda mundis.* Quia athuc quaedam secundum legem inmunda uocabant. *Coinquinatis* [*autem*] *et infidelibus.* Coinquinati et infideles sunt qui non credunt iugum legis a collo credentium dominum abstulisse; id est, omnia quae temporaliter fuerant instituta. *Nihil mundum.* Eorum quae in conscientia[m] ipsorum inmunda iudicantur. *Sed inquinatae sunt eorum et mens et conscientia.* Etiam in hoc ipso. 16 *Confitentur se nosse deum, factis autem negant.* Se melius Christum dicunt nosse, ut ex lege promissum, sed factis eius aduentum negant, cum [se] sine legis auxilio putant iustificari non posse. *Cum sint abomina*[*ti et incredi*]*biles,* [*et*] *ad omne opus bonum reprobi.* In sola confessione religios[i]o[re]s se dicunt, cum illa non faciant quae quaeruntur. 1 *Tu autem loquere quae dece*[*n*]*t sanam doctrinam.* Quae ad uitam pertinent Christi. 2 *Senes ut sobrii sint, graues, prudentes, sani* [*in*] *fide,* [*in*] *dilectione,* [*in*] *patientia.* Hic senes et aetate et ordine possunt intellegi,

2 cf. Marc. vii 8 etc. 3 cf. (Esai. xxix 13) Matth. xv 7. 8
6 cf. Act. x 14 etc. 8 cf. Act. xv 10 15 cf. Gal. v 4 etc.

1 eos ES durae G ut] et B 2 et mandatis (mendaciis C*) hominum *om.* H_1 traditionibus] traditio manibus H_2 3 iud. in eu. arguuntur (arguntur M)] in eu. iud. locuntur H_1 4 isaiam AB deum non] dominum non in H_1 dominum non H_2 deum non in G sed] + in H_1 aduersantium SNSd^{ed} auertentium FCas^{ed} 5 ∽ mundis munda C* 6 quę adhunc G quaedam *om.* H_1Sd munda V uorabant H_2 uocabantur G 7 coin.] quo in. BESM (*sic infra*) autem *om.* B et (*pr.*) *om.* B* coinq.] + autem V infidelis V 8 dominum] deum A 9 fuerunt B instututa V* 10 nihil] + est GCasSd^{ed} conscientia (scientia H_1)] conscientiam B eius scientia M eorum BH_1 11 sed—conscientia *om.* H_2 inquinata Cas^{ed} et (*pr.*) *om.* ESGV mentes V et (*alt.*)] in B 12 etiam—ipso *om.* GVCas in *om.* H_1 nosse *bis* V* 13 si G corr. ∽ dic. chr. H_1V ut *om.* G 14 fatis N cum se] eum B cum G 15 iustificare R*G sunt ESG ab(+ h H_1)om. et incredibiles(-is V)] abominabiles B 16 et (*alt.*) *om.* BES ad] ab H(—C) 17 religiosos B rele(i S)giores SR religiosores V illa] *om.* Cas^{cod} illi Cas^{ed} faciunt H_2 18 quae *om.* G iubentur Cas decent] decet BH(—C)Cas^{cod} (= vg) sanctam V 19 pertinet MNG 20 graues] pudici AHGVCasSd^{ed} (= vg) fide dil. pat.] in fide in dil. in pat. BCas^{ed}Sd^{ed} (= vg) fideles dil. pat. ESG fide in dil. et pat. R* in fide dil. pat. Cas^{cod} 21 patientiae ESV et (*pr.*) *om.* H_1 possint B

ecclesiae praecipue seniores, [quibus] omnibus formam praebere necesse est. 3 *Anus similiter.* Quia ad aliarum eligebantur exemplum. [*In habitu sancto,*] *non criminatrices.* Est ergo habitus non sanctus, de quo alibi dicit: 'non in tortis crinibus' et reliqua. *Non uino multo seruientes.* Sed paruo utentes. *Bene docentes,* 4 *ut* [*castitatem*] *doceant* [*et*] *prudentiam.* Docere illis permisit, sed feminas, et hoc non in ecclesia, sed priuatim. *Adulescentulas ut ament uiros suos,* [*et*] *diligant filios* [*suos*], 5 *sobrias pudicas.* Non alienos. Siue: Quia aliquae continentes erant, ne non diligerent uiros [suos], et uerbum dei tamquam discidium praedicans culparetur. *Domus curam habentes.* Ne uiros suos in aliquo contrist[ar]ent. *Benignas, subditas suis uiris, ut non* [*blasphemetur uerbum dei.* Ne uel ipsi] blasphement, si gentes sunt, uel alii uidentes eas peiores effectas quam fuerant ante fidem. 6 *Iuuenes similiter hortare ut sobrii sint.* Aufert eis luxuriae causam, temulentiam auferendo. 7 *In omnibus.* In omnibus quae aguntur. [Siue:] Non solum corpore, sed [et] mente.

1 cf. 1 Thess. i 7 etc. 4 1 Tim. ii 9 6 cf. 1 Tim. v 23
7 cf. 1 Tim. ii 12; cf. 1 Cor. xiv 35

9 quibus] *om.* BH_2 quos VCas brebere G* 2 quia] qui A corr. quae BH_2GVCas eli(e)gantur H_2 3 exemplo V in habitu sancto *om.* B est ergo] enim E est enim SR 4 abitus V alius Cas in *om.* H_1 5 crinibus] criminibus B*S et reliqua (requa A*) *om.* H_2Cas ⤻mu. ui. Sd^{ed} sed paruo utentes] *om.* G sed parum habentes Cas 6 ut] in B castitatem doc. et prudentiam] prudentiam (pudicitiam R) doc. AHGVCasSd^{ed} (=vg) 7 illis *om.* Cas 8 priuatum B priuate H_2 adul.] adol. B,E corr.,H_2GCas^{cod} -les-] -lis- EV ⤻ui. su. am. AHGVCas (=vg) 9 et dil. filios suos] fil. dil. AHGVCas (=vg) sobrias pudicas] prudentes (+so(u R*)brias RCas^{cod}) castas AHGVCas (=vg) alicinos (?) V* 10 quia aliquae] quia relique B quia alii qu[a]e ER*G quę alii quę S quae aliquae M quia Cas ne non] nonne (?) R* nec G diligebant G suos *om.* AV 11 domini C tamq.] tanq. G discedium ES dissidium Cas^{ed} culparetur] blasphemetur Cas 12 domos E*V* uires G aquo A* contristarent] contristent BCas 13 benignas] +ac R corr. ⤻uiris suis RGCas^{cod} blasphemetur—ipsi *om.* B 14 ipsi] ipse H_1 gentis V gentiles Cas^{cod} 15 eas peiores(-as G)] ac potiores B quam—fidem *om.* Cas 16 exhortare Sd^{ed} aufert (aufer GCas^{ed}) eis] auferetis H_1 aut certe in H_2 ⤻cau. lux. H_1 luxu.] luxo. GV *al.* 17 causa H_2 ⤻tollendo ebrietatem Cas te(u G)mulentiam] *om.* H_1 *praem.* uel R corr. *praem.* ne G auf.] off. M in (*om.* N) omnibus *om.* ES 18 quae *om.* N aguntur] utuntur A uiuunt (iuuunt C*?) BC* iu(+n E)guntur ES uiguntur R bibuntur M uiuentibus N iuuant (*uel* uiuant) C dicuntur G debentur (decent *ed.*) Cas siue *om.* BN et *om.* B

Te ipsum praebe exemplum bonorum operum. Ne exemplo destruas uerbum, et ut audente[r] corripias delinquentes. *In doctrina, in integritate,* [*in castitate,*] *in grauitate.* Ut quo modo docere [se] possint agnoscant: integritas uero nec muneribus corrumpitur nec acceptione personae. 8 *Uerbum sanum inreprehensibile.* Nullius adulationis accessione languente[m]. *Ut* [*h*]*is qui ex diuerso est uereatur, nihil habens de nobis dicere mali.* Qui tibi potest contradicere, si quit in te tale notauerit. 9 *Seruos dominis suis subditos esse, in omnibus placentes.* Quae imperant iuste. *Non contra dicentes.* Ne[c] cum murmuratione facientes, et mercede priuemini et homini[bus] exsistatis ingrati. 10 *Non fraudantes,* [*sed*] *in omnibus fidem bonam ostendentes.* Siue: In his quae illis creduntur. Siue: [Ut] opere ostendant [et] bonum esse quod credunt. *Ut doctrinam saluatoris nostri dei or*[*di*]*nent in omnibus.* Dum eorum operibus conlaudatur. 11 *A*[*p*]*paruit enim gratia dei saluatoris* [*nostri*] *omnibus hominibus.*

6 cf. 1 Tim. vi 4

1 praebe] *om.* ES praebens Sd^{ed} formam Sd^{ed} ne] non G exemplum A* per exemplum C 2 et ut] uel ut Cas^{cod} uel Cas^{ed} audenter] audente B audacter R uidenter M audentur N delinquentes] *om.* V alios Cas 3 ∽in grau. in integr. Cas^{cod} in integritate] integritatem Cas^{ed} in castitate *om.* AHGVCas (=vg) in grauitate] et grauitate R grauitatem VCas^{ed} ut] et V 4 doceri H_1G* se *add.* B possit H_1 agno(u M)scant *om.* H_1 5 personae] + mouetur V 6 sanum] sane et G* sanum et G inreprehensibilem H_1 nullo B adu(o E)lationes A*E accensione (+m S) H_1 accusatione H_2 occasione C corr. acceptione G languentem] languente B languens H_2 7 is] his BSR*MNG ex *om.* H_1 diuerso] aduerso AH_1CGVCas (=vg) uerbo MN uereatur] creatur S uariatur G reuereatur Cas nihil hab. de nob. dic. mali] nihil (nullum ES) malum hab. dic. de nob. AESV nihil hab. malum de nob. dic. R nihil hab. malum dic. de nob. H_2GCas (=vg) 8 qui tibi] quis Cas ∽in te quid G ∽tale (+m MN*) in te H_2 in te *om.* Cas 9 notauerit] conspexerit B cognouerit V notaret Cas seruus E*G seruis S ∽subd. esse dom. suis H_2 subditos(d *in ras.*) A subditus E*S 10 quae] + eis H_2(—M) *pr.* in omnibus Cas^{ed} inpetrant V iusta H_1 11 ne H_1N,C corr.,GVCas nec *rell.* cum] *om.* H_1 com M murmu.] mermo. M mormo. N et (*pr.*) *om.* NC merce(i M)dem H(—C) priuimini MN 12 homini] hominibus B,C*m*2 fraudentes ESMNG sed *om.* B 13 in his] illis B in iis Cas^{ed} illis] sibi Cas 14 credentur A*B *fort. recte* conduntur ES ut] *om.* B + in H_1 ∽ost. op. Cas opera V ostendant] + ei H_2 + eis C*m*2 et *add.* B 15 salutaris V nostri *om.* ES dei *om.* H_2 ornent] ordinent B 16 laudantur E conlaudantur SR*G aparuit ABEN illuxit Sd^{ed} 17 enim] autem Cas ∽dei gr. Cas^{ed} dei] *om.* H_1 + et Sd^{ed} salutaris V nostri *add.* BH_1 (=vg) omn.] in omn. MN

[Nullam condicionem excipiens.] 12 *Erudiens nos ut abnegantes impietatem et saecularia desideria.* Saeculare est omne desiderium carnale et omnis ambitio temporalis. *Sobrie.* [Perfecte,] domino ipso dicente: 'attendite, ne grauentur corda uestra in crapula et ebrietate et curis huius uitae.' [*Et*] *iuste et pie uiuamus in hoc saeculo.* Iustitiae, ne intemperata sit, pietas adiungatur. 13 *Expectantes beatam spem.* Ille fiducialiter haec expectat, qui eius mandata seruauerit. *Et aduentum gloriae magni dei et saluatoris nostri Iesu Christi.* Christum dicit magnum deum, quia ipsius expectamus aduentum. 14 *Qui dedit semet ipsum pro nobis, ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum operum.* Ideo se dedit: caueamus ergo ne beneficium [eius] inane et irritum faciamus. 15 *Haec loquere et exhortare.* Omnis tuus sermo in hac exhortatione consistat. *Et argue cum omni imperio.* Acriter argue eos qui ita non uiuunt. *Nemo te contemnat:* 1 *admone illos principibus et potestatibus subditos esse, dicto oboedire.* Talem [te] exhibe, ut contemni non possis: uita enim auctoritatem tribuit uerbo. *Ad omne opus bonum paratos* [*esse*]. Non ad aliquot malum. 2 *Nemi-*

4 *Luc. xxi 34

1 nullam condic(t A)ionem excipiens *om.* B ⤻exc. cond. uel sexum Cas abnegantis V 3 carnale *om.* Cas ambitio] habitatio E temporalis] saecularis H_2Zm temporalium Cas^{cod} so(u M)brii SH_2 sobriae V perfecte (perfeate? A*) *om.* BH_2 4 docente NC ne(e *in ras.*) A grauetur G *def.* V 5 et (*pr.*) *hinc usque ad p.* 537 *u.* 11 *deest* V uitae] saeculi Zm et *add.* BH_2 GCasSd^{ed} (=vg) 6 ⤻ne iustitia temerata (*sic*) sit Sd iustitia HGSdZm^{ed} ne (ut non R corr.) intemperata] non temperate E non temporata S non tempera R* 7 ⤻iungamus pietatem Cas adiungitur GSd adiungenda est Zm exspectantibus Zm^{ed} ille—expectat *om.* H_1 illi H_2(—M)G 8 haec *om.* Zm expectant RH_2G seruauerint H_2G fideliter seruat Zm 9 saluatoris] + domini ES christus dicitur magnus deus C christum] spiritum E ipsum Cas 10 dixit Cas^{ed} deum] + christum Cas 11 redim.] redem. E,R corr.,MG 13 ideo] propterea Cas ergo *om.* H_1 14 eius *om.* BH_2GSd ⤻irritum et inane Cas ⤻fac. irr. Sd^{cod} irr. ABRCasSd^{cod} inr. *rell.* 15 ⤻sermo tuus H_1Cas^{cod} hac *om.* C consistat (constet *codd. duo*) et perseueret Zm 16 agriter H_1 alacriter Cas$^{cod\ corr}$ 17 contemnatur(?) Am2(?) adm.] amm. C et potestatibus *om.* R* 18 dictu H_2 talem—uerbo *om.* ER te *om.* BM ut] qui Cas contempni BRMCG 19 tribuit] + in H_2G* 20 paratus SN esse *om.* B ad *om.* G aliquot] aliquoc A aliquod A*BESMG aliquid R *om.* NC

nem blasphemantes. Nec illos qui merentur. *Non litigiosos esse*[, *sed modestos*]. Nemo uicem reddendo prouocet litem. *Omnem ostendentem mansuetudinem ad omnes homines.* Non solum ad bonos uel ad amicos. 3 *Eramus* [*enim*] *et nos aliquando insipientes et increduli, errantes in desideriis et* [*in*] *uoluptatibus uariis, in malitia et inuidia agentes, odibiles, odientes inuicem.* Ne desperent correctionem, suum [illis] proponit exemplum. Siue: 'Quia et nos tales fuimus,' inquit, 'debemus patienter eorum insipientiam tolerare.' 4 *Cum autem benignitas et humanitas apparuit saluatoris nostri dei,* 5 *non ex operibus iustitia*[*e*] *quae fecimus nos, sed secundum suam misericordiam saluos nos fecit.* Siue: Largitas misericordia[e] dei. Siue: Secundum hominem Christus. *Per lauacrum regenerationis et renouationis spiritus sancti.* Qui[a] nos sanctus spiritus per baptismum renouauit. 6 *Quem effudit in nos abunde per Iesum Christum saluatorem nostrum.* Abundantius quam in uetere testamento. 7 *Ut iustificati gratia ipsius, heredes simus secundum spem uitae aeternae.* Non secundum carnalem hereditatem uitae temporalis. 8 *Fidelis sermo est.* Ne quis dubitet. *Et de his uolo te confirmare.* [Confirmare] scientem, non instruere ignorantem. *Ut curent bonis operibus prae-esse qui credunt* [*deo*]. Ad bona opera docenda

1 blasph(f MN)emare AHGCas (=vg) nec] ne Cas litigosum E(8) *def.*V litigiosus R* litigosus MN litigosos G 2 esse *om.* ES sed modestos *add.* BRH$_2$GCas (=vg) 3 ostendentes AHGCas (=vg) 4 uel] siue B ad (*alt.*) *om.* Sd enim] *om.* B etenim Cas^{ed} et nos *om.* H$_1$ 5 et (*pr.*) *om.* MCG (=vg) errantes]+et H$_1$ in] seruientes AHGCas (=vg) sederiis A* et in] et AHGCas (=vg) 6 uoluntatibus E*SMG uoluptutibus N militia G* et]+in E*m.rec.*,R inuidia(ui *in ras.*) A agentes *om.* H$_1$ 7 desp.] disp. H$_1$ correctio A* correptionem BH$_1$G per corre(u MN)ptionem H$_2$ suum] suam BE* *tr. post* adponit H$_2$G illis *add.* B 8 proponit BCas op(b SR)ponit AH$_1$ adponat M adponet N ad(p C)ponit CG tales *om.* H$_1$ sumus G inquirere B ait Cas 9 ferre Cas 10 apparuit] inluxit GD 11 iustitiae] iustitia A quas nos fecimus E quas fecimus nos S 12 ⤻mis. suam S suam *om.* E ⤻fecit nos G misericordia] -cordiae BH(—N)G *om.* Cas 14 et renouationis *om.* H$_1$ qui] quia BH(—R*)G 15 nos] non H$_1$ ⤻sp. sa. BSH$_2$G per] pro SR* quem(e *in ras.*) A 16 nobis H$_2$Cas habundanter ESSd^{expos}D ih̄m(h̄ *in ras.*) A 17 uetere] ueteri BH(—N corr.)G 18 heredis A* simus (sumus B*)] efficiamur GD 19 uitae temporalis *om.* CasSd fideles A 20 est *om.* G confirmare (*alt.*)—ignorantem *om.* H$_2$ confirmare (*alt.*) *om.* BS 21 inscientem Sd 22 deo *add.* AHGCas (=vg) ad bona] adpone G ad]a H$_1$ b*ona R

prae-esse. *Haec sunt* [*enim*] *bona et utilia hominibus.* Haec, non illa [sunt] quae sequuntur. 9 *Stultas autem quaestiones et genealogias* [*et*] *contentiones.* Non uult [nos] superfluis contentionibus implicari, quae in lege de generationibus oriuntur, sed haec loqui semper de quibus proficiant audientes. *Et pugnas legis deuita: sunt enim inutiles et uanae.* Quasi contrarias oppositiones, quas haeretici consectantur. 10 *Haereticum hominem post unam et secundam correptionem deuita,* 11 *sciens quia subuersus est qui eius modi est.* Nec circa ipsos nos occupari permittit, si correpti iterum non corrigant, ne tempus inani contentione perdamus. *Et deli*[*n*]*quit,* [*cum sit*] *proprio iudicio condemnatus.* Quia uni cuique manet libertas arbitrii et 'funiculis peccatorum suorum unus quisque constringitur.' 12 *Cum miser*[*i*]*o ad te* [*Artheman aut Tychicum*], *festina ad me uenire Nic*[*h*]*opoli*[*m*]*: ibi enim statui hiemare.* 13 *Zenam legis peritum et Apollo sollicite praemitte, ut n*[*ih*]*il eis de-sit.* [Ut] nihil perdant de fructu doctrinae tardantes.

13 *Prou. v 22

*def.*V 1 esse R* enim *om.* AHGCas (=vg) 2 illa *om.* Cas sunt *add.* B sequ(c BER)untur] requirunt N,C*(?) 3 geneal.] genel. MN et (*alt.*) *om.* B uul M nos *om.* BH_2 coniectionibus H_2 coniectationibus C*m*2 4 impleri G occupari Cas ∽de gen. in lege Cas 5 ha***loqui semper de A* heas loqui A corr. loquere R proficient E 6 contrarias oppositiones] contrarietates Cas 7 opposit.] opin. R sectantur C captant Cas 8 unum A* ∽correptionem et secundam H_2 secundum BN, • II • E, duo S correctionem Cas^{cod} 9 quia] que S qui M est (*pr.*) *om.* ES eius] huius NC nec] ne Sd^{codd} 10 ∽occupari nos H_2 permittit] uult Cas si] qui Cas iterum] secundo Cas iam Sd^{codd} *om.* Sd^{ed} corrigunt B corrigaens M corregant N corrigantur CCasSd ne] nec MNG 11 continentie H_1 continentia E*m.rec.* contemptione Cas^{ed} correptione Sd^{cod} delinquit] deliquit A et aliquid E de aliquid S dereliquit R corr.M derelinquit N cum sit *om.* AH,G½,Cas^{cod} (=vg) 12 condemnatus] conatus ES cond(t R*)emnatos RN contempnatus G quia—arbitrii *abdicat* Cas quia] qui cum S qui M 13 et fun.] fun. enim Cas suorum *om.* H_1 14 misero] miserio B artheman aut tychicum *om.* A archeman B artheman E arthetmana S artinam MN tithicum BNC titicum E thyticum S tytichum M tychycum G tythicum Cas^{cod} 15 ∽uenire ad me H nicopolim] nichopoli B nicopoli R corr. necapolim M*ND neapolim MCas^{ed} nychopolim Cas^{cod} enim statui *om.* ES constitui R hiemate A* gemmare E hemari (h *s.l.*) M(D) ihemare G 16 genam S zenan RMN apollos E apostolus S appollo RMGCas^{ed} permitte ES praemittite M permittite N nil** A eis BSd illis AHGCas (=vg) 17 ut *om.* B de *om.* G* doctrina et ardentes A* doctrina G tardentes M

14 *Discant autem et nostri bonis operibus prae-esse ad usus necessarios, ut non sint infructuosi.* Id ipsum repetit quod superius dixerat: 'curent bonis operibus prae-esse credentes.' 15 *Salutant te qui mecum sunt omnes: saluta* [*eos*] *qui nos amant in fide: gratia dei cum omnibus sanctis.* Qui nos fideliter amant. Siue: Qui fidei causa nos diligunt. notandum quod excipit apostolus quos salutet.

EXPLICIT AD TITVM

3 *Tit. iii 8

1 autem] enim H_1 nostris H(—C)G uestris Cas^{ed} ad usus(-os R*N)] *def.* V aduersus BS 2 necessarius A corr. sit infructoosi A* ipsi Cas^{ed} rep.] repp. M 3 dixerat] dixerant ES + ut Cas^{cod} credentes] deo cred. H_2 qui credunt deo Cas 4 sal. te] salutan(*om.* N)te MN saluta] salutate MN salutant te C* saluto G eos] *om.* AHCas^{cod} (= vg) omnes G 5 dei] domini nostri iesu christi G sanctis (uobis AHGCas [= vg])] + amen RH_2GCas (= vg) 6 diligunt] amant H_1 excepit BG excipiat H_2 7 -olus] -ulus M salutat H_1 8 explicit [a]epistola ad titum B,E corr.,D *nihil habent* E*RSd^{ed} epistula pauli explicit ad titum scrpta (*sic*) de apolim uersus habens (h *s.l.*) XLII M explicit ad titum scripta de necapolim uersus N explicit ad titum scripta de nicopoli C explicit epistula ad titum a nicopolim scripta G scripta de nicopoli (nychopoli *cod.*) uersus (*om. ed.*) Cas + explicit epistola ad tytum Cas^{cod} + finis epistolae ad titum Cas^{ed} finit *etc.* Sd^{cod}

INCIPIT AD PHILEMONEM,

cui apostolus a Roma scribit de carcere pro [h]onesimo seruo eius, quem apostolus erudiens baptizauit, sciens eum facilius a domino suo ueniam promereri quam iam a deo fuerat consecutus, promittens illum de cetero correcturum. nihil magis est in hac epistula attendendum nisi quanta humilitate discipulum depr[a]ecetur, dans nobis exemplum quid aput [co]aequales facere debeamus.

1 *Paulus uinctus Iesu Christi,* [*et Timotheus frater.*] In carcere uel cat[h]ena. *Philemoni dilecto* [*fratri*], *adiutori nostro* 2 *et Ap*[*p*]*iae sorori.* In euangelio adiutor[i]: Appia uero uel soror creditur eius fuisse uel coniu[n]x. *Et Archippo commilitoni nostro.* Hic diaconus erat, de quo ad Colos[s]enses ait: 'dicite Archippo: Uide ministerium quod accepisti, ut illut impleas.' *Et ecclesiae quae in domu tua est;* 3 *gratia uobis et*

1 cf. Philem. 1 12 *Col. iv 17

def. V incipit argumentum ad philemonem foeliciter B *nihil habent* E*S argumentum E corr.,Cas^{ed} incipit epistula pauli apostoli ad philimonem R incipit eiusdem phileomonem M incipit epistula pauli ad philimonem N incipit argumentum in ępistolam ad phylemonem C incipit argumentum GCas^{cod} 1–7 *aliud habent* H_2GCasD 1 cui *om.* H_1 apostolis S a *om.* H_1 honesimo AR onesimo B honessimo ES 2 quę S* apostolis S sciens] suadens E 3 suo *om.* H_1 promerere E iam *om.* H_1 deo] domino B 4 eum H_1 correctorum S 5 in] III ES hęc S epistola H_1 att.] adt. BH_1 addendum S 6 depraec. A dans—deb. *om.* R dans] dn̄s (=dominus) ES 7 aput] apud BES aequales] coequales B fac. deb. *om.* ES *subscr. nullam habent* AE*RMNGCas^{ed} explicit argumentum incipit ępistola ad philemonem foeliciter B incipit ad philemonem E corr.,S incipit ępistola C explicit. incipit epistola ad filemonem Cas^{cod} 8 ∽chr. ies. Sd^{ed} et timotheus frater *add.* BH_2GCas (=vg) 9 ∽cat.—carc. Sd^{cod} uel] + in ERGSd cat.] cath. BER* philemone A* philomoni ERM philonimi S filimoni N phylemoni C philimoni G fylemoni Cas^{cod} fratri *om.* AHGCas (=vg) 10 appiae] apię BR* sorori] + carissimae CasD adiutori] adiutor B adiutrici E corr. adiutorem N erat adiutor Cas appię G uero *om.* Cas^{cod} uel soror *om.* H 11 creditur eius] eius creditur BG *om.* H_1 fuisse] *om.* H esse Cas uel *om.* NC coniunx] coniux AH + eius R corr. arcippo ER arcipo SMN archyppo C comm.] conm. ESMNGCas 12 colossenses] colosenses BH(—M)Sd^{cod} colasensis M colenses G coł Cas^{cod} 13 arcippo RN arcipo M uide—impleas *om.* Sd^{codd} minist.] + tuum H_2G mist. S acc.] + in domino Sd^{ed} 14 et *om.* ES domu A domo *rell.* (=vg)

pax a deo patre nostro et domino Iesu Christo. Cum gratiarum actione et gaudio pro nobis exorat. 4 *Gratias ago deo meo, semper memoriam tui faciens in orationibus meis,* 5 *audiens fidem tuam et caritatem.* Quae [bonis] operibus innotescit. *Quam habes in domino Iesu* [*et in omnes sanctos*]. Qui diligit caput, necesse est eum omnia membra diligere. 6 [*Hoc et oro,*] *ut communicatio fidei tuae euidens fiat in agnitione omnis boni* [*quae in nobis est*] *in Christo Iesu.* Omnes sanctos diligis in tantum [ut] omnes boni nostrorum in Christo euidenter fidelem te esse cognoscant. Siue: Hoc oro, ut opera tua in Christo clarescant. 7 *Gaudium enim magnum habui*[*mus*] *et consolationem in caritate tua, quia uiscera sanctorum requieuerunt per te, frater.* Quos hospitio recipiens refecisti. 8 *Propter quod multam fiduciam haben*[*te*]*s* [*in Christo Iesu*] *imperandi tibi.* Cum nobis causa ipsius dederit fiduciam imperandi, tamen caritate[m] faciente[s] obsecrare malumus quam iubere. [*Quod ad rem pertinet.*] Quod ad rem pietatis pertinet Christianae. 9 [*Propter caritatem*] *magis obsecro, cum sis talis ut*

6 cf. 1 Cor. xii 27 etc.

1 cum] + omni H_1 2 et] + cum H_1 gaudio] + semper G pro nobis *def.* V (illis C*m*2)] pro bonis B *om.* H_1 exoro B 3 audiens] uidens G 4 ⤿car. tuam et fid. HGCas (= vg) bonis] *om.* A nobis in H(—E) nobis in bonis E nobis G 5 habemus R* habens ESMN iesu] + christi H_2 et—sanctos *om.* B 6 necesse est] oportet Cas ⤿eum est C* ⤿dil. mem. H_1 hoc (c *s.* o A) et oro] hoc oro H_1 *om.* BH_2GCas (= vg) 7 ut—iesu *om.* MN agnitionem Cas^{cod} omnis] + operis R corr. Cas^{ed} boni^{s}* A* 8 quae in nobis est] *om.* AHG in uobis Cas (= vg) omnes] item omnes G ⤿in tantum diligis G diliges B diligit Cas^{ed} 9 ut *om.* B omnis A*N* boni nostrorum] inter nos boni Cas 10 ⤿te esse fid. Cas fid. te] et fid. H_1 et fid. te R corr. agnoscant Cas^{ed} siue—clarescant *om.* H_1 oc M operat B* 11 clariscant M ⤿hab. mag. G magnum *hinc post lacunam incipit* V habuimus] habui AHGVCas (= vg) ⤿in car. tua et cons. H_1 et] in V 12 consulationem V quia] qua S que M requieuenerunt A* requierunt G 13 quos] quom B ospitio ES recipiens refecisti] recepisti Cas recicipiens A* rescipiens V* fecisti MN per te refecisti Sd 14 habentes AVCas habens BE*RH_2G (= vg) habes E corr.,S habui C* in christo iesu] *add.* BRH_2VCas (= vg) in christo G 15 tibi *om.* ES nobis] uobis G causa(-am A*) ipsius] caritas tua Cas ⤿fid. ded. Cas fid.] + habens in christo C* 16 caritate] caritatem B faciente] fatientes B faciende E*R* facienda E corr. faciendi S maluimus H(—E)GCasSd iuuere G 17 quod (*pr.*)—pertinet (*pr.*) *om.* B quod] quam G pertinent H_1 attinet Sd^{ed} non pertinet Sd^{cod} quod (*alt.*)—rem *om.* SRSd ⤿pert. pietatis (caritatis Cas) H_2GCas 18 propter caritatem *om.* B obsecro *om.* G

Paulus senex, nunc autem et uinctus Iesu Christi. Moribus talis qualis ille qui in senectute etiam pro Christo uincula non recusat. 10 *Obsecro te de meo filio, quem* [*ego*] *genui in uinculis,* [*H*]*onesimo,* 11 *qui tibi aliquando inutili*[*s*] [*fuit*], *nunc autem* 5 *tibi et mihi utilis, quem* [*re*]*misi* [*tibi*]. Quando erat gentilis uel carnalis. 12 *Tu autem illum, ut mea uiscera, suscipe.* Filium meum carissimum. 13 *Quem ego uolueram aput me retinere, ut pro te mihi ministraret in uinculis euangelii.* Ex hoc cognosce qualis sit, qui mihi ita placuit ut possim eum 10 credere tua mihi uice ministrare. 14 *Sed sine consilio tuo nihil uolui facere.* Ita loquitur ut eum ad ipsum remittat. Siue: Ut magis eius utilitas commendetur. *Utinam uelut ex necessitate bonum tuum esset, sed uoluntarium.* Notandum quod neminem uoluerit necessitate boni aliquit facere, ne mercedem 15 uoluntatis amitteret. 15 *Forsitan enim ideo discessit ad* [*h*]*oram* [*a te*], *ut aeternum illum reciperes.* Forte sic hoc dei prouidentia procurauit. 16 *Iam non* [*sic*]*ut seruum, sed pro seruo*

1 paulux B* senes GV autem *om.* ES unctus N iesu christi] chr. (χ M christo N) iesu H 2 quales illi Sd^{ed} ⤻uinculo pro chr. G uincula] + etiam B* 3 recuset EM recusant Sd^{ed} de] pro BH_1Cas (= vg) ⤻filio meo Cas^{cod} ego *om.* AHGVCas (= vg) geni A* 4 onesimo] honesimo AR honessimo ES onesino M inutilis] inutili B fuit *om.* A 5 ⤻et mihi et tibi H_2G tibi] et tibi RCas (= vg) utilis (utillis G*)] + est H misi] remisi AHGVCas (= vg) tibi (*alt.*) *om.* AHGVCas^{cod} (= vg) ⤻gent. uel carn. fuit G gentilis uel *om.* Cas 6 ut] id est ASRMNV (= vg) ⤻uisc. mea Cas^{cod} suscepi ES suscepe G* 7 filium meum carissimum] filio meo karissimo M *om.* NCG *praem.* uelut H_1 filium meum V filium Cas aput me] mecum (*om.* R*) AHGVCas (= vg) 8 detinere AH(—R)VCas (= vg) mihi *om.* H_1 euangeli A* 9 mihi ita] ita mihi GSd mihi V possim eum credere *om.* H_1V possem B possit M possis NC eum *om.* N 10 crede N ⤻uice tua mihi H_2 tua uice mihi VSd mihi *om.* H_1 ministraret H_1 possit ministrare V sed sine cons. BSd sine cons. autem AHGVCas (= vg) 11 ut] aut N ut aut C eum] enim MN *om.* C cum V ad ipsum] ad eum (eam R*) ipsum SR ab ipso NC remitat A* permittant M permittatur NC 12 ⤻util. eius mag. G utilitatis SMN comm.] conm. V commendatur G utinam B,V*(?) uti ne AH_2GCas (= vg) ut ne H_1 utinae V uelut] uel ESV 13 ⤻tuum bonum NC uoluntariom A* 14 ⤻aliquod (-id C) boni H_2 ne *om.* G 15 uoluntatis] *om.* H_1 uoluntatem G* ammitterit S amiteerit N forsitam A horam] oram AH(—R corr.,C)G* 16 a (ad SMF*) te *add.* AHGVCas (= vg) ut] + in Sd^{ed} reciperis V recipias Sd^{ed} fortasse Sd sic] si H_1 *om.* Sd praeuidentia MN 17 sicut] ut AHGVCasSd^{ed} (= vg) seruu A* seruus V pro B,R corr., CasSd^{ed} plus AH_2GV (= vg) plus a H_1

fratribus carissimum. Iam enim non quasi ex necessitate seruiet, sed uoluntarius quasi frater. *Maxime mihi: quanto* [*autem*] *magis tibi et in carne et in domino!* Cui et carnaliter et secundum fidem debet obsequium. 17 *Si ergo me habes socium, suscipe illum sicut me.* Si me diligis, ita illum suscipe sicut me, quia ego illum [taliter] diligo quasi me. 18 *Si autem aliquit nocuit tibi* [*aut debet*], *hoc mihi inputa.* 19 *ego Paulus scripsi mea manu, ego reddam; ut non dicam tibi quod* [*et*] *te ipsum mihi debes.* 20 *ita, frater, ego te fruar in domino: refice uiscera mea in Christo:* 21 *confidens obauditioni tuae scripsi tibi, sciens quia* [*et*] *super id quod dico facies.* 22 *simul autem et para mihi hospitium: nam spero per orationes uestras donari me uobis.* Hic ostenditur quia prima uice sit ex Urbe dimissus. 23 *Salutat te Epafras concaptiuus meus in Christo* [*Iesu*]. Non [in] alicuius criminis causa, sed fidei societate. [24 *Marcus, Aristarchus, Demas, Lucas, adiutores mei.* 25 *gratia domini nostri Iesu Christi cum spiritu uestro. amen.*]

EXPLICIT AD PHILEMONEM

1 fratribus carissimum] carissimum (carissimumue A* carissimō M carissimo N) fratrem(-e N) AHGVCas (=vg) *a* iam *usque ad finem deest* M *def.* M ⤿non enim iam Cas ⤿seruus ex necess. G **2** seruiet] serui ENC ⤿quasi fr. uol. H_1 quasi frater (seruus N) *om.* Cas quantum N **3** autem *add.* ACas (=vg) **4** fidem] *om.* R* quod credidit Cas ⤿obs. deb. NCG obsequio A* ⤿habes me (me* V) AHGVCas (=vg) **5** sotium AB diligis ita, illum *distinxit* V ita] *om.* G sic Cas **6** ego illum] ego illum taliter BGV illum taliter NC diligo] habeo Cas quasi] sicut H_1GVCas me] te E **7** ⤿tibi aliq. noc. G ⤿noc. aliq. Sd^{ed} ⤿tibi noc. NC aut debet *add.* AHGVCasSd^{ed} (=vg) **8** ⤿manu mea H_1G ut] et N et *om.* AESV **9** debeas G te *om.* R* in domino *om.* G **10** in christo] in domino ARNCGVCas^{ed} (=vg) *om.* ES confido S confidentes N obauditioni (-is B*) tuae] oboedientia(-iae N) tua AESNCV (=vg) de (de* R) oboedientia tua R,C*m*2,Cas oboedientię tuae G scribsi V **11** quoniam HGVCas (=vg) et (*pr.*) *om.* B super] semper N et (*alt.*) *om.* V **12** donare N* **13** ostitur G ⤿de urbe missus est Cas **14** epaphras AGCas^{ed} (=vg) ephafras ES iesu *add.* AHGVCas (=vg) non—societate *om.* G **15** in *om.* AH_2 marcus—amen *add.* BH_2GCas (=vg) **16** aristarcus H_2 aristharcus G* aristharchus G corr. lucas] et lucas Cas^{ed} **17** uestro] nostro G **18** explicit ad phile(i A y C)monem ASC explicit [a]epistola ad ph(f V)i(y E)lemonem BEV *nihil habet* R explicit N finit epistola pauli ad philimonem G scripta ab urbe roma (+finis epist. ad philemonem *ed.*) Cas

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[1] Nomina biblica praeter nonnulla, quorum formae hic allegantur, inter locos scripturae sacrae potius requirenda sunt.

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TEXTS AND STUDIES

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VOL. IX

No. 3. PELAGIUS'S EXPOSITIONS OF THIRTEEN EPISTLES OF ST PAUL: PSEUDO-JEROME INTERPOLATIONS

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PELAGIUS'S EXPOSITIONS OF THIRTEEN EPISTLES OF ST PAUL. III

PSEUDO-JEROME INTERPOLATIONS

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EDITOR

PREFATORY NOTE

THE delay in the appearance of the present small volume is due to two causes. In the first place I felt it necessary to make a complete collation of the Göttweig MS. of Pseudo-Jerome, and this I was unable to do till July 1928. In the second place, in October of the same year my subject, Latin, became compulsory for practically all candidates for the ordinary degree of M.A. in Aberdeen University, and this new regulation greatly increased the number of students under my charge and my academic responsibilities. It was difficult under the previous regulations to get time for research; it is now much more so.

I have to express my cordial thanks to the Council of the British Academy and the Managers of the Hort Memorial Fund at Cambridge for the grants which made it possible for me to go to Göttweig, and spend there the three weeks necessary for my purpose. I must also express my gratitude to the Abbot, the Librarian, and the other monks at Göttweig Abbey for the gracious hospitality shewn to me, a very interesting and memorable experience, and for the ideal conditions under which I was permitted to work.

With the appearance of the present volume the Pelagian researches, begun in 1904, come to an end. The purpose of an all-wise Providence, in decreeing that an Augustinian should spend a large portion of his life in studying Pelagius, may be regarded as one of life's ironies.

A. SOUTER

ABERDEEN,
July 27th, 1931.

INTRODUCTION

THE genuine notes of Pelagius are so short that they lent themselves to addition at an early date. From the account of the manuscripts given in the first volume of the present work some idea will have been got of the extent and variety of the interpolations with which all but the two authoritative manuscripts, A and B, are beset.

These interpolations are very various in character, and to collect them all in a volume like this, even if my space were not restricted, would produce a most forbidding result. Nor does the task seem necessary. For it is at once obvious that such additions as most of the prefatory matter found at the head of the various epistles, as well as the section numbers and chapter headings sprinkled throughout certain of the manuscripts, belong in no proper sense to this extended commentary, but are taken over from biblical manuscripts. As this is the case, the natural place in which to find them is an edition of the Vulgate such as that of Wordsworth and White or that of the Vatican Commission, both of which print biblical prologues and chapter headings, or in an edition of biblical prologues and chapter headings such as it is understood Dom De Bruyne has long had in preparation.

Nor on the other hand would it be proper to print here the numerous interpolations from the Cassiodorian revision of Pelagius found in MS. V on the one hand or in MSS. C and F on the other. It seems to me more and more probable that V represents a work of Isidore of Seville or one of his school.

Yet further interpolations should find no place here, I mean those that are derived from known sources, such as the interpolations from Jerome, Augustine and Gregory in MS. G and those from Jerome etc. in MS. V. These interpolations were quite obviously made at a comparatively late date.

But there remains a substantial residue, found in the oldest manuscripts bearing the name of Jerome in their title, which are clearly ancient, yet of uncertain origin. One of these notes was

referred to in the first volume[1]. It is present also in *Praedestinatus*, and that work seems to have been the borrower. The notes are, at least for the most part, the work of one hand, and are not without real interest. It is not necessary to labour a proof that they are the work of a Pelagian, since Simon, Klasen, Loofs and others have shown this already. That the interpolator was in sympathy with Pelagius is clear from the fact that his notes are usually introduced by *Item*, not *Aliter*. His views are additional, not contrary, to those of Pelagius. I propose below to collect some mannerisms of the writer's style which show that he was a particular person, and implicitly or explicitly to contrast these mannerisms with those of Pelagius himself. The biblical quotations do not seem to tell us very much about the interpolator. An asterisk indicates differences from the Vulgate.

It is not necessary to suppose that the author of these extracts himself attributed the work to Jerome. Nor need we impute fraud to the person who first placed Jerome's name at the head of these thus extended expositions, though we cannot acquit the author of the supposititious letter addressed to Heliodorus. There is in fact enough genuine Jerome material even in Pelagius' own work to give a guesser an excuse for putting Jerome's name in the title. Apart altogether from such additions as belong to copies of the Vulgate, there are clear cases of borrowing from Jerome's works. Some of these were recorded by me in my first volume[2]. Further study has revealed much use of Jerome's commentaries on Galatians, Ephesians and Titus by Pelagius himself, who knew also certain of Jerome's Epistles.

Among the characteristics of the interpolator that distinguish him from Pelagius is the use of *infert* (*inferendo*, etc.) in introducing a further biblical quotation. This *infert*, which is fairly common in Latin Christian writers, can be traced back to Origen's ἐπιφέρει, but it is never used by Pelagius himself[3]. The interpolator uses it: Rom. 5[4]; 35; 43; 53; 66; 72; 85; 99; 142;

[1] p. 266. [2] pp. 183 ff.

[3] *Novum Testamentum S. Irenaei*, by Sanday, Turner, Souter etc. (Oxford, 1923), p. ciii.

[4] These numbers refer to the thick figures on the left hand side of the notes. I have added them for convenience of reference.

144; 1 Cor. 40; Phil. 4. Other uses are characteristic of the interpolator, even if found in Pelagius:

hoc dicit (*ait*) *quia* (*quoniam*): Rom. 16; 62; 116; 1 Cor. 28; 66; 70; 2 Cor. 6; 9; Gal. 5; Eph. 7; Col. 4.

hoc est quod dicit (*ait*): Rom. 32; 69; 132; 1 Cor. 23; 54; 78; 2 Cor. 3; (17); Gal. 8; (12); 19; Eph. 2; (Phil. 2); 1 Thess. 1; 2 Thess. 3; Col. 2.

manifeste docet, etc.: Rom. 46; 79; 88; 133; 142; 1 Cor. 17; (58); 60; 80; 2 Cor. 8; 27; Gal. 1; 15; 17; Eph. 10; 1 Thess. 2; 5; 2 Thess. 1 *bis*; 5; Col. 3; 2 Tim. 4; Tit. 2.

hoc loco: Rom. 17; 103; 118; 119; 125; 134; 136; 142; 1 Cor. 9; 16; 34; 36; 41; 2 Cor. 8; Gal. 13; (Eph. 6); Phil. 2; 4; 1 Thess. 3; 2 Thess. 5; Col. 3; 1 Tim. 3; Tit. 2.

nequis existimet (*putet, ambigat*): Gal. 12; 1 Thess. 3; 6; 1 Tim. 4.

hoc contra (*aduersus*)...*ualet*: 1 Cor. 5; Gal. 23; Eph. 5; 2 Thess. 1.

praeclare begins Rom. 128; *praeclarum* begins 1 Cor. 13; 81.

dominus in euangelio: Rom. 105; 1 Cor. 57; (74); Gal. 3; Eph. 21; 1 Thess. 6; 2 Thess. 5.

inrationabilis: Rom. 66; 80; 85; 88.

Geneseos liber: Rom. 95; 96; 97 *bis*; Gal. 12; 1 Thess. 6.

praeuaricari (c. acc.): Rom. 42; 43; 45 *bis*; 60.

euidens, euidenter: 1 Cor. 34; Gal. 12; 18; 21; Eph. 11.

praedicatio (*apostolica*): Rom. 3 *bis*; 12; 14; 15; 1 Cor. 1; 8; 58; 80; 2 Cor. 15; Gal. 1; 5; 6; Eph. 8; Phil. 2; 1 Thess. 1; 4; 2 Tim. 4.

The following signs of illiteracy occur: *assertur* Rom. 17 (perhaps on the analogy of *affertur*): *uenditur*: Rom. 64; *uendebantur*[1]: Rom. 130. *ipsud*: 1 Cor. 6. *futuri erant esse*: Rom. 96; *futurum est adnuntiare*: Rom. 109.

The Greek original is referred to in Rom. 100; 1 Cor. 40; 62; 79; 85; Eph. 19.

[1] Jerome himself, however, uses this: *e.g. in Matth.* IV (c. 26, 16).

Göttweig MS. 36 (old number G 23) (Q).

The manuscript contains 175 folia, measuring 303 by 216 mm., and is about 50 mm. thick (without considering the binding). The manuscript is all written by one scribe in a powerful hand, except about 4½ folia in quaternion xviii, which are by another scribe in a smaller hand (= 2 Thess. i. 5·[p. 440, 7 iusti]—Col. ii. 4 [p. 458, 1 idcirco dico melius]). The folia are not numbered, and there are three outer guard-leaves containing sacred music, which I have not included in my numeration. The quaternions are sometimes signed at the end, but generally at the beginning, namely in the middle of the lower margin of the first page. Sometimes they are not signed at all, or rather the binder has clipped the signatures off. The *codex* proper is thus constituted: 1 vellum guard leaf + 21 regular quaternions + 6 folia (of quaternion xxii) = 175 folia. It has holes pierced and lines ruled with a hard point in the usual way. At the foot of the first page and at the foot of the last in the middle occurs the letter n. There are occasional initials in red, and the numbers of the *capitula* both at the beginning of each Epistle and in the course of the commentary are also in red. Modern chapters are sometimes indicated in the margin in Arabic figures. Scripture *lemmata* are indicated by *ss* in the margin opposite each line.

fol. iv Hieronim⁹ ſup ep̄. pauli. Ad Romanoſ. Ad Corinthioſ II Ad Galathas. Ad Ephesios Ad phipenses (*sic*) Ad thesalonicenseſ II Ad colosenseſ Ad timotheū Ad philemonē . ad b titū a Ad hebreos

Iste liber ꝑtinet ad scām MARIĀ Gotuwich

(*in recent hand*) I.H. des Cod. tradit A von c. 1120.

fol. 2r Incipit argumentum epistolarum pauli apostoli. Omnis textus uel numerus—melior factus est

Incipit ꝓlogus s̄cī hieronimi presbiteri. Primum queritur quare —gaudio suscepistis. Explicit prologus. Incipit argumentum solius ꝑistolę ad romanos. Romani s̄ qui ex iudeis gentibusque— concordiam cohortatur. Incipiunt capitula libri sequentis. De natiuitate domini II De *etc.*—ipsius reuelatio. Finiunt capitula. Incipit argumentum epl̄e. Romani sunt in partibus—ab athenis. Incipit explanatio s̄cī hieronimi p̄bri in XIIII epistolas pauli

apostoli. Paulus. Querim⁹—(*so with other epistles*)—cesae uictimae non remittunt (f. 175) (*that is end of commentary on Hebrews and end of* MS.).

The MS. is in a strong wooden binding covered with vellum. It has two clasps, both of which are imperfect: ten old bosses are gone.

The entire manuscript was collated or copied by me; so that its textual character might be completely ascertained. There is nothing in the evidence to contradict the view that Q is a copy of a copy of R. That a product of Göttweig in Lower Austria should be descended from a manuscript of St Emmeram in Ratisbon, Bavaria, is not strange, in view of the racial and local connexions of the two districts. The close relation between the two MSS. will be apparent to anyone who reads the critical apparatus that is to follow: see, for example, Rom. 92, 120, 1 Cor. 32, Phil. 4, 2 Thess. 4, Col. 5, 1 Tim. 9; and the evidence furnished by the text of the genuine Pelagian portions is just as significant: I take p. 247, 12 *ministerium* R corr., Q; p. 273, 13 *quoniam* RQ; p. 288, 16 *inprudenter* RQ; p. 301, 10 *excusamus* RQ; p. 389, 9 *alicuius* R corr., Q. Such differences as occur between R or R corr. and Q can all be explained by the retouching of a copy of R or by error. It is fortunate that R has been preserved to show exactly how such a clean and careful work as Q originated.

PROLOGVS INEPISTOLIS BEATI PAVLI APOSTOLI HIERONIMI PRSBTRI NVMERO QVATTVORDECIM (E)

Litteras tuas cursim mihi adlatas uel laboris aut curis in sacris codicibus desudare me cogis. Mihi iam senescente corpore uiribus lassiscentibus Heliodore sancte in epistulis beati Pauli apostoli, quae ipsae et scientiam praedicatoris et lima iustitiae tam magna et praedicando et docendo testimonio spiritus sancti prolata atque dilatata sunt ut conparare aut coaequare ueteri testamento et euangelica doctrina non dubitemus ut ipse reuelante sibi spiritu sancto cognouit 'raptum esse usque tertium caelum' 'in corpore an extra corpus' adserit hoc est usque ad tertiam legem ueteris nouique testamenti 'in corpore an extra corpus' id est neque per legem naturae neque per legem litterae sed per spiritum sanctum ei 'omnibus apostolis minimo nouissime' datum 'per Iesum Christum dominum nostrum per quem habemus accessum in gratiam istam in quo et stamus et gloriamur' nos uero simpliciter exposuisse breuis sermonibus conperies eius nempe epistulae ipsae magnificentius omnibus sapientibus et interpretantur et praedicant.

EXPLICIT PROLOGVS

8 2 Cor. xii 2, 3 12 1 Cor. xv 8, 9 12 Rom. v 1, 2

PROLOGVS HIERONIMI PRBI INEPISTOLIS BEATI PAVLI APOSTOLI NVMERO QVATTVORDECIM S INCIPIT PROLOGVS IN EPISTOLIS BEATI PAVLI APLI SCI HIERONIMI PRESBITERI R 1 Litteris tuis...adlatis S*m*2 R*m*2 laboribus S*m*2 labori R*m*2 2 seniscente S* 3 laciscentibus S*m*2 lasiscentibus R* 4 ipse *codd.* scientiam (m *eras.*) E scientia S praedicaris R (*corr. m*2 praedicant) limam R* et *tert.*] ad S 5 testimonium S, R *corr.* 6 ueteris (s *eras.*) R 7 euangelii doctrina S euangelicae doctrinae R*m*2 ipse] in S 8 usque]+ad S *super* cael. in corp. *nonnulla erasa* R 9 asserit S 10 an] aut E 11 per *alt. om.* S 12 nouissimo S* 14 gratia ista E qua E, S*m*2 et *pr. om.* S gloriemur R*m*2 15 breuibus S, R*m*2 16 ipse (se *m*2 *s.l.*) R 17 praedicantur S

This prologue is evidently the cunning fraud of some unknown writer in the period between A.D. 410 and 750. It is here printed as restored to its archetypal form, and this shows how illiterate its author was. That he had some acquaintance with the works of Jerome is shown in the first place by the selection of the name Heliodorus. Jerome actually had a correspondent of this name, and two letters addressed to him are now numbered 14 and 60 respectively in the collection of that Father's epistles. It happens also that *desudare in* and *lassescere* are expressions used by Jerome; so is *dilato*[1]. That this prologue has nothing to do with Pelagius, is clear from the fact that there is not a word of the allegorical interpretation of 2 Cor. xii 2, 3 in the commentary on that passage. This allegory, the form in which Rom. v 1, 2 is quoted, and the use of the expression *lex litterae*, combine to suggest that our prologue is a crude compilation from Origen-Rufinus on *Romans*.

[1] For *desudare* and *dilatare* see *Thes.* s.v.; for *lassescere*, Goelzer's *Latinité de Saint Jérôme*, p. 178, to which add *in Matth.* c. 5, v. 39 ff.; c. 8, v. 14 f.

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PELAGI EXPOSITIONES XIII EPISTVLARVM PAVLI INTERPOLATIONES

EXPOSITIONES XIII EPISTVLARUM PAVLI

i 1, p. 8, u. 5 (*post* Cefas)

1 Item alia expositio: 'Paulus apostolus.' Sicut in aliorum sanctorum tam in ueteri quam in nouo testamento, id est Abrahae et Petri et ceterorum, profectu et incremento meritorum mutata sunt nomina, ita et Paulus in gratia proficiens nomen sibi ipse mutauit.

i 1, p. 8, u. 10 (*post* apostolatum)

2 Item: Non secundum timorem, sed secundum dilectionem, sicut ipse dicit: 'Uiuo autem iam non ego, uiuit uero in me Christus.'

i 1, p. 8, u. 11 (*post* apostolus)

3 Aliter: Ostendit non solum uocatum se ad apostolatus gratiam, sed et segregatum in praedicationem gentium, ut ipse memorat: 'nos in gentibus, ipsi autem in circumcisione'; 'uocatus' ergo a Christo ad apostolatum, 'segregatus' autem ad praedicationem gentium ab spiritu sancto, ut ostendat unam esse substantiam patris et filii et spiritus sancti.

i 3, p. 9, u. 3 (*post* Dauid)

4 Quoniam 'filius in sinu patris erat,' propter humani generis salutem homo factus est. ideo dicit: 'qui factus est ex semine Dauid secundum carnem.'

i 3, p. 9, u. 7 (*post* uirtute)

5 Dicendo 'in uirtute,' ostendit non solitae humanae naturae esse conceptum, sed absque uirili semine ex uirgine procreatum; inferendo autem 'secundum spiritum sanctificationis,' ostendit creatorem suum spiritum sanctum. Item:

i 4, p. 9, u. 12 (*post* resurrectionis)

6 Hic tempus ostendit ex quo sit ad apostolatum 'uocatus,' id est ex quo Christus dominus resurrexit.

6 Gal. ii 20 | *9 Gal. ii 9 | 13 Ioh. i 18
16 Rom. i 4 | 18 Rom. i 4 | 20 Rom. i 1

1 *om.* V tam in] tam H_1 ∽ testamento quam in nouo H_2Q abraham H_1Q **2** sicut]+et V **3** Aliter] Item H_1G *om.* V ∽ se non solum uocatum G praedicationem (*pr.*)] praedicatione H_2G ipse]+dicit Q uocatus—sancti *om.* V a Christo *om.* G ad (*tert.*)] in QG praedicationem *alt.*] praedicatione H_2 ab spiritu sancto *om.* H_1Q **4** *om.* H_1G filius]+semper V est (*alt.*)] *add.* ei Q secundum carnem *om.* V **5** *om.* V **6** *om.* H_1GV

i 5, p. 9, u. 17 (*post* missus)

7 Item: Recto ordine 'accepta gratia' honorem 'apostolatus' meruisse se dicit.

i, 5, p. 9, u. 18 (*post* gentibus *pr.*)

8 Ostendit euangelii gratiam oboedientibus praedicandam.

i 7, p. 10, u. 1 (*post* facti)

9 Item: Idcirco dicit 'sanctis' quoniam gratiam spiritus sancti habentibus praedicabat.

i 8, p. 10, u. 12 (*post* mundo)

10 Ostendit quoniam Romanorum 'fides' omnibus ecclesiis cognita sit, uel certe quia eadem 'fides,' quam Romani tenent, 'in uniuerso mundo' ab apostolis 'praedicetur.' Item:

i 10, p. 11, u. 1 (*post* uos *pr.*)

11 Demonstrat se cuncta quae agebat ex dei gerere uoluntate.

i 11, p. 11, u. 8 (*post* uos)

12 Romanos Petri praedicatione fidem tenentes 'confirmare' se uelle Paulus dicit, non quo minus accepissent a Petro, sed ut duobus apostolis testibus atque doctoribus eorum roboraretur fides.

i 13, p. 11, u. 14 (*post* adhuc)

13 Ostendit se occupatum necessitate euangelii praedicandi Romam adhuc ire non posse. Item:

i 16 p. 11, u. 25 (*post* euangelium)

14 Recte dicit 'non se erubescere praedicationem crucis, quae credentibus dei uirtus est in salutem.' Item:

i 17, p. 12, u. 15 (*post* reuelatur)

15 Ostendit 'ex fide' unius cuiusque nostrum praedicationis fidem posse roborari.

i 17, p. 12, u. 22 (*post* uiuit)

16 Propter ea hoc dicit quia sine fide, hoc est sine spe retributionis bonorum operum perficere uirtutes nemo potest, sic ut et ipse ad Hebreos scribens docet: 'sine fide autem inpossibile est placere

21 *Hebr. xi 6

7 *om.* V Item] Aliter H_2 honorem apost.] apost. ordinem G **8** *om.* V **9** Item] Aliter H_2 sanctis] *praem.* uocatis H_2V quo G ∽sancti spiritus V scribebat V **10** *om.* V tenent] habent G praedicatur H_2 **11** *om.* V ∽cuncta quae agebat se H_2 ex] et G gerere] agere H_2G **12** *om.* V dicitur G quod G ut]+a G testantibus H_2 **13** *om.* V **14** *om.* V dicitur G **15** *om.* V unusquisque H_2 roborari F roborare HG **16** *om.* V Propter ea *om.* H_2 quia (*pr.*)] quod G inpossibili G

deo, credere enim oportet accedentem ad deum quia est, et inquirentibus se remunerator fit.'

i 18, p. 12, u. 23 (*post* caelo)

17 Si dicentibus Manicheis crudelis assertur deus ueteris testamenti, quoniam super peccatores uindictam inducat, quo modo hoc loco ab apostolo dicitur a deo noui testamenti uindictam impiis hominibus inferendam? unde monstratur unum eundemque deum esse noui et ueteris testamenti. Item:

i 18, p. 13, u. 14 (*post* idolorum)

18 Item: Scienter delinquunt qui 'dei ueritate' agnita iniuste agunt.

i 19, p. 13, u. 15 (*post* dei)

19 Ostendit quoniam omnis homo naturalem habens intellectum agnoscit esse in se quandam substantiam inuisibilem quae diuersas in hominibus artes et disciplinas operatur, quo exemplo inuisibilis deus manifestus est hominibus ex his operibus quae operatus est et operatur. simul et mens trinitatis demonstrat imaginem in quo generat insitum sibi uerbum et inseparabilem habet sibi ex nato uerbo sapientiam. Item:

i 24, p. 15, u. 14 (*post* eorum)

20 In hoc quod deus 'tradidisse' dicitur propriis 'desideriis' peccatorem, ostendit non quod ipse sit causa, sed quod per 'longanimitatem et patientiam' non inducendo uindictam patitur eos secundum cordis sui agere uoluntatem; hoc facit uolens eos ad paenitentiam conuerti. Item:

i 32, p. 18, u. 16 (*post* morte)

21 Hic ostendit quoniam unus quisque hominum scit se a deo secundum actus proprios iudicandum, 'in quo' et ipse 'alium' hominem peccantem 'iudicat' atque 'condemnat.' Item:

17 cf. Rom. ii 4 22 cf. Rom. ii 1

dominum G et (*alt.*)—fit] remunerator credentibus se G et (*alt.*) *om.* H_2 inquir.] inquer. E^*H_2 fit *om.* M 17 *om.* V assertur *uide p.* x asseritur G corr., N*m*2 quoniam GC*m*2 quamquam H quia S indicat H_2 ducat G 18 scientes H_1V dei] de H_1G dei (?) *eras.* H_2 19 *om.* V quo (*alt.*)] qua H_1 ex (*alt.*)] et H natum uerbum H_1 sapientia H 20 *om.* V quod (*pr.*)] in quo H_2 peccatorem MG peccatores N,R corr., CQ peccatorum H_1 quod (*alt.*) *om.* H_2 inducendam H_2 Item] Iam H_2 21 ostenditur V ⤻proprios actus V ⤻peccantem hominem V

ii 4, p. 19, u. 22 (*post* adducit)

22 Hic aperte monstratur quare peccatori 'desideria cordis sui dimiserit' deus, et, cum possit prohibere peccantem uel inferre uindictam, mauult conuerti 'ad paenitentiam.' Item:

ii 5, p. 21, u. 2 (*post* contempsit)

23 Iterum: Omne enim 'cor' quod non sentit induratur: hoc enim modo 'indurauit deus cor Pharaonis.'

ii 9, p. 22, u. 3 (*post* gementes)

24 Item: Huc usque sermo dirigitur ad omnes naturali obnoxios legi, in quo etiam Iudaei pariter continentur. idcirco autem Iudaeus gentili antefertur quoniam praeter naturalem legem et Moysi 'legem scriptam' habebant.

ii 22, p. 25, u. 16 (*post* uiolatio)

25 Item: 'In hoc,' inquit, 'in quo committis 'sacrilegium,' idolatres esse monstraris.'

ii 24, p. 25, u. 26 (*post* morabantur)

26 Item: Sicut ait 'per bona opera' uestra benedicitur deus, ita nunc a non recte conuersantibus 'blasphematur.'

iii 2, p. 27, u. 22 (*post* modum)

27 Ex persona Iudaei interrogantis dicitur, respondente apostolo 'multum quidem secundum omnem modum.' ideo autem 'multum' inter est, non quia 'circumcisionem' in carne acceperunt, sed 'quia credita sunt illis eloquia dei.' Item:

iii 5, p. 29, u. 3 (*post* appareret)

28 Item: Non quod 'nostra iniquitas' addat 'iustitiam deo,' sed in tempore quando in iudicium cum deo ueniemus, non obseruantes praecepta eius, promissionum retributione fraudamur. unde ostenditur 'deus' uerax, quia quae promisit sanctis peccatoribus non dat.

1 cf. *Rom. i 24 5 cf. Exod. x 1 etc. 9 cf. Rom. ii 15 12 cf. 1 Tim. ii 10

22 peccatores desideriis V uel inferre uindictam *om.* V **23** *om.* V omni H_2 non *om.* H_2 **24** propter H_1 habebat V **25** *om.* V committit H_2G idolatres *scripsi*: *fort.* idololatres *scribendum* (*uide Raccolta di Scritti in onore di Felice Ramorino* [*Mediolanii*, 1927], *p.* 276 *ss*) idolatris HG idolatra Rm2, Sm2, CQ corr. **26** *om.* V a Rm2,Q *om. rell.* **27** *om.* V, *def.* G domini H_2 **28** *om.* V, *def.* G uenimus H_1 retributionem ER*M* fraudamus H (*corr.* Rm2, Q, Nm2, C)

iii 9, p. 29, u. 25 (*post* conprobamus)

29 Item: Hoc ostendit quoniam Iudaei, licet 'legem et prophetas' haberent, nihil tamen amplius quam gentes habeant, 'quia omnes' similiter 'peccauerunt et egent gloria dei.'

iii 12, p. 30, u. 12 (*post* unum)

30 Nec apostolus. Item:

iii 20, p. 32, u. 6 (*post* pertinebant)

31 Item: Non contraria sibi dicit apostolus, superius dicens: 'qui ostendunt opus legis in cordibus suis,' et nunc dicit ex operibus legis non iustificari omnem carnem.' 'carnem' accusat, cuius prudentia legi dei subiacere non potest. lex enim ostendere nouit peccatum, non tamen ostendit qualiter debeat obseruari; et iterum punire noxia, non dans ueniam paenitenti. Christus autem remissa peccatorum donat credentibus et docet quo modo debeant carnis uitia atque prudentia resecari.

iii 21, p. 32, u. 12 (*post* manifestata est)

32 Hoc est quod dicit, quia iustitia, quae in Christo manifestanda erat, in lege naturali non erat cognita, testimonio autem 'legis' Moysi 'et prophetarum' adnuntiatione praedicatur. Item:

iii 27, p. 34, u. 4 (*post* iustitiam)

33 Item: Interrogatio Iudaei est, et respondetur ab apostolo: 'exclusa est.' Item: Iudaeus interrogat.

iii 27, p. 34, u. 5 (*post* factorum)

34 Id est, 'per' naturalis opera 'legis' refertur ab apostolo.

iii 31, p. 35, u. 13 (*post* statuimus)

35 Non contraria sibi apostolus dicit superius asserens 'exclusam esse gloriam' legis 'per legem fidei'; scit enim 'exclusam' umbram et

1 cf. Matth. v 17 2 *Rom. iii 23 5 *Rom. ii 15
14 cf. Matth. v 17 19 Rom. iii 27–8

29 *om.* V, *def.* G (*usque ad* prophetas) habuerint R*m*2, QM* (?), N*m*2 habeant] habebant G gloriam H* dei *om.* G 30 *om.* V ⤳item nec apostolus G 31 dixit G legis (*pr.*)]+scriptum G iustificare H* lege G subicere (subiecere) H_1G peccantem G ostendit—obseruari] instruit quem ad modum caueatur V obseruare SRM puniri G noxia] proximum V dare V ⤳donat remissa peccatorum H_2 donat credentibus et docet] donans docet etiam V debeant—prudentia] carnis uitia ualeant (*in ras.*) penitentia Q prudentia *acc. pl. neut. adi.* resecari] superare V 32 in lege] a lege V testimonia H praedicantur G,H_1 corr.,MC* 33 *penitus refinxit* V responditur H_1Q*N 34 *om.* V naturalem H_1 refertur *eodem sensu quo* respondetur 35 *om.* V

typum legis praesenti ueritate. nunc autem infert adprobare se 'legem,' in quo ipse testimonium perhibet: 'Abraham non ex operibus legis, sed ex fide iustificatus est.' Item:

iv 1, p. 35, u. 20 uel 21 (*post* carnem *uel* consistit)

36 Dicens 'secundum carnem,' ostendit traducem 'carnis' esse, non animae.

iv 2, p. 35, u. 25 (*post* deum)

37 Dicens 'habet gloriam, sed non aput deum,' ostendit eum ex operibus suis 'gloriam habere,' et 'non ex deo.'

iv 20, p. 40, u. 14 (*post* fide)

38 nec de se.

v 5, p. 43, u. 7 (*post* nouit)

39 Item: Manifeste hic ostendit quia quaecumque hominibus 'a deo' patre donantur, 'per spiritum sanctum tribuuntur.'

v 12, p. 45, u. 10 (*post* hominem)

40 'Si per unum hominem' Euam peccatum intrauit in mundum. insaniunt qui dicunt ante quam deciperet diabolus Euam peccatum fuisse in mundo. Item:

v 12, p. 45, u. 16 (*post* peccauerunt)

41 Hoc est 'in eo quod omnes peccauerunt,' exemplo Adae peccant.

v 12, p. 45, u. 23 (*post* uiuebant)

42 Item: Nunc apostolus mortem animae significat, qua Adam praeuaricans mortuus est, sicut et propheta dicit: 'anima quae peccat, ipsa morietur': transiuit enim et 'in omnes homines,' qui naturalem legem praeuaricati sunt.

v 13, p. 46, u. 3 (*post* natura)

43 Item: Dicens 'usque ad legem,' Moysi significat: inferens autem 'peccatum autem non inputatur cum lex non est,' naturalem iterum ostendit legem, per quam praeuaricatus est Cain, et post ipsum qui naturalem legem praeuaricati sunt.

2 cf. Rom. iv 2 16 *Ezech. xviii 4, 20

presente SQ qua H_2Q ipso H_1* ipsa EH_2 **36** *om.* V carnem]+et H_1 **37** *om.* V **38** *om.* GV **39** *om.* V hoc H_1 **40** si] sicut G *om.* V deceperit (deciperit) H_1 deciperat G **41** *refinxit* V peccauerunt]+et peccant Q **42** ⤳animae mortem V quia H_1GV qui R* Adam] Eua V mortua V propheta]+Ezechiel V peccauerit H_2Q et (*alt.*) *om.* H_2 qui]+per G **43** significat]+legem GV autem *alt. om.* H_1GV *fort. recte* inputabatur Q est (*pr.*)] esset Q per *eras.* Q

v 14, p. 46, u. 8 (*post* Adae)

44 Hi sunt 'qui non in similitudine praeuaricationis Adae peccauerunt,' qui per naturalem legem transgressi sunt et non, sic ut Adam, per mandatum.

v 14, p. 46, u. 18 (*post* iustitiae)

45 Item: Forma Christi Adam factus est. sicut enim Adam primus mandatum dei praeuaricans, exemplum est legem dei praeuaricari uolentibus, sic et Christus, uoluntatem patris conplens, exemplum est imitari eum cupientibus.

v 15, p. 46, u. 22 (*post* abundauit)

46 Hic manifeste docet quia non generaliter de omni homine dicit, dicens 'unius delicto multi mortui sunt,' quia communi et naturali morte non solum peccantes sed et iusti moriuntur.

v 18, p. 48, u. 3 (*post* regnauit)

47 Item: Qui superius dicit 'numquid iniquus deus qui infert iram?' et adiecit 'absit,' quo modo potest modo 'unius delicto' Adae 'omnes homines' condemnare, cum nec 'unius' Christi 'iustitia omnes homines' iustificati sint? 'omnes' autem dicens, non generaliter dicit, sed unius cuiusque partis significat multitudinem. alioquin inueniuntur 'omnes homines' iustificati in Christo sic ut et in Adam condemnati, et non erit ultra qui puniatur.

v 20, p. 48, u. 9 (*post* delictum)

48 Quia naturalem legem habentes Hebraei et scriptam acceperunt, propter ea dicit 'subintrauit.' ipsi enim ad maiorem mercedem accipientes legem, per suam neglegentiam non custodientes, in maius ceciderunt delictum.

vi 14, p. 52, u. 6 (*post* dominari)

49 Item: Non quia inpossibile sit peccare his qui 'gratiam' acceperunt, ideo dicit: 'peccatum enim in uobis non dominabitur.'

vi 14, p. 52, u. 6 (*post* gratia)

50 Sed bene sciens quia hi qui sub gratia sunt, alieni sunt a multis et a diuersis praeceptis legis et ab oneribus eius, quae data est 'propter

11 Rom. iii 5–6 25 cf. Matth. xix 8 etc.

44 *def.* H_2 hii E*GQ similitudinem H_1 **45** *def.* H_2 primus *om.* V praeuaricare H_1QV dei (*pr.*)] + per EuamV imitare H_1 ∽cupientibus eum G cupientibus] desiderantibus V **46** *om.* V morte] morti G **47** qui *om.* H_2 dixit C delictum H_2 cum] sicut G sunt SRNG enim HG,$Q_{\frac{1}{2}}$ et (*alt.*) *om.* H_2 **48** *om.* H_2 Qui H_1QG scribae H_1Q legem (*alt.*)] + et V **49** *om.* V in *om.* RQ **50** *om.* V hi] his H_2, *om.* SG sunt (*pr.*) *om.* G a (*alt.*) *om.* RQ honoribus SM

duritiam cordis' Iudaeorum, ut est illud: 'leprosam domum destruere et longe a ciuitate in locum inmundum proicere.' qui enim participes sunt Christi 'gratiae,' didicerunt quem ad modum oporteat uincere passiones et 'deum diligere ac proximum suum,' sic ut scriptum est: 'non enim estis sub lege, sed sub gratia.'

vi 23, p. 54, u. 6 (*post* mortem)

51 Item: Praemium quod offert ad deceptionem nostram, hoc 'mors' est.

vii 6, p. 56, u. 6 (*post* legis)

52 Item: Seruitus noua est 'non diligere mundum neque ea quae sunt in mundo' et 'carnis curam non facere in concupiscentiis.' lex enim bona terrae promittens, nutrire nouit amatorum carnis desideria: iusti autem discipuli Iesu legi mortui sunt quoniam mundo abrenuntiauerunt.

vii 6, p. 56, u. 6 (*post* litterae *pr.*)

53 Nunc 'scriptae' et naturalis 'legis' facit mentionem, quia 'scripta lex' et naturalem continet: infert autem dicens: 'nam concupiscentiam nesciebam nisi per legem.' personam iuuenis sumit, ostendere uolens quia quam diu sumus infantes, omnino quid sit concupiscentia ignoramus: cum enim crescere coeperimus, initium accipit concupiscentia, quae a lege prohibita est, in nostram peruenire notitiam, cum iam possumus 'discernere bonum et malum.'

vii 7, p. 56, u. 8 (*post* solutum)

54 Item: Ex hinc uult ostendere quoniam non custodiendo legem non fuit 'legis' infirmitas, sed humanae uoluntatis: dicendo autem 'peccatum non cognoui nisi per legem,' et personam pueri adsumit qui per aetatis infirmitatem legi obnoxius non est, sed ubi adoleuerit, 'sub lege' esse incipit et mandata cognoscens.

1 cf. *Leu. xiv 45 4 cf. Luc. x 27 8 cf. *1 Ioh. ii 15
9 cf. *Rom. xiii 14 14 cf. *Rom. vii 7 19 cf. 3 Regn. iii 9 etc.

distruere RMN et (*tert.*)] + puluerem G gratia E ⤳ sub lege estis RQ **52** *om.* V amatorem H_2 ⤳ desideria carnis G legi mortui] legimus tui H_2 quoniam] qui H_2G renuntiauerunt G **53** *om.* V nam] + non G sumet H_1 nescimus Q enim] uero F accepit H_1M p.d.] d.p. inter Q possimus EM **54** *om.* V hinc] hoc H_2G non] in non C custodiendam H_2 (custodienda C) lege C et *om.* H_1Q adsumit] accipit G lege H_1Q* adolauerit H_2

vii 7, p. 56, u. 18 (*post* peccatum *pr.*)

55 Item: Sic ut 'lumen in tenebris' uel offendiculum uel foueam ostendit, simili modo et lex praecauendum et obseruandum esse a peccatis facit notitiam peccatorum, ac per hoc 'legem sanctam et bonam' esse dicimus.

vii 8, p. 57, u. 5 (*post* oblitos)

56 Item: Si, cum lex non esset, peccatum mortuum est, insaniunt qui de Adam per traducem adserunt ad nos uenire peccatum. propter ea autem dicit 'peccatum mortuum est,' quia in infantibus, qui sine lege sunt, non uiuit, id est, inpune committitur. nam maledicente infante parentibus, uidetur esse peccatum, non tamen uiuum, sed mortuum.

vii 8, p. 57, u. 2 (*post* erat)

57 Puer licet peccet, 'mortuum est' in eo 'peccatum,' quia non est 'legi' subiectus.

vii 9, p. 57, u. 7 (*post* uiuebam)

58 Item: Cum autem puer essem, 'legi' obnoxius non eram.

vii 9, p. 57, u. 10 (*post* reuixit)

59 Ubi adoleui et coepi esse sub 'lege,' et debitum quod, cum essem puer, per ignorantiam 'erat in me mortuum, reuixit' in me lege dominante. 'ita ergo,' inquit, 'mandatum quod erat ad uitam datum,' hoc mihi in 'mortem inuentum est' pueritiae consuetudine et more peccandi. Item:

vii 10, p. 57, u. 15 (*post* mortem)

60 Item: Poenae 'mortem' dicit, quam nobis peccatum per deceptionem suam adquisiuit, ostendens temporalia et terrena, quae putantur esse bona, et legem praeuaricare suadens, quae uitam aeternam facientibus repromittit.

3 cf. *Rom. vii 12 16 cf. *Rom. vii 10

55 *om.* V simili modo] similitudo H_1 et obseruandum *om.* RQ et (*alt.*) *om.* H_1 esse]+dicens Q ac] hac H dicemus SMN* **56** Item *om.* G qui] que V de *om.* H_2 uenisse G in *om.* HG maledicentem infantem V uisum G **57** *om.* V peccet] peccat H_2 *om.* G lege H_1 **58** *om.* V **59** *om.* V et (*alt.*) *om.* GF moratum H_2 morte H_1Q consuetudinem H_1 mori R*S mole F peccati H_2G **60** pene SRCQ paena E pęne G preuaricari CV (*fort. recte*) suadens]+illud peccatum G quae] qu[a]e et H_2 promittit H_2

vii 13, p. 58, u. 3 (*post* punitur)

61 Item: Vult ostendere qualiter infanti, qui ante sine lege erat, cum coeperit adolescere, et a parentibus nihilo minus prohiberi, peccatum incipiat apparere. apparet autem, cum illud uitare didicerit. ipsum enim 'peccatum,' si in proficiente aetate non solum non absciditur sed augetur, 'supra modum peccans' efficitur, dum iam ueniam non meretur.

vii 13, p. 58, u. 5 (*post* admittitur)

62 Item: Hoc dicit quoniam 'peccatum,' cum per aetatem puer obnoxius non erat, adolescens aetate, dominante sibi lege, commissi reputatur in culpam, factum est 'ultra modum' esse 'peccatum.'

vii 14, p. 58, u. 12 (*post* dicit)

63 'Quod enim operor, non intellego': hoc est, nolo discernere, noceri nolens noceo. aliena desidero, meis fraudari non optans. hoc enim ostendit dicens 'non enim quod uolo ago': hoc est, mihi bonum fieri, 'sed quod odi, illud facio'; similiter intellegitur, mihi malum fieri. 'si enim quod nolo' mihi malum fieri, 'hoc facio, consentio legi quia bona est,' praecipiens 'quod tibi fieri non uis, alio non feceris.'

vii 16, p. 58, u. 24 (*post* subicio)

64 Item: 'Venditur peccato' qui uoluntati carnis inseruit.

vii 16, p. 58, u. 21 (*post* bona)

65 'Si' ea quae lex praecepit contraria uoluntati carnis, custodire uoluero secundum carnem, 'quod nolo illud facio': secundum uero uoluntatem spiritus legi dei spiritali atque bonae conuenio.

10 Rom. vii 15 12 *Rom. vii 15 14 *Rom. vii 16
15 *Act. xv 20, 29 17 *cf. Rom. vii 14

61 infante[m] H_1Q in infante Q corr. infans G, R corr. antea V adoliscere S aduliscere M adulescere V incipit H_2G uitare] uiuere Q dicerit Q* diceret G proficienti H_2(*non* C)GV (*fort. recte*) non (*alt.*) *om.* QV abscidetur H_1 abscidatur Q absconditur V augeatur Q uenia Q **62** *om.* V cum] cui F aetatem] + infantię *s.l.* Q puer] per H_1 obnoxius *haud ita raro apud recentiores absolute usurpatum* adolescens *particip. neut., cum uerbo* peccatum *coniungendum* adoliscenti E adules R adulescentis R corr aetati H_1Q^*G commissum FQ commisse G culpam] culpa H_1G + et Q *in ras.* **63** *om.* V nolo *om.* S noceri] nocere H (*exc.* EF) + mihi *s.l.* Q*m2* fraudare H (*exc.* CF) uolo] + hoc H_2 ⤳non uis fieri H_2G alii E corr., C non] ne H_2G facias G **64** *om.* V uenitur H_1 uenundatur Q peccato] peccatum H_1 sub peccato Q uoluntate[m] H **65** *om.* V praecipit ECQG illud *om.* G

vii 17, p. 59, u. 1 (*post* faciebam)

66 Item: Dicens 'iam non ego operor illud,' ostendit quia non est hominis rationabilis inrationabilium animalium ritu uiuendum: inferens autem 'quod habitat in me peccatum,' docuit quia totum se tradiderit passionibus carnis, quae deo sunt inimicae.

vii 18, p. 59, u. 5 (*post* bona)

67 Item: Hoc ex persona eius dicitur qui peccandi consuetudinem habet et carnis uitiis tenetur obnoxius.

vii 18, p. 59, u. 6 (*post* resistit)

68 Item: Voluptatum carnis amator magis quam dei haec dicit: "'uelle adiacet mihi' ut id quod mihi 'bonum' fieri uolo, non 'perficiam' proximo: nam 'quod odi' pati 'illud facio.'"

vii 21, p. 59, u. 16 (*post* malum)

69 Item: Hoc est quod ait, secundum animae uoluntatem 'bonum uelle' se 'facere, adiacere' autem sibi 'malum' iuxta desideria carnis.

vii 21, p. 59, u. 14 (*post* adiacet)

70 Quod dicit 'quoniam mihi malum adiacet,' ostendit quia non per necessitatem peccat sed propria uoluntate ducitur ad peccatum, cum uult esse carnis amator.

vii 22, p. 60, u. 2 (*post* meae)

71 Quod enim repugnat, et uinci potest.

vii 25, p. 60, u. 10 (*post* nostrum)

72 Admirabiliter intulit dicens 'gratia dei per Iesum Christum dominum nostrum,' quia quae Moysi et naturalis lex non docuit, haec docuit 'dominus noster Iesus Christus,' contemnere mundum et superare uitia. unde beatus apostolus hoc docet dicens 'qui autem Christi sunt, carnem suam crucifixerunt cum uitiis et concupiscentiis.' Item:

9 cf. *Rom. vii 16 20 *Gal. v 24

66 dicens] nunc autem V rationabilis] rationalis H_2 uiuendo H_2 autem] + sed V inhabitat V inimicitiae H_2 67 *om.* V 68 uoluptatem H_1N uoluntatem H_2 uoluntatum G amatur H_1 adiecit H (*exc.* RCQ) adieci Q*m*2 ut *om.* V ∽bonum mihi RH_2QV non] ipse non V odiui H_2Qm2 odio G 69 *om.* V malum] multum H_1 70 quod] qui V quia] quoniam V peccati G 71 *om.* V et] etiam et Q reuinci G 72 *om.* V moyses H_1Q ∽lex naturalis H_2 Christus] + scilicet Q qui autem] quia qui N ∽sunt Christi M*Q suam *om.* H_2 (= vg)

vii 25, p. 60, u. 14 (*post* concludat)

73 Et rursum in persona eius qui 'sub lege erat' haec loquitur.

viii 3, p. 60, u. 24 (*post* legis)

74 Hic ostendit quoniam 'lex' per infirmitatem carnis non potuerit impleri. in eo autem in quo dicit: 'deus, cum filium suum misisset in similitudinem carnis peccati,' et propter 'peccatum' misisse demonstrat, quoniam ante incarnationem erat filius, et suscepta postea 'carne,' quae ad peccandum esset procliuior, ipse tamen absque 'peccato' eam susciperet. et idcirco dicitur 'in similitudinem carnis peccati' suscepta carne uenisse et 'peccatum in' eadem 'carne damnasse' quoniam carnem quam susceperat, sanctam et innoxiam seruauerit ab omni contagione peccati.
Item: 'Legem' dicit, non praecepta sacrificiorum et cetera quae erant 'umbra' usque tempus Christi data; sed illam quam et dominus noster Iesus Christus docuit, dicens: 'omnia quaecumque uultis ut faciant uobis homines, sic et uos facite illis': ista est enim 'lex et prophetae.' infirma enim erat qua nos uolebamus: non enim impossibilia mandata. unde filius dei 'formam serui accipiens,' factus est homo, ut peccatum damnaret in carne, ut nos instrueret quem ad modum oporteat 'peccatum damnari in carne, ut iustificatio legis impleretur in nobis.'

viii 3, p. 61, u. 4 (*post* peccati)

75 Dicens 'in similitudinem carnis peccati,' ostendit eum eandem quidem carnem sed absque peccato portasse. Item:

viii 6, p. 62, u. 11 (*post* pax)

76 Notandum quia non 'caro mors,' sed 'prudentia' eius. 'mortem' autem dicens, aeternam poenam significat. Item:

viii 9, p. 63, u. 3 (*post* uobis)

77 Hoc ostendit quoniam spiritus sanctus patris et filii sit. Item:

1 cf. Rom. vi 15 13 *Matth. vii 12 15 Matth. vii 12 16 Phil. ii 7

73 usque hic carnalis et 'sub lege' adhuc positi hominis persona describitur V **74** *om.* V poterit G inplere HG* similitudine H_2 et] eum Q quod N erat] est G susceptam RC carnem H susceperit C suscepe G susceperat G corr. similitudine H_2 quoniam] qui nostram G sanctam *om.* H_1Q et *om.* Q seruauerat G cognatione ER*MN cognitione SC Item— instrueret *om.* H_2G usque] et usque ad G et *om.* Q ut *om.* E sic *om.* G ita RQ est *om.* R quia RQG mandata] deus mandat G quem ad modum] quenam modo H_2 damnari C,G corr. damnare *rell.* inpleatur EH_2 **75** dicens] *praem.* superius V carnis *om.* G peccatum H_1 **76** quod G non]+dixit V mors]+est SG **77** *om.* V hic R*m*2,MQ

viii 10, p. 63, u. 14 (*post* iustificationem)

78 Nunc 'spiritum' nostrum significat, quia propter iustitiam suam 'uita' appellatur, quasi 'uiuificans corpus' beata illa aeterna uita. Item:

viii 12, p. 63, u. 25 (*post* est)

79 Item: Manifeste nunc ostendit quia non de communi et naturali 'morte' superius fecerit mentionem, dicens:

viii 13, p. 64, u. 1 (*post* moriemini)

80 Significat autem 'mortem' poenae aeternae: non enim quia caro humana mala sit et spiritus bonus, laudat spiritum et uituperat carnem, cum ipse doceat dicens: 'et uirgo cogitat quae sunt domini, ut sit sancta corpore et spiritu': nouit enim et mentem accusare dicens: 'homines corrupti mente.' hoc enim dicit ostendere uolens maximam partem passionum desideria humani corporis esse, quod cum ceteris inrationabilibus animalibus commune habemus. sicut enim cetera animalia de terra habent natiuitatem, ita et nos corpus: anima autem nostra spiritus est incorporeus et rationabilis et inmortalis. 'si enim secundum carnem uixeritis, moriemini.'

viii 14, p. 64, u. 8 (*post* peccatores)

81 Item: Quicumque secundum doctrinam spiritus sancti uiuunt, ipsi sunt qui 'spiritu dei aguntur.'

viii 15, p. 64, u. 10 (*post* filiorum)

82 Notandum est quia Iudaei, et si filii erant, tamen, cum essent sub 'lege' uelut sub 'pedagogo' agentes, 'spiritum timoris habebant.' Item:

viii 15, p. 64, u. 15 (*post* probemus)

83 non serui timoris.
Item: Uos, Romani, in 'adoptionem filiorum' uocati estis, non, sic ut Iudaei qui, subditi legis imperio, in seruitute tenebantur.

viii 18, p. 65, u. 15 (*post* erimus)

84 quod dominus repromisit sanctis.

2 cf. Rom. viii 11 8 *1 Cor. vii 34 10 2 Tim. iii 8 19 cf. Gal. iii 24–5

78 *om.* V quia] qui EG quasi] quia si SH_2 illa]+et Q **79** *om.* V morte] lege Q superius *om.* Q **80** *om.* V docet G sancta]+et Q hominis H_2 mentem RQ **81** uiuant H_2 spiritu dei *om.* V **82** est *om.* V sub *alt.*] suo H_2 Iterum M **83** *om.* V adoptione H_1 in *om.* G **84** *om.* V

viii 19, p. 66, u. 6 (*post* uiderimus)

85 Item: Dicens 'si tamen conpatimur, ut et conglorificemur,' et inferens 'expectatio creaturae,' de rationabili 'creatura' sermonem facit et non, sic ut quidam aestimant, de inrationabili uel insensibili, quae ad seruitutem hominum creata est, et post haec peritura, quando 'sol obscurabitur et luna non dabit lumen suum, et stellae caeli cadent super terram,' et tunc erit 'nouum caelum et noua terra.' 'creatura' autem Adam est et Eua, quae adhuc 'expectat' se a 'deo' recipere adoptionem.

viii 20, p. 66, u. 7 (*post* finitur)

86 Item: 'Vanitas' est praeuaricatio, cui subiecta Eua, non propria uoluntate, sed a serpente decepta, spe illa qua audierat: 'et eritis quasi di, scientes bonum et malum.' 'seruitus' autem est 'corruptionis' quam audiuit Adam: 'terra es et in terram ibis': in resurrectione enim recepturi sunt incorruptionem 'filiorum dei.'

viii 22, p. 66, u. 14 (*post* nolentes)

87 Item: Nunc communem 'creaturam' nominat post Adam et Euam iustos qui fuerunt usque ad tempus Christi, quia et ipsi Adae et Euae, qui dicuntur 'creatura,' simul 'congemescunt,' recipere desiderantes praemia uirtutum, quae dominus promisit eis.

viii 23, p. 66, u. 20 (*post* reliqua)

88 Item: Dicens 'non solum, sed et nos ipsi primitias spiritus habentes,' manifeste edocuit quia non de inrationabili uel insensibili creatura sermonem fecerit, quia non participatur spiritum sanctum, sed de sanctis dicit qui deo placuerunt naturali lege, similiter et Moysi discipuli. discipuli autem Christi 'primitias' dicuntur habere, prima et praeclara charismata, per quae ditauerunt omnem terram: non enim tanta fuit gratia ante legem et in lege Moysi. et quia ampliores sint discipuli Christi, Hebraeis scribens docet: 'sed et hi omnes, testimonio fidei probati, non acceperunt repromissionem, deo pro nobis melius aliquid prouidente, et ne sine nobis consummarentur.'

5 *Matth. xxiv 29 6 cf. *Esai. lxvi 22 10 *Gen. iii 5
12 *Gen. iii 19 25 *Hebr. xi 39—40

85 conpatiamur H_2 glorificemur H_2G inferens]+nam V fecit E inrationabilibus V uel insensibili *om.* R*H_2V quae ad—noua terra *om.* V ⤻caelum nouum G ⤻et eua est H_2 excipere H_2 **86** subiecta]+est V quasi] sicut H_2 dii **H** dei G resurrectionem R*G corr. enim *om.* H_1G **87** *om.* V appellat Q creaturae G **88** *om.* V solum]+autem illa E+illa C quia (*alt.*)] qui H_2 quę Q spiritui sancto Q naturali] *praem.* et C legi H_1G quae] qua[m] **H** (*exc.* C) ⤻fuit tanta H_2G quia] qui SH_2G amplioris NC* sunt QG hi (hii **H**) omnes] homines R*Q testimonium **HG** et] ut[i] H_2

viii 27, p. 68, u. 13 (*post* construxerit)

89 Item: Gratiam 'spiritus' nominat 'spiritum,' quae docet nos pro nobis dominum 'postulare,' sic ut Esaias dicit: 'spiritus sapientiae et scientiae et intellectus.' et Corinthiis scribens dicit: 'sic et uos, quoniam aemulatores estis spirituum, ad aedificationem ecclesiae quaerite ut abundetis.'

viii 29, p. 69, u. 4 (*post* gloria)

90 Item: Hic secundum quod homo factus est, secundum gratiam quae in eo erat, filius dei primogenitus 'interpellat pro nobis': non quasi deus 'interpellat,' sed quasi summus sacerdos.

viii 32, p. 69, u. 21 (*post* illum)

91 Quod dicit 'pro omnibus,' notandum quia

ix 2, p. 72, u. 21 (*post* constituit)

92 Item: Apostolus se 'tristem' dicit 'ualde pro fratribus' suis 'secundum carnem,' qui dicit: 'nullus nos separat a caritate Christi,' sciens se, quando persecutor erat et 'optabat se anathema esse a Christo,' uocatum a Christo, secundum eius misericordiam, et uolebat eos credere et eandem misericordiam promereri.

ix 6, p. 73, u. 12 (*post* dei)

93 Licet apostolus doleat Iudaeos 'excidisse' promissionis gratia, ostendit tamen non inane fuisse 'uerbum dei' et his 'promissa' deberi, non qui secundum carnem ex Habraham Isaac et Israhel nati sunt, sed qui seruantes fidem patriarcharum, in quorum semine reputantur. Item:

ix 7, p. 73, u. 23 (*post* descenderit)

94 Item: 'Semen Isaac' non isti qui 'secundum carnem' nati sunt, sed hi qui secundum spiritum sunt, hoc est, secundum fidem Isaac; qui enim talis est, huius 'promissio' est et 'adoptio filiorum.' habebat enim primogenitum filium Esau, et non est a deo dilectus nisi Israhel.

2 *Esai. xi 2 3 1 Cor. xiv 12 7 Rom. viii 34 11 cf. *Rom. viii 35 12 cf. Rom. ix 3 16 cf. Rom. ix 4 22 cf. *Rom. ix 4

89 *om.* V gratia H_1MG^* nominauit G qui H_2 domino H_1 **90** *om.* V interpellat pro nobis *om.* C **91** *om.* V dicitur G* **92** *om.* V ualde] uel RQ nullos S_1Mm2 nullum $Em2$, R corr., Q separare H_1Q se *om.* H_2G et]+in $Mm2$ +ad C eandem] tandem Q ∽promereri misericordiam G promouere H_2 **93** *om.* V excidisse]+a C,Q *s.l.* gratiae R*S gratiam RMNQ*G* inanem SR*M*N inmanem S* debere H(*exc.* C)Q ex *om.* G Isaac] et isaac H_2G quorum] eorum H_2 semina RQ putantur ES conputantur RQ **94** *om.* V hii H(−RCQ)G sunt *om.* NG est (*pr.*)]+qui RQ

ix 9, p. 74, u. 7 (*post* filius)

95 Ante quam nasceremini, immo prius quam Rebecca Esau et Iacob utero suo funderet, in 'Iacob dilexi' uos, in 'Esau' Idumeos 'odio habui'; quem locum Paulus apostolus mystica disputatione euentilans scripta ad Romanos, duo pariter testimonia de Genesi Malachiaque coniungens: 'sed et Rebecca de uno concubitu habens Isaac patris nostri. nam cum nondum nati essent aut aliquid egissent boni uel mali, ut secundum electionem propositum dei maneret, non ex operibus, sed ex uocatione dictum est ei quia maior seruiet minori. sic ut scriptum est: Iacob dilexi, Esau autem odio habui.' hoc enim quod dicitur: 'sic ut scriptum est,' et ad Geneseos librum et ad prophetam Malachiam refertur, et non solum ait: 'Iacob dilexi,' ante quam nasceretur, 'et odio habui Esau' prius quam ex matris utero funderetur, sed in posteros eorum amorem meum et odium conseruaui, odium in Esau, cuius 'montes,' qui appellantur Seir, 'redegi in solitudinem' et 'urbes' feci esse 'desertas' et a 'serpentibus' ac bestiis obtineri.

ix 12, p. 75, u. 6 (*post* morietur)

96 In Geneseos libro dictum est: 'duae gentes et duo populi in utero tuo, et populus populum superabit, et maior seruiet minori.' ergo prophetia non de his est qui secundum carnem sunt Iacob et Esau, sed et de his qui futuri erant ex operibus esse boni et mali, et ex ipsis operibus aut odium dei habere aut misericordiam eius consequi.

ix 13, p. 75, u. 7 (*post* habui)

97 Hoc autem quod dicitur: 'sic ut scriptum est,' et ad Geneseos librum et ad prophetam Malachiam pertinet. in Geneseos libro ad Rebeccam dicitur: 'duae gentes et duo populi in utero tuo': unde bene ostendit apostolus promissiones non esse eorum qui secundum

2 cf. Rom. ix 13 5 *Rom. ix 10–13 12 *Mal. i 3
17 *Gen. xxv 23 24 *Gen. xxv 23

95 *om.* V suo *om.* G profunderet G idumeam E idumeo SRMNQ loco H_1 interpretatione G euentilat G scribit C corr. de] ad G* sed] non solum autem sed RQ concubito H_1QG patrem nostrum H nam cum] cum enim N ⤳mali egissent uel boni Q ł uocante C*m*2 *s.l.*, G est *om.* G* seruiret R iacob—scriptum est *om.* G autem] enim SQ *om.* R quod *om.* R ⤳malachiam prophetam H_2Q ait] autem Q ⤳dilexi iacob H_2G ⤳utero matris SF odium *pr.*] odio H_1 odia Q qui] quae SR* redigi HG* feci esse] fecisse MNG* obtine S obtinere R*MN **96** *om.* V duo] du[a]e H_1NG* superauit H_1 et de] de EH_2G ⤳operibus ipsis G eius] dei G **97** *om.* V Geneseos (*alt.*)] geneseo HG* ad Rebeccam] de rebecca G duo N*G* inde G* apostolus *om.* G

carnem filii sunt Abrahae, sed eorum qui fidem patrum seruant atque custodiunt.

ix 16, p. 76, u. 2 (*post* dei)

98 Hoc loco Paulus apostolus usque ad illum locum : 'quid enim adhuc queritur? uoluntati enim eius quis resistere poterit?' personam de contrario adsumit uenientis et dicentis non esse in nobis aut recte aut malum agere, sed in dei arbitrio constitutum, qui 'cuius uult miseretur et quem uult indurat.' 'Homo, tu quis es qui contradicas deo? numquid dicit figmentum ei qui se finxit: Quid me fecisti sic?' nunc apostolus contradicentem sibi superius increpat, ostendens hoc ipsum quod dicit: 'cui uult miseretur et quem uult indurat. et quid adhuc queritur? uoluntati enim eius quis resistere poterit?' ex hoc igitur demonstrat eum esse proprii arbitrii uel uoluntatis. quod si ut ipse e contrario ueniens dicit: 'cuius uult miseretur' deus 'et quem uult indurat.' nihil differt quod figulus tractat in manibus, quod fingenti ex se uas aliquod contradicere non potest quid ex eo uult efficere. hic autem in eo in quo contradicit, 'queritur' de dei 'uoluntate,' ostendit liberi esse arbitrii, qui audet de dei iudicio retractare. Item :

ix 19, p. 77, 11 *uel* 16 (*post* resistit *uel* dei)

99 Apostolus contra aduersarios dicit: 'dicis itaque mihi: Quid adhuc queritur?' et iterum infert, confirmans hoc quod dixerat: 'o homo,' tanto magis uere 'queritur' et iuste ex uerbis tuis. nemo enim, propriam non habens uoluntatem, dicere potest de deo: 'quid adhuc queritur?' unde recte arguens eius inprudentiam dicit: 'tu quis es qui respondeas deo?' qui enim a deo 'induratus' est, sic ut tu dicis, 'contradicere' suo creatori non potest, quasi non habens propriam uoluntatem, sic ut et 'lutum,' insensibilis materia, fictori suo 'respondere' non potest, quia in potestate 'figuli' positum est.

3 *Rom. ix 19 6 Rom. ix 18 7 *Rom. ix 20 10 *Rom. ix 18–19
14 Rom. ix 18 17 Rom. ix 19 20 Rom. ix 20

patruum H_2 seruauerunt G custodierunt G **98** *om. partem* V Hoc loco Paulus] per totum hunc locum apostolus V quid—poterit(*pr.*)] ubi dicit: quid ergo dicemus? quod gentes quae non sectabantur iustitiam V enim] ergo H_2G de] e V ⤻uenientis assumit V et *om.* V male H_2GV cui V indurat] *cetera om.* V homo] o homo G contra deum dicas G deo] deum MN quid] quod Q et quid] quid H_2 quaeritur SR uoluntatem SR*M uoluntate E* enim] autem H_2 si] *om.* RQ sic G ut] et Q ipsi E e *om.* SH_2 deus *om.* H_2 defert H* figulus] singulis H_1 fingendi H fingendo G aliquid E contradicit]+et C quaeritur H_1 audit MN de *om.* G **99** *om.* V contra aduersarios] aduersus contrarios G ita N quod MN dixero E o *om.* E propriam non habens] habens propriam G quid]+et H_2 quia] qui G

ix 20, p. 77, u. 26 (*post* figmentum)

100 In Graeco habet: Ω ΑΝΤΡΩΠΕ ΜΕΝ ΟΥΝ ΓΕ, quod est 'o homo tanto magis.'

ix 22, p. 78, u. 10 (*post* enecari)

101 Item: Conpetens responsum, quia 'patientia' eius et 'bonitas' facit eos qui propriam habent uoluntatem uiuendi, siue 'uasa irae' siue 'uasa misericordiae.'

ix 22, p. 78, u. 10 (*post* interitum)

102 Nunc 'populum' duas tribus dicit, et 'non misericordiam consecutam' decem tribus.

ix 25, p. 78, u. 17 (*post alt.* meam)

103 Hoc loco Iudaeum significat.

ix 25, p. 78, u. 18 (*post alt.* consecutam)

104 Israheliticum populum.

ix 26, p. 78, u. 19 (*post* uos)

105 Gentes demonstrat in Christo credituras, sicut dominus in euangelio per parabolam loquitur, nuptiali cena facta, cum Israhel uenire noluisset, et pro ipso gentes uocatas.

ix 26, p. 78, u. 19 (*post* uiui)

106 Vocationem gentium significat.

ix 32, p. 80, u. 13 (*post* respuentes)

107 Dicit quoniam populus Iudaeorum, 'ex operibus legis iustificari' se putans, 'in legem iustitiae,' id est, ad fidem Christi dedignando non potuit 'peruenire.'

3 cf. Rom. ii 4 6 *Rom. ix 25 10 cf. Matth. xxii. 1–14
14 cf. Gal. ii 16 15 cf. Rom. ix 31

100 *om.* V In—est *om.* Q In—ἄντρωπε *om.* R ωαντρωιτεμε νουτine E ωαντρωιτεμε νυνRε S ωαντρωιτεμενουντε H_2 (*eras. pr.* ω M) ωαντρωπεμεμονcε G **101** eius et] dei et eius V fecit H_2 eos] eo G siue *alt.*] suae H_1 **102** nunc] non E duas] duos MN* consecuta S consecutos MN consecutas CG **103** *om.* V hoc loco *om.* G iudam ES **104** *om.* V **105** *om.* V nuptiale[m] H uenire *om.* H_2 et *om.* H_2G uocantur E uocatus G **106** *om.* V gentium *om.* M signat G **107** *om.* V Dicit quoniam *om.* H_2 dicit] dicens Q ∽ex. op. leg. pop. iud. G ∽Iud. populum (-us C) H_2 ex operibus legis *om.* H_2 iustificare H(-E) lege MN

x 3, p. 81, u. 18 (*post* Iohannis)

108 Item: Quia sacrificia legis et cetera quae 'umbra erant' ueritatis, quae per Christum perfici habebant, praesentia Christi cessauerunt, cui credere noluerunt. bene dicit apostolus 'iustitiam suam,' quia iam non 'dei' est, sed ipsorum.

x 5, p. 82, u. 1 (*post* accedentem)

109 Item: Apostolus ostendere uolens differentiam 'iustitiae legis' ac 'fidei,' testem uocat Moysen ita docentem de 'iustitia legis'; 'qui fecerit homo, uiuet in ea': de 'iustitia' autem 'fidei,' 'ne dicas,' inquit, 'in corde tuo: Quis ascendet in caelum?' hoc est, ne dubites credere mandato quod futurum est adnuntiare Christum, qui uenturus est dare tibi 'iustitiam' ex fide.

x 7, p. 82, u. 13 *uel* 17 (*post* reuocare *uel* inuenire)

110 Quia Christus deus et homo est in eo quod 'deus uerbum,' 'qui in forma dei erat, semet ipsum exinaniuit, formam serui accipiens,' factus est homo, propter ea dicit: 'quis ascendit in caelum? hoc est, Christum deducere.' 'deducere' autem dicitur secundum 'formam dei,' 'reducere' autem ex mortuis secundum 'formam serui.' In Deuteronomio.

xi 2, p. 85, u. 14 (*post* crediderunt)

111 Et ipsi soli remanserunt deo.

xi 7, p. 86, u. 19 (*post* gluttientes)

112 Item: Propter ea hoc dicit, quia Iudaeorum erant 'promissiones,' per quas uenturus erat Christus 'saluare' eos 'a suis peccatis,' sed quia uenit, et non crediderunt, ideo dicit: 'Israhel non est consecutus.'

xi 8, p. 87, u. 10 (*post* loquitur)

113 Diuina scriptura hoc habet: unus quisque, cum habeat libertatem faciendi bonum uel malum, deum dicat tradere aut dare,

1 cf. Col. ii 17 etc. 7 *Rom. x 6 11 Ioh. i 1 11 cf. Phil. ii 7
13 *Rom. x 6 15 cf. *Rom. x 7 18 cf. *Rom. ix 4 19 cf. *Matth. i 21

108 *om.* V umbrae G quae (*alt.*)] quam H_2 pacifici H_2 praesentiam H_1 cui]+illi Q quia iam *om.* H_2 109 *om.* V iustitiam MN* ac] ad MN* uocant E uocans S ita] item E dicentem RQ iustitiae SR* qui] quam qui CQ uiuit H_1N, Q(?) ascendit H(*exc.* Q)G daret ibi ES ex fide] fidei G 110 *om.* V suscipiens H_2 autem *om.* E In Deuteronomio *om.* H_2G 111 *om.* V remanserint G deo] domini H_2 112 *om.* V ea *om.* H_2 quia (*pr.*)] qui G ⤻israhel dicit G 113 ⤻cum unus quisque V ⤻uel malum uel bonum V deum] dominus RQ dicit R corr. G dicitur Q aut dare *om.* V

propter ea quia ipse est qui dedit libertatem. haec enim facit eius patientia, quia non statim peccantibus infert uindictam nec bonis praemia.

xi 10, p. 88, u. 1 (*post* soluit)

114 insequentibus uerbis. Item: Sacerdotes cum arbitrantur quod, si Christum interficerent, haberent semper 'mensam' sacrificiorum et decimarum, 'facta' est 'illis in laqueum': perdiderunt enim templum in quo uanam spem habuerunt, et sunt nunc inter gentes maledicti.

xi 11, p. 88, u. 6 (*post* conuerterentur)

115 Item: Quia dispensatio dei ita fuit ut per mortem Christi omne genus humanum 'saluaretur,' sic ut ipse dominus dicit: 'cum exaltatus fuero, omnia ad me traham,' ideo dicit: 'sed illorum delicto salus gentium.' dicens autem 'ut illos aemulentur,' ostendit quia, nisi 'gentes' Christo credidissent, 'reliquiae' illorum numquam saluatae fuissent.

xi 15, p. 89, u. 3 (*post* uitam)

116 Item: Hoc dicit quoniam, sic ut gentes per fidem adsumptae sunt, ita etiam Iudaei, si crediderint, 'ex mortuis' ad 'uitam' transibunt.

xi 16, p. 89, u. 4 *uel* 5 (*post* massa *uel* credant)

117 Hic 'primitias' Christum dicit, 'massam' autem populum Hebraeorum, 'a quibus Christus secundum carnem.'

xi 16, p. 89, u. 6 (*post* sunt)

118 Item: Hoc loco 'radicem' Habraham significat, quoniam propter fidem 'pater multarum gentium' uocatur; 'ramos' uero posteros eius, fidem similiter retinentes.

xi 17, p. 89, u. 9 (*post* siluestris)

119A Item: Hoc loco contra naturam gentilem populum 'insitum' dicit 'in radice,' hoc est, in fide patriarcharum, et non secundum

4 cf. Rom. xi 9 9 *Ioh. xii 32 12 cf. *Rom. xi 5 17 cf. Rom. i 3

propter ea *om.* G haec] hanc V praemium V **114** insequentibus uerbis *om.* V inseq.] in conseq. RQ arbitrabantur C arbitrarentur Q interficerint ESMN* interfecerint R, N corr., *fort. recte* uana EM uanum S unam G ⤳nunc (*om.* M) sunt EGV **115** *om.* V ⤳dei dispensatio G omnes Q* gens M, N*m*2 humanum] hominum H_2(omnium M)G ideo] et ideo M sed] se G delictum H_1 salus]+est C Christo *om.* H_2 eorum H_2 saluarentur Q **116** *om.* V **117** *om.* V massa SRN iudeorum Q **118** *om.* V fidem]+ipsius H_2G **119A** *om.* V loco *om.* G contra *om.* HG natura E corr., N corr.

naturam arborum quasi 'insertum' proprii generis fructum ferre, sed bonitatem 'radicis' sequi, 'in' quam 'insertus es.'

xi 24, p. 90, u. 22 (*post* coeperant)[1]

119B Item: Hoc contra naturam gentilem populum 'insitum' dicit 'in radice,' hoc est, in fide patriarcharum, et non secundum naturam arborum quasi 'insertum' proprii generis fructum ferre, sed bonitatem 'radicis' sequi, 'in' qua 'insertum' est.

xi 26, p. 91, u. 17 (*post* scilicet)

120 Item: Hoc ostendit quoniam 'intrante' in fidem Christi 'gentium supplemento,' tunc zelo et aemulatione permotae 'reliquiae' populi Iudaeorum credentes in Christo 'saluae fiant,' praeponit autem interdum apostolus gentes populo Hebraeorum in fide, ea ratione quoniam, etiam si aliquanti ex illis Christo crediderant, tamen legis Moysaicae adhuc praecepta seruabant. unde et ipsi post ea exemplo gentium Christianam fidem integre custodire coeperunt. non enim pro multitudine 'plenitudinem' dicit, sed quia repleti sunt a domino nostro, sic ut et ipse ait Paulus de credentibus: 'et ipsum dedit caput super omnem ecclesiam, quae est corpus ipsius, plenitudo eius qui omnia in omnibus adimpletur.'

xii 1, p. 94, u. 9 (*post* mereantur)

121 Huc usque de dogmatibus dicit: hinc iam moralia docet.

xii 4, p. 96, u. 1 (*post* monstretur)

122 Item: Quod autem dicit 'in uno corpore multa membra,' propter diuersitatem officiorum.

xii 6, p. 96, u. 13 (*post* credit)

123 Item: Non 'secundum fidem' quae ex nobis est, sed 'secundum fidem' quae uni cuique a deo data est atque concessa.

7 cf. *Rom. xi 25 8 cf. *Rom. xi 5 15 *Eph. i 22, 23 19 Rom. xii 4

quasi] quas quasi G quam] qua SH_2 **119B** *om.* V hic C corr. radicem H_2 fidem H_2 patriarcha G naturam *om.* E quas G ferri G bonitate M corr., N in qua] *om.* H_2 quod C insertus RQ es Q **120** *om.* V hoc] hic C corr., *om.* G intrante] ostendit G fide H_1G supplimentum H_1N^* permoti E reliqui H_1 salui H_1Q fient SH_2G proponit M iudeorum QG ea] et MC quoniam] quod N si *om.* Q* crediderint Q crediderunt G moysaicae] moyses ait ecce S moysice MN seruabunt Q exemplum H (*non* C) et *om.* MN ⤻paulus ait Q Paulus] populus S apostulus M ipse R dedit] est Q* ipsius] illius Q qui] quia RQ adimpletum (*corr.* adimplet) E adimplet NCQ **121** *om.* H_2G *praem.* finit RS de dogmatibus] disputatio V **122** *om.* V **123** Aliter V

[1] On this repetition, see vol. I, pp. 265 f.

xii 19, p. 100, u. 11 *uel* 14 (*post* dominus *uel* ipsius)

124 Facienti bona se retribuere promittit.

xii 20, p. 100, u. 22 (*post* iuberis)

125 Item: Hoc loco docet nos deum imitari debere, qui 'solem suum oriri facit super bonos et malos': 'cibando' enim 'inimicum' et 'potando' eum ad pacem uel reconciliationem prouocamus, ut, si ille in malitia perstiterit, 'ignem' suo 'congerat capiti.'

xiii 4, p. 102, u. 7 (*post* quiete)

126 Item: Huic dicendo 'minister est tibi boni' causa, ostendit in his quae recta sunt iudicibus oboediendum, non in illis quae religioni contraria sunt.

xiii 5, p. 102, u. 17 (*post* deberi)

127 Item: 'Malum agentes' et contra praecepta uiuentes 'propter' uindictam 'subditi sunt potestatibus': recte autem uiuentes 'propter conscientiam subditi sunt,' quia bona et iusta sunt quae iubentur.

xiii 8, p. 103, u. 11 (*post* debeatis)

128 Praeclare dixit apostolus 'reddenda' uni cuique quae 'debentur,' sola tantum dilectione nos 'inuicem' obnoxios esse debere. si autem semper fratribus debuerimus, dilectionem seruemus, ut perpetua caritate conectamur. 'nam non adulterabis, non occides, non furaberis, non concupisces, et siquod est aliud mandatum, in hoc uerbo restauratur.' Item:

xiii 11, p. 104, u. 11 (*post* cetera)

129 Item: Hortatur apostolus ut tenebrosa et somni torpore depressa opera relinquentes, in 'lumine,' hoc est, in 'bonis operibus' ambulemus. Item:

xiv 1, p. 106, u. 1 (*post* uescerentur)

130 Item: Hic 'infirmos' fideles dicit, qui carnes quae in macello tunc temporis uendebantur idolothytas esse credebant, et propter hoc,

2 Matth. v 45 6 *Rom. xiii 4 13 cf. Rom. xiii 7 16 *Rom. xiii 9 20 *Rom. xiii 13 22 cf. 1 Cor. viii 7

124 *om.* H_1V **125** *om.* V **126** hic dicendum V tibi—sunt (*alt.*) *om.* G* tibi boni causa ostendit *add.* G corr. causam H_2V oboediendo H_2 in *alt.* *om.* H_2 **127** sunt (*pr.*) *om.* N potestatibus—subditi sunt *om.* H_2 **128** deberemus N*C debeamus V seruemus—conectamur] semper mutua caritate conectimur V **129** tenebras H_2 turpore H_1 item (*alt.*) *om.* V **130** infirmum V fideles] fide eum V macellum V tempore HG uidebantur H idolatrias (idolatras) H credebat V

sic putantes, ne polluerentur, holeribus uescebantur. unde praecipitur ab apostolo ne inperiti ita sentientes iudicent, qui habentes fidem, omnia quae in macello ueneunt sine exceptione manducant, quoniam 'omnis creatura dei bona est, et nihil damnandum' est eorum quae deus hominibus ad edendum creauit.

xiv 4, p. 107, u. 8 (*post* facultatem)

131 Ad eum qui fide infirmus est sermo diregitur 'non' eum debere 'iudicare manducantem omnia quaecumque in macello ueneunt': quia robustus fide 'omnia munda mundis esse' cognoscit.

xiv 5, p. 107, u. 21 (*post* iudicarit)

132 Item: Hoc est quod dicit, aliquos esse qui certis anni temporibus, alios esse qui omni tempore uitae suae ab esu carnium decreuerint abstinendum.

xiv 17, p. 110, u. 15 (*post* potus)

133 Item: Hic manifeste monstratur quoniam 'regnum' caelorum 'cibum et potum' non habet temporalem, sed illic spiritaliter uiuitur.

xiv 21, p. 111, u. 8 (*post* infirmum)

134 Item: Hoc loco laudat quidem abstinentiam 'carnis' et 'uini,' sed multo magis ammonet propter scandalum fratris abstinendum esse a cibo et potu eorum quae idolis immolantur.

xv 13, p. 115, u. 20 (*post* speramus)

135 Hoc ostendit quoniam 'deus' absque 'uirtute spiritus sancti' non 'replet' aliquam donationem gratiae, quoniam unum donum est patris et 'spiritus sancti.'

xv 15, p. 116, u. 16 (*post* te)

136 Item: Hoc loco aut humilians se apostolus loquitur, aut certe quoniam habentibus iam praedicationem Petri ipse audeat praedicare.

3 cf. *1 Cor. x 25 4 *1 Tim. iv 4 6 cf. Rom. xiv 3 7 cf. *1 Cor. x 25 8 cf. Tit. i 15

putantem V polluretur V uescebatur V sentientes] + eos V iudicent] + eos Q ueniunt HG ex deceptatione H_1 exceptatione H_2 ex deceptione (disceptione *m*2) G manducent H_1 et (*alt.*) *om.* V **131** qui] quis (s *eras.*) in G dirigitur H_1G macellum ueniunt HG qui HG quae SQ fide] est fide R corr., Q esse cognoscit *om.* V **132** est *om.* G* certi sani M*N* temporis MN* alios] atque alios Q decreuerunt HG abstinendo M*N abstinere M corr., C **133** *om.* V hinc N non *om.* R* **134** abstinentes V ammonit H fratres H_1MG **135** *om.* V hic S,N*m*2 quod M spiritu MN aliquando nationem EG* aliquem donatione C unum *om.* N domum M patris] + et filio M + et filii C*m*2

xv 18, p. 117, u. 15 (*post* gentium)

137 Hoc ostendit 'Christi,' dei, et 'spiritus sancti' unam esse potentiam atque 'uirtutem.' Item :

xv 19, p. 117, u. 19 (*post* sancti)

138 Unam esse 'uirtutem' atque potentiam.

xv 29, p. 120, u. 12 (*post* ueniam)

139 Sciens apostolus quoniam propter praedicationem Christi Romam uinctus ducendus erat, 'in abundantiam benedictionis' praedicat se esse 'uenturum,' uel certe quoniam conscius sibi erat 'nihil minus' habere se gratiae ab aliis 'apostolis.'

xvi 1, p. 121, u. 16 (*post* adnexuit)

140 Item : Hinc monstrat apostolus non 'accipiendam' aut eligendam 'personam' esse uiri uel feminae, quando Romanis per mulierem, ut fertur, litteras mittit. in eadem epistula aliis feminis mandat salutem. 'Cenchrae' autem portus est Corinthi.

xvi 13, p. 123, u. 15 (*post* partu)

141 'matrem salutate.'

xvi 25, p. 125, u. 22 (*post* doctrinis)

142 Item : Hic patris personam monstrat ; descendens autem dicit : 'manifestatum autem hunc per scripturas propheticas secundum imperium aeterni dei' : spiritum sanctum significat. item infert : 'cognitum soli sapienti deo per Christum Iesum, cui gloria in saecula.' hoc loco patrem et filium manifeste loquitur. quod autem dicit 'cognitum est soli sapienti deo,' in communi munere 'mysterii' significat trinitatem.

xvi 26, p. 126, u. 4 (*post* prophetarum)

143 Descendens autem dicit : 'quod est patefactum.'

xvi 26, p. 126, u. 11 (*post* gentibus)

144 Spiritum sanctum significat. Item infert :

6 cf. 2 Cor. xi 5 14 *Rom. xvi 26, 27

137 *om.* V cf. 138 hic EM ⤳uirtutem atque potentiam H_2 **138** *om.* V cf. 137 uirtutem] operatum N **139** *om.* V *bis habent pericopen totam* ESNCG* roma $E\frac{1}{2}SG$ deducendus H_2Q abundantia $E\frac{1}{2}H_2$ benedictiones G* praedicit SRQ nihilo RM, $N\frac{1}{2}$ nil $G\frac{1}{2}$ ⤳se habere $G\frac{1}{2}$ se *om.* Q gratiam $H_1(E\frac{1}{2})NQ$ **140** *om.* V hic H (*exc.* E) ut] aut M*N* mittet EG* mandans Q Cenchrae] *hinc* V Cenchrae—Corinthi *om.* R cenchras portum aiunt esse corinthiorum V **141** *om.* VH_2 salutate] appellat Q salutat G corr. **142** *om.* V manifestat H_2 manifestum G cognitum] cognito RQ + est EH_2G* ⤳iesum christum RQG (=vg) cognitus R* commune MN* communis G munere] numeri SRQG *fort.* nomine *legendum* mysterio Q ⤳trin. sign. Q **143** *om.* V quid ES **144** *om.* V

INCIPIT ARGVMENTVM CORINTHIORVM

Corinthus metropolis ciuitas Achaiae est. huius incolae a beato apostolo Paulo uerbum euangelicae ueritatis audierunt, et postmodum subuersi quidam eorum a pseudo-apostolis, quidam etiam a mundanae eloquentiae sectatoribus fuerant, nonnulli uero Iudaicis traditionibus deprauati. hos sanctus apostolus ad noui testamenti regulam reuocare contendit, scribens eis ab Epheso; in qua scriptura admirabilis diuinae gratiae scientia declaratur, quod in tam breui epistula quae intra mille fere uersuum numerum continetur, tantae causae determinantur quantas forsitan nec in XLta milibus uersuum alter potuisset explanare. nam uiginti quinque et eo amplius causas in eadem epistula disseri non dubium est; prima, excepta epistulae praefatione qua illos ad unam sentiendi concordiam reuocat, et ut ipsum omnes loquantur hortatur: secunda qua uanissimam et nullius momenti sapientiam et uirtutem et nobilitatem docet esse carnalem: tertia qua corripit illos quia inter se propter diuersos magistros contentiosa iurgia habent: quarta quia gloriantur in sapientia et fortitudine et in nobilitate: quinta quia tam grauis inter illos fornicatio erat cui nec gentium quidem posset spurcitia conparari: sexta quia mala consortia non execrarentur sua ab infidelibus magis quam a sanctis uiris uelle negotia terminare: septima quia saecularia: octaua quod cum ab aliis eos fraudem adque iniuriam patienter ferre oporteret, ipsi sibi inuicem fraudulentes iniuriosique existerent: nona qua de coniugatis, decima qua de uiduis, undecima qua de uirginibus ait, et quid illi uideatur edisserit: duodecima qua docet ne aut circumcisus adducere uelit aut qui prae-

om. H_1QGV **1** es (*corr.* est) M esse N **6** apostolus (*corr. m3* apostolos) M reuocare] renouare M **8** sciencia* M scientie N **10** XL F **12** causa MN deseri MN disserere C* excepta F excepte MNC **14** qua C*m2* que MN quę C **15** uanissimam F*m3* uanissima *codd.* momenti* M **16** ignobilitatem MNC **18** quia *codd. sed fortasse hic et infra legendum, ut supra,* qua in *alt. om.* MN nobilitate F ignobilitate MN, (*exp.* ig) C **20** posse MN **23** eos C*m2* eorum MNC **24** oporteret C*m2* o(p)portere MNC fraudulentes *scripsi* fraudulenter MN fraudulenti C **26** uideantur M ędesserit N et deserit M **27** uellet N uelit C *add.* praeputium C

putiatus est, circumcidi: tertia decima qua Christianae religioni condicio non possit obesse seruilis; quarta decima de his qui falsi scientia inflati edebant idolis immolata: quinta decima qua ostendit se etiam sibi debita spreuisse, ut omnem occasionem eis qui indebita sibi exigere uidebantur, auferret: sexta decima, ubi patrum exemplo sola religionis non sufficere sacramenta demonstrat, nisi ab omni iniustitia iniquitateque cessaretur: septima decima qua de uelandis feminis tractat: octaua decima ubi de sacramentis disputat: nona decima cum de spiritalibus charismatibus disserit: uigesima ubi de caritatis tractat officiis: XXma prima ubi prophetare magis quam loqui linguis docet esse praestantius: XXma secunda ubi loqui feminas in ecclesiis non sinit: XXma tertia ubi de carnis resurrectione disputat: XXma quarta ubi de collectis tractat: XXma quinta ubi suum eis pollicetur aduentum. exceptis his quibus eos in fine epistulae familiarius appellat, haec nequis aut simplicior aut negligentior non animaduerteret, in praefatione credidimus esse scribenda, quae ita se habere ipsius epistulae series manifestius perdocebit.

EXPLĪC CAPITVLA EPISTVLAE PRIMAE AD CORINTHIOS

This prologue has been printed by De Bruyne from biblical MSS. in the *Revue Bénédictine* for April 1907 (Vol. XXIV, pp. 257 ff.) as the work of Pelagius: it has been published also by Dr H. J. White with the Vulgate of the Epistles to the Corinthians. I am prepared to admit that it is by a Pelagian author, and written perhaps especially for the H_2 form of the commentary. There is a real textual relationship between our N (= Épinal 6) and De Bruyne's E (= Épinal 45,

1 ter M χp̄iani M religionis MNC* **2** posset MN qui] que M **5** offerret M **6** exemplum M **7** iniquitateque *scripsi* iniquitate MN atque iniquitate C **8** uolandis MN **10** chrismatibus MN deserit MN **13** ecclesiis *scripsi* ecclesias MN ecclesia C ⤳non sinit in ecclesia F sinet MN **14** resurrectione C*m*2 disputatione H_2 **17** simpliciora MN (*corr.*) C negligentiora N,(*corr.*)C animaduerterit N,(*corr.*)C **18** que MN **19** seris M seriis N manifestissime C **20** EXPLĪC CAPĪT EPISTL̄ PR̄I AD CORINTEOS M EXPLIC̄ CP̄ EP̄ PRIME AD CH̄RS N Explicit argumentum (prologus F). Capitula eplę p̄mę ad corinthios CF *add.* Incipiunt capitła F

saec. ix); they agree, for example, in the corruptions *uigissima* (p. 28, u. 10), *neglientiora* (u. 17), *seriis* (u. 19). It is in favour of Spanish transmission for this prologue that the oldest biblical MS. known to contain it is Paris B.N. 9380 (saec. viii ex., the Bible of Theodulf), and that it is employed also in the commentary of Claudius of Turin, who was a Spaniard by birth.

i 1, p. 128, u. 2 (*post* noscendum)

1 Item [alia expositio]: 'Paulus apostolus' conectens in epistula 'fratrum' nomina, uel humilitatem suam significat uel cooperatores esse eos apostolicae praedicationis ostendit.

i 2, p. 129, u. 12 (*post* nominantur)

2 Item alia [expositio]: Uniuersis 'ecclesiis' prouinciae 'Achaiae' ostendit se has litteras mittere.

i 5, p. 129, u. 20 (*post* constituit)

3 Item alia [expositio]: Hoc dicendo apostolus ostendit eos, quando ad fidem Christi accesserunt, omni gratia tunc esse ditatos: nunc autem non iuxta fidem conuersantes uacuefactos monstrat gratia quam perceperunt.

i 8, p. 130, u. 11 (*post* scandalum)

4 Item alia [expositio]: Orat pro ipsis usque ad finem uitae suae inreprehensi 'in aduentum domini nostri Iesu Christi' permaneant.

i 9, p. 130, u. 22 (*post* dicuntur)

5 Item alia [expositio]: Hoc contra Arrianos ualet, qui ministrum praeceptorum patris filium dicunt, quoniam scriptum est 'omnia per ipsum facta sunt.' hic autem ostenditur quia et 'per deum' patrem 'uocati' sunt 'in' communionem 'Iesu Christi domini nostri.'

i 10, p. 131, u. 1 (*post* fratres)

6 Ad unam sentiendi concordiam reuocat 'ut' et 'ipsud omnes' loquantur hortatur. Item [alia expositio]:

13 Ioh. i. 3 17 cf. p. 27, u. 13

1 *om.* GV alia expositio *om.* H_2 *et similiter infra* fratruum MN* cooperatur ES eos] cum H_1M^* *om.* NC*Q **2** *om.* GV **3** *om.* R*GV ditatus MN* uersantes RQ uacuae factus **H** (factam R *om.* Q) monstrat] +uti uelle RQ gratiam R*MN* acceperunt RQ **4** *om.* GV usque] ut usque R corr., CQ *fortasse recte* inreprehensibilibus E irreprehensibiles C aduentu RS,N corr. **5** *om.* GV Itemque H_2 **6** *om.* GV unum H_1Q ⌣et ut H_2Q ipsum S,R corr.,N corr.,CQ hortatur *om.* H_2 aliter Q

i 16, p. 132, u. 19 (*post* baptizatos)

7 Item alia [expositio]: Illorum ipsorum 'neminem' nisi quos numerauit.

i 17, p. 133, u. 2 (*post* uerbi)

8 Cum possint apostoli etiam 'in sermonis sapientia' praedicare, simpliciter docent, ne astutiae praedicationis adscribatur prudentia et 'euacuetur crux Christi.'

i 21, p. 134, u. 12 (*post* succurritur)

9 Item alia [expositio]: Hoc loco sapientiam in dei ordinatione creaturarum quae uidentur ostendit, ex quibus deum auctorem uenerari et agnoscere debuerunt.

i 24, p. 135, u. 5 (*post* sapientiam)

10 Hic non deitatem Christi dicit 'dei uirtutem et sapientiam,' sed ordinationem crucis. Item alia [expositio]:

i 30, p. 136, u. 18 (*post* sanctos)

11 Item alia [expositio]: Cum sit 'Christus dei' patris 'sapientia,' tunc tamen cum quis in illum crediderit, 'sapientia' ei 'Christus' efficitur.

ii 8, p. 138, u. 18 (*post* naturam)

12 Item alia [expositio]: 'Dominus maiestatis' carne patitur, carne crucifigitur, carne moritur; substantia autem deitatis inpassibilis est. et simili modo etiam apostolus Petrus testatur in epistula sua, Christum pro nobis in carne passum dicens 'qui peccata nostra ipse portauit in corpore suo super lignum': item alio loco: 'Christo igitur passo in carne.'

11 1 Cor. i. 24 **17** *1 Petr. ii. 24 **18** 1 Petr. iv. 1

7 *om.* GV *habet bis* H_1 aliter R illorum *om.* $H_1\frac{1}{2}$ ⤳neminem ipsorum $H_1\frac{1}{2}$ numeraui R corr., Q nominauit F **8** *om.* G possit MN sermones H_1 sapientiae H_1 astutia R corr., Q **9** *om.* G hoc—dei] in dei sapientia quod dicit V sapientia H ordinationem R*SC*V ornacione M ostendi V *fort. recte* ex quibus—debuerunt] 'non cognouerunt' gentes per adinuenticiam (*lege* aduenticiam) et superfluam 'sapientiam' suam deum V **10** *om.* G deitatem] dei tamen (tantum C*) H_2 christi] christum N et]+dei H_2QV **11** *om.* G Itemque H_2 aliter R corr., Q patris *om.* V **12** *om.* G Itemque H_2 Item aliter Q gloriae V carnem *ter* SR* et *om.* V simili (simile ES) modo] similitudo H_2 apostolorum H_2 carnem E* qui *om.* V portabit ER* pertulit H_2V (=vg) item] et H_2 idem V *fort. recte* ⤳in carne passo H_2

ii 11, p. 139, u. 9 (*post* homine)

13 Item alia expositio: Praeclarum hoc aduersus hereticos qui creaturam spiritum sanctum dicunt; unde hic ostenditur non solum creaturam non esse, uerum etiam quod ipse solus interiora 'dei et profunda rimetur,' quippe ut eiusdem naturae atque substantiae sit.

ii 15, p. 140, u. 9 (*post* animali)

14 Item alia [expositio]: 'Omnia' dicit quae sunt spiritalia: non enim artes et disciplinas huius mundi animalis homo, nisi spiritaliter intellegat, scire non potest.

ii 16, p. 140, u. 12 (*post* cognouit)

15 Item alia [expositio]: 'Sensus' hic intellegentiam significat.

iii 1, p. 140, u. 17 (*post* audiendi)

16 Item alia [expositio]: Arguit apostolus Corinthios quod gratiam, quam in principio credentes acceperant, perdiderunt. uidetur autem hoc loco uniuersos in commune increpare, cum hi reprehendantur qui non iuxta fidem conuersantur.

iii 12, p. 143, u. 11 (*post* constructi)

17 Item: Hic magistros et doctores significat 'super fundamentum, quod est Christus,' homines recte instituere uel praue, in quibus magistrorum doctrina in die iudicii 'in igne reuelabitur,' ubi consumptis peccatoribus probati manebunt: doctores autem super his qui probati fuerint mercedem retributionis accipient. in illis uero quos ignis exusserit damno adficientur, quia 'in uacuum laborauerunt.' idem autem magistri in iudicium uenientes salui fient, si tamen ipsi causa non fuerint perditorum. quod autem ait 'sicuius opus arserit,' damno adfectus erit, non hic, ut quidam putant, in igne flammae arsura sunt opera, sed homines, qui ita

3 cf. *1 Cor. ii. 10 15 1 Cor. iii. 13 18 cf. Phil. ii. 16 etc. 21 1 Cor. iii. 15

13 *om.* G Itemque H_2 Item aliter R corr., Q aduersum H_2 creatum V ⤻sanctum spiritum V hoc MN quippe ut] qui V atque] et V sit] est V **14** *om.* GV Itemque H_2 aliter Q artis H_2 disciplinae H_2 mundi]+quae RH_2Q **15** *om.* GV Itemque H_2 aliam MN aliter Q intellegentias RQ **16** *om.* G aliter Q . acceperunt H_2 crediderunt M ⤻in comm. uniu. V uniuersus SR^* communem H_1 hii H confundantur V **17** *om.* G Itemque H_2 ⤻doctores et magistros Q recta RQ praua RQ consummatis V exurit H_1 damna efficientur (aff.-S) H_1, (-untur) Q laborauerint MN idem] Item H_2Q ⤻magistri autem H_2 damno—putant *om.* H_2 damno adfectus (effectus Q) erit] detrimentum patietur V assura M arsuros C sunt

operati sunt, ut mereantur incendio deputari. si autem opera, id est crimina, punirentur, saluo eo qui perpetrauerat, non erat ei damnum, sed lucrum. unde manifeste ostenditur, sic ut supra conprehensum est, homines esse 'aurum, argentum, lapides pretiosos, ligna, faenum, stipulam,' qui acceptis institutionibus magistrorum uel obseruant praecepta uel neglegunt.

iii 22, p. 145, u. 22 (*post pr.* sunt)

18 Item : 'Christi uitam mortem'que significat, quoniam propter nos et mortuus est et resurrexit.

iii 23, p. 146, u. 3 (*post* dei)

19 quasi homo.

iv 3, p. 146, u. 16 (*post* iudico)

20 Item : Sic dicit apostolus : 'neque me ipsum iudico.'

iv 4, p. 146, u. 16 (*post* sum)

21 Male sentiunt qui dicunt : 'nemo potest uitare a peccato' : dicens autem :

iv 4, p. 146, u. 19 (*post* sum)

22 Hoc pro humilitate dicit : 'nihil enim mihi sum conscius.'

iv 6, p. 147, u. 8 (*post* alio)

23 Hoc est quod dicit, ne unus quisque magistrum proprium praedicans, 'alter aduersus alterum' incitetur.

v 5, p. 152, u. 5 (*post* demonstretur)

24 Item : Hic ostendit eiectum extra ecclesiam rabido ore daemonum lacerandum si permanserit nolens 'carnis' uitia 'mortificare,' ut possit uitam sanctam recuperare.

vi 4, p. 154, u. 22 (*post* iudicare)

25 Item : 'Contemptibiles in ecclesia' eos iudices dicit quos appellat in inferioribus 'infideles.'

17 cf. Rom. viii 13 20 1 Cor. vi 6

—autem opera *om.* H_2 punerentur MN saluos eos qui pertransierint C perpetrauit V erat] erit C unde—conprehensum est] Aliter V hominis MN stipula H_1 qui] quia E **18** *om.* G mortemque] et mortem V **19** *om.* GV **20** *om.* GV Item] Aliter H_2 sic] si H (*exc.* C*) si hic C corr. neque me ipsum iudico] nihil enim mihi conscius sum Q **21** *om.* GV a peccato] peccatum C corr. **22** *om.* GV enim *om.* Q ⤳conscius sum RH_2Q **23** *om.* GH_2 magistrorum RQV propriam V concitetur V **24** *om.* GV Itemque H_2 euectum M rapido H_2R **25** *om.* G

vi 9, p. 155, u. 18 (*post* possidebunt)

26 Quod regnum dei non possidebunt, nisi omnia peccata baptismi gratia diluantur.

vi 11, p. 156, u. 9 (*post* conuertatur)

27 Item: Omnia peccata baptismi gratia diluuntur. Item alia [expositio]: Hoc contra hereticos qui Christum et spiritum sanctum a deo patre separare conantur. hinc enim ostenditur quoniam, sic ut pater, ita et Christus et spiritus sanctus peccata abluit, sanctificat atque iustificat.

vi 12, p. 156, u. 15 (*post* destruere)

28 Item: Hoc dicit quoniam 'liberi sum arbitrii et licet mihi agere quod uelim, non tamen debeo ipse aliquo peccato esse subiectus.'

vi 13, p. 157, u. 1 (*post* seruientem)

29 Item: In resurrectione mortuorum non 'destruetur uentris' substantia, sed esus ciborum et 'uentris' opera cessabunt, quoniam in 'regno caelorum,' sic ut idem apostolus ad Romanos dicit, 'neque enim regnum dei esca et potus est.'

vi 18, p. 158, u. 7 (*post* uidebatur)

30 Item alia [expositio]: De his qui sunt in coniugio constituti, apostolus sumit exemplum. quoniam, 'inquit,' scriptum est: 'erunt duo in carne una,' uir et uxor 'unum corpus efficitur.' unde si aliquis ipsorum fuerit fornicatus, peccat in alium, quasi in proprium corpus: residua autem peccata specialia unius cuiusque sunt, nec alterum condemnant.

vi 20, p. 158, u. 19 (*post* Christi)

31 Item [alia]: Sicut uir et mulier matrimonio copulati alter alterius 'corpus' efficitur, ita et qui iunctus est Christo, eius efficitur cui iunctus est.

12 *Rom. xiv 17 16 1 Cor. vi 16

26 *om.* GV nisi] et quod **H**+et quod Q deleantur H_2 **27** *om.* G *cf.* 26 *om. usque ad* expositio H_2V item (*pr.*)]+quod H_1Q diluantur H_1Q aliter Q expositio *om.* H_2 hinc] hic C*V enim] autem V (*fort. recte*) et (*alt.*) *om.* Q Christus] filius N abluat Q **28** *om.* G quoniam]+ego V ∽sum liberi V sumus H_2Q quod uelim] quod uellim H_1 si uellem H_2 alicui M*m*2, C corr., V peccati H_1 **29** *om.* G regno] regnum **H** regna (*corr.*) Q neque—est] non est regnum dei esca et potus V **30** *om.* G aliter Q expositio *om.* H_2 constituit **H*** efficiuntur Q alterum V proprie H_1 ∽un. cu. spec. V unius *om.* H_2 condemnat H_1 contaminant V **31** *om.* G alia *om.* H_1 ita—efficitur (*alt.*) *om.* V

vii 10, p. 163, u. 7 (*post* moechatur)

32 'Non ego, sed dominus, uxorem a uiro non discedere': non quia in se non habebat Christum loquentem, haec dicit, sed ut ostendat quia ipse dominus per semet ipsum de hoc in euangelio dixit.

vii 14, p. 164, u. 3 (*post* mutare)

33 Item: Ideo 'uir et uxor' inuicem 'sanctificantur' quia ex traditione dei sanctae sunt nuptiae.

vii 18, p. 165, u. 7 (*post* paterentur)

34 Item[que] alia [expositio]: Euidens hoc loco non hic de circumcisione carnis aut 'praeputio' apostolum loqui—neque enim fieri potest 'circumcisum' aliquem posse 'praeputium adducere'—, sed ad eos sermo est qui sunt in coniugio constituti. hoc enim dicit, 'siquis ad fidem dei accesserit uxorem non habens, postmodum gentilem coniugem non debet accipere: si autem in tali copula constitutus ad fidem fuerit uocatus, non debere eum coniugale uinculum soluere.'

vii 21, p. 165, u. 15 (*post* nocet)

35 Item: Similiter ad eos qui matrimonio iuncti sunt apostolus loquitur, dicens hoc: 'sed et si potes liber fieri, magis utere ea,' si tamen tibi deo pudice uolenti seruire non fuerit molesta, ne forte tuo consortio etiam ipsa ad deum possit conuerti.

vii 36, p. 169, u. 19 (*post* fornicata)

36 Item: Hoc loco non parentes dicit 'uirginum' filiarum: neque enim in potestate illorum potest esse alienae propositum continentiae, sed unum quemque habere propriae carnis arbitrium, si eam incorruptam seruare statuat, uel si uelit, iugo subdere nuptiarum.

viii 1, p. 171, u. 6 (*post* decepti)

37 Hoc increpando apostolus dicit ad eos qui habent scientiam diiudicandi, 'nihil esse quod idolis' immolatur. hoc ergo ait:

1 cf. Matt. v 32 24 cf. 1 Cor. viii 4

32 *om.* G, V (*usque ad* discedere) non (*pr.*)] *praem.* praecipio R haberet S habet H_2 dixit RQ dixit] dicit H_2 **33** *om.* GV **34** *om.* GV Item H_1Q expositio *om.* H_2Q enim]+si E dicitur C accesserat E debet] habet N debere Q in (*alt.*) *om.* MN constitutum H_2 **35** *om.* G, (*usque ad* utere) V hoc *scripsi* autem RH_2Q aut S *om.* E potest E ea] eam H_1 *om.* H_2 hoc est eam V ⤳seru. uol. V molestia V ne] *om.* N ⤳ad ipsa H_1 ⤳conu. poss. V **36** *om.* GV dicit uirginum] dā (dr̄, dt̄) genum H_2 in *om.* H (*exc.* R corr., C) unum] quoniam H_2 statuat—nuptiarum *om.* E uelit C corr., Q uellit SR* uellet H_2 **37** *om.* H_2G increpandum H_1 ⤳sci. hab. RQ

viii 1, p. 171, u. 7 (*post* habemus)

38 Id est, non omnibus est notitia.

viii 6, p. 172, u. 15 (*post* creata)

39 Item[que]: Hunc locum heretici ita accipiunt, personam patris filiique separantes, ut dicant 'unum deum patrem ex quo omnia, et unum deum Iesum Christum, per quem omnia.' hoc enim adstruere contendunt, ut 'ex quo omnia' deo patri adsignent et dicant domino, id est Christo, esse maiorem, 'per quem omnia.' haec autem et filio, sic ut patri, esse communia idem apostolus ad Romanos docet dicens 'quis enim cognouit sensum domini?' id est 'Christi,' non 'dei patris,' sic ut ille dicit et infert dicens 'quia ex ipso et per ipsum et in ipso sunt omnia.' Item: 'Per quem' etiam deum patrem adscribi idem apostolus in hac eadem epistula loquitur, dicens 'fidelis deus per quem uocati estis in communionem filii eius Iesu Christi domini nostri.'

ix 3, p. 175, u. 1 (*post* est)

40 In Greco habet 'iudicant.'

ix 4, p. 175, u. 4 (*post* labore)

41 Item: Hic non de uxoribus dicit, sed de his qui propter signa quae faciebant apostoli, sequebantur.

ix 6, p. 175, u. 9 (*post* operandi)

42 'Fratrem domini' appellat Cleopae, quae fuit soror matris domini.

ix 20, p. 178, u. 10 (*post* accipere)

43 Item: Samaritanos significat, quoniam Moysi tantum libros accipiunt.

ix 21, p. 178, u. 21 (*post* cetera)

44 Item: Gentilem populum demonstrat.

8 Rom. xi 34 9 *Rom. xi 36 12 *1 Cor. i 9
17 cf. 1 Cor. ix 5

38 *om.* H_2GV **39** *om.* GV que *om.* H_1Q ut (*pr.*)] et Q dicant (*pr.*)] dicunt SQ iudicant R corr. et unum—omnia (*alt.*)] eius E deum (*alt.*)] dominum Q adsignant EM*NC* dicant (*alt.*)] dicunt H_2Q domino] dominum Q Christum Q minorem Q corr. sic ut] et H_2 ad *om.* Q illi H* dicit] dicunt H_1CQ ipso (*alt.*)] ipsum MN deo patri (patrem R corr., Q) adscribit (abscribe E) H_1 hac] haec E*R* ex S loquitur *om.* E **40** *om.* GV habent Q*m2* **41** *om.* GV Item *om.* H_1Q eis Q qui] quae SR* **42** *om.* SGV frater RQ appellat] appellatur filius R corr., Q cleoph[a]e ERNCQ **43** *om.* GV samaritanus H* **44** *om.* GV Item *om.* H_2 in quo C corr.

ix 24, p. 179, u. 18 (*post* percipient)

45 Item[que]: Hoc loco inter eos 'qui in stadio currunt unum accipientem palmam' significat omnem recte fidem tenentem et praecepta seruantem.

x 2, p. 180, u. 16 (*post* gerebat)

46 Item: Haec in illo tempore quasi in umbra et typo fiebant, non in ueritate; postea uero praesentia Christi conplentur.

x 4, p. 180, u. 20 (*post* petra *pr.*)

47 Ostendit apostolus quoniam populus Israhel, quam diu in deserto fuit, per omne iter eorum 'sequebatur' eos 'petra.' unde populo cum omni substantia sua fluenta sufficerent, donec peruenientes in terram Moab puteum effoderent aquarum, terra repromissionis in proximo constituta.

x 18, p. 184, u. 1 (*post* Christo)

48 Item: Ideo 'secundum carnem' quia iuxta litteram non spiritaliter seruierunt.

xi 1, p. 187, u. 3 (*post* multorum)

49 Item: Qui non quaerit ea quae sibi soli expediant, sed et pluribus, 'ut salui fiant,' ipse 'imitator' est 'Christi,' qui pro nobis et passus est multa et mortuus.

xi 2, p. 187, u. 6 (*post* proferre)

50 Haec inridendo eos apostolus dicit, quod eius praecepta minime seruarent.

xi 3, p. 187, u. 16 (*post* formam)

51 Item: In hoc 'caput Christi deus,' quoniam susceptam incarnationem secundum hominem deitas quae in eo inerat gubernabat, sicut idem apostolus alibi dicit: 'deus erat in Christo mundum reconcilians sibi.'

14 1 Cor. x 33 20 2 Cor. v 19

45 *om.* GV que *om.* H_1 inter] in N in *om.* EMN unus C corr., uno Q accipiente ESC*Q accipiens C corr. omne SR* ⤻fidem recte H_2 **46** *om.* GV hic E ⤻illo in H_2 typo fiebant] ipsa (ipsi M corr., C corr.) faciebant H_2 **47** *om.* GV populum N*C* cum] et H_2 substantiae suae N corr., C corr. terra **H** (*non* C) effoderunt EQ offenderent H_2* **48** *om.* GVS Item] Id est MC idem N quia E,Cm2,Q qui *rell.* **49** *om.* G Item] Idemque H_2 et] *om.* R ut R corr. ⤻passus est pro nobis multa et mortuus est H_2 multo E mortuus]+est V **50** *om.* G eos] eis V seruarunt R corr.,Q **51** *om.* G inerat] non erat MN erat CQ

xi 7, p. 188, u. 8 (*post* nutrire)

52 Item: Cum sit 'imago et gloria dei,' quoniam 'dominatur omnium' quae subiecta sunt sibi, pariter et uxoris.

xi 19, p. 190, u. 14 (*post* inebriari)

53 Item: Non hoc dicit apostolus quia debent 'esse hereses,' sed quia inter se 'scissuras' habebant. ideo dicit 'oportet,' hoc est, necesse est 'et hereses esse.'

xi 21, p. 190, u. 25 (*post* sacramenta)

54 Item: Hoc est quod dicit quia 'in' ecclesia 'conuenientes' oblationes suas separatim offerebant, et post communionem quaecumque eis de sacrificiis superfuissent, illic in ecclesia communem cenam comedentes pariter consumebant.

xi 21, p. 191, u. 1 *uel* 2 (*post* insumebant *uel* faciebant)

55 Quod autem ait 'quidam esurit, quidam ebrius est,' hoc est quia superuenientibus et mediocribus et uolentibus sumere sacramenta de-erant, quoniam ab illis qui obtulerant oblationes, in communi conuiuio fuerant cuncta consumpta.

xi 31, p. 194, u. 10 (*post* medicina)

56 Item: Significat Corinthios propter supradictum peccatum aegrotatione et inbecillitate et morte a domino esse correptos.

xii 3, p. 195, u. 16 (*post* confitetur)

57 Item: Docet Corinthios nisi in spiritu sancto, hoc est, in bonis operibus, conuersantes 'dominum Iesum' dicant, aliter eis prodesse non posse, sic ut et ipse dominus in euangelio dicit: 'non omnis qui dicit mihi "Domine, domine," introibit in regnum caelorum, sed qui facit uoluntatem patris mei.'

xii 6, p. 196, u. 5 (*post* permutauit)

58 Item: Manifesta praedicatio est unius deitatis atque substantiae patris et filii et spiritus sancti esse, qui per potestatem et dominus et deus singulis quibusque, ut uult, gratiarum dona largitur.

1 cf. Gen. i 28 3 1 Cor. xi 18 18 *Matt. vii 21

52 *om.* G idem H_2 cum sit *om.* V dei]+est V dominator ES uxori NQ **53** *om.* H_2G hoc (*pr.*) *om.* V quia (*alt.*) *om.* V est (*pr.*)] esse E **54** *om.* H_2GV communi cęna R corr., Q **55** *om.* H_2GV commune H_1 **56** *om.* G deo H_2 **57** *om.* G et *om.* H_2 eu[u]angelium MN* dicit (*pr.*)] ait C omnes SMNV dicunt V intrabit RQ (=vg) sed—mei] et reliqua H_2 **58** *om.* G Idem H_2 praedicatio est] praedicatiōn M praedicatione C patrem R corr. filium R corr. spiritum sanctum R corr. per potestatem] pro potestate[m] H_2V,R corr., Q ∽et deus et Dominus Q et deus] deus H_2 quibuscumque SV ut] et (*exp.*) R et quae Q

xii 12, p. 197, u. 13 (*post* animentur)

59 Sumit exemplum ex humano 'corpore,' ut doceat ita esse ecclesias 'in Christo unum corpus,' sic ut sunt 'membra' in corpore hominis, 'ne aduersum alterum alter infletur.'

xii 13, p. 197, u. 20 (*post* omnium)

60 Item: Hic manifeste ostenditur quoniam qui 'baptizantur in nomine patris et filii et spiritus sancti,' in una baptizantur substantia, quoniam trinitas deitatis non habet diuersitatem, dicente apostolo:

xii 20, p. 198, u. 21 *uel* p. 199, u. 1 (*post* corpus *uel* membrum)

61 Hoc est humanum, quod 'multa membra' ostendit.

xii 31, p. 201, u. 7 (*post* excellentiorem)

62 In Greco habet 'super modum.' Item:

xiii 13, p. 205, u. 20 (*post* cessabit)

63 Item: In patre et filio et spiritu sancto 'fides' stabilis est; additamento enim opus non habet. 'spem' autem eam 'manere' dicit, quae in deum est, non eorum quae aut uidemus aut speramus. caritas uero in deum maior est omnibus, quia qui diligit, et credit et sperat. ideo, quoniam semper egemus 'spiritali cibo,'

xiv 4, p. 206, u. 12 (*post* aedificat)

64 Notandum quoniam 'prophetiam' doctrinam dicit.

xiv 13, p. 208, u. 6 (*ante* Oret *alt.*)

65 Sic ergo loquatur ut gratiae uerba quae dicit possint intellegi.

xiv 14, p. 208, u. 7 (*post* orat)

66 Aliter: Hoc dicit quoniam, siquis incognitis alteri linguis loquatur, 'mens' eius non ipsi efficitur 'sine fructu,' sed audienti, qui quod dicatur ignorat. Item:

3 *1 Cor. iv 6 4 cf. Matt. xxviii 19 14 cf. 1 Cor. x 3

59 *om.* G sumet SR* sumit et Q suum H_2 ex humano] et humanum H_2 ecclesias] et ecclesiam V sunt *om.* Q nec (ne V) aduersus H_2V **60** *om.* G qui *om.* H_2 baptizati C in (*pr.*)—baptizantur (*alt.*) *om.* S uno H_2 **61** *om.* G **62** *om.* GV **63** *om.* G in patre] patri H_2 spiritui H_2 additamentum H_2 spem—uidemus (speramus) *post* caritas—sperat *praebet* V quae in deum est non] quem deo (quae in deo R corr.,Q) non H_1Q quae in deo est nam H_2 aut (*pr.*) *om.* H_2 uidimus ERNQ deum (*alt.*)] deo H_1Q domino H_2 et (*ult.*) *om.* V quoniam] -que Q semper *om.* H_2 egimus S,Rcorr.,MN **64** *om.* G prophetiam doctrinam] qui doctrinam prophetam V **65** *om.* V si MN dicitur M **66** *om.* G Aliter *om.* H_2 dicitur MN incognitus M*N alteris H (*exc.* C corr.) loquantur H_1 ipsi] ipse R corr.,Q *om.* H_2 audiendi MN audientis R corr., C corr., V qui quod] quicquid H_1Q quidquid V dicitur H_2 ignoratur MN

xiv 15, p. 208, u. 15 (*post* dicturus)

67 Item: Hoc est, ad intellegendum, ut intellegant alii.

xiv 16, p. 208, u. 17 (*post* idiotae)

68 Laicum significat, qui nullo gradu ecclesiastico fungitur. Aliter:

xiv 23, p. 210, u. 6 (*post* musto)

69 Aliter: Sic ut in initio apostoli, quando acceperunt 'spiritum sanctum,' uisi sunt quasi 'ebrii.'

xiv 33, p. 211, u. 16 (*post* superbiae)

70 Item: Hoc ait quia in quo est 'spiritus' prophetiae, ipse aliis prophetis per societatem gratiae 'subiectus est,' in quo non 'aemulatur' alterum 'prophetare,' cum ei fuerit reuelatum.

xv 4, p. 213, u. 19 (*post* est)

71 Possit quidem apostolis praedicantibus et multa uirtutum signa facientibus haberi fides ipsum esse Christum quem euangelizabant, sed ut maiore beatus apostolus auctoritate firmaret hunc esse Christum saluatorem mundi quem 'Moyses et prophetae' adnuntiauerunt, ideo 'secundum scripturas' praedictum esse commemorat, sicut inter cetera Esaias propheta dicit: 'sicut ouis ad occisionem ducitur, et quasi agnus coram tondente se obmutescit.' item infra idem propheta: 'et dabit impios pro sepultura et diuitem pro morte sua.' similiter Osee propheta 'tertia die' resurrectionem Christi futuram adnuntiat, dicens: 'uiuificabit nos post duos dies, in die tertia suscitabit nos, et uiuemus in conspectu eius.' Aliter:

xv 22, p. 217, u. 7 (*post* resurgentium)

72 Aliter: Spem 'resurrectionis' uolens ostendere, hoc dicit: 'sicut in Adam' mortales sumus, sic 'et in Christo' inmortales erimus.

xv 22, p. 217, u. 9 (*post* copulari)

73 Item: De communi morte et communi resurrectione dicit.

4 cf. Act. ii 13 5 cf. 1 Cor. xiv 32 11 cf. Ioh. i 45
13 *Esai. liii 7 15 Esai. liii 9 17 Os. vi 2

67 *om.* G **68** *om.* G grado R*N **69** *om.* G sic ut *om.* V in *om.* S apostolorum V **70** *om.* G alterutrum SQ **71** *om.* G posset C corr., V habere **H** (*corr.* CQ) maiorem **H** (corr. NC [-i C] V) auctoritatem R corr., MQV prae-] quae V oues E*N* ducetur Ccorr.,QV tundente **H** (*exc.* SQ) obmutescet Ccorr.,Q -esc-] -isc- MNV item—propheta (*alt.*)] aliter in esaia V prophetae R*Q impius E*R*Q* sepultura] morte sua Q diuites H_2V similiter] et V prophetae E*N* uiuificauit SMN* uiuificat V in (*pr.*)] et R et in Q suscitauit H_1N* uiuimus SR*M aliter *om.* V **72** *om.* GV **73** *om.* GV commune[m] *bis* **H** mortem H_1 resurrectionem H_1 dicitur MN

xv 24, p. 218, u. 7 (*post* amittet)

74 Aliter: In hoc 'deo patri' Christus 'regnum tradit' quoniam 'nemo potest ad patrem uenire, nisi' crediderit in Christo, sicut ipse in euangelio dicit: 'nemo uenit ad patrem nisi per me.'

xv 25, p. 218, u. 16 (*post* talia)

75 Aliter: 'Oportet,' inquit, 'regnare' omnibus Christum, 'donec inimicos' et in se incredulos subiciat sibi et patri. non est autem una subiectio; nam iustos ad se fide et credulitate uenientes subicit, infideles autem et impios destruens subiugabit, aeterno supplicio deputandos.

xv 27, p. 218, u. 21 (*post* omnia)

76 Caute apostolus dicit, excepto 'filio qui' deo patri 'subiecit omnia, ei' cuncta esse 'subiecta,' ne et ipsum simul cum 'omnibus' quae 'subiecta' sunt, credamus esse 'subiectum,' quoniam 'a dextris dei patris' sedet, aequali potestate cum patre 'iudicaturus.'

xv 28, p. 219, u. 18 (*post* omnibus)

77 Quoniam 'mediator dei et hominis est Christus,' et propterea 'factus est' homo ut deo cuncta subiceret, ideo ait apostolus 'cum subiecta fuerint ei omnia,' id est patri, 'tunc ipse filius,' id est populus sanctorum 'qui subiectus fuerit,' secundum fidem propriam subicietur Christo, quia patri cuncta subiecit, ut in omnibus sanctis suis regnet patris et filii plenitudo, sic ut idem apostolus ad Colosenses ait: 'sed omnia et in omnibus Christus.'

3 Ioh. xiv 6 11 cf. Marc. xvi 19 etc., praecipue Symb.
12 cf. 2 Tim. iv 1 13 *1 Tim. ii 5 14 cf. Rom. i 3
14 *1 Cor. xv 27 19 Col. iii 11

74 *om.* G tradet MC quoniam] quando C* dicit] ait C me]+et iterum V **75** *om.* G Aliter *om.* V regnare]+in R corr.,Q inimicus EMN* incredulum E credulum S incredulis M incredulus N credulos QV subiciet S subiecit MN non] homo C autem (*pr.*)] enim (+omnium C) H_2 iustus ESN credulitatem H_1 subicit] subiciat E subiciet SR,Ncorr.,Ccorr.,Q subieciet H_2 *om.* V infidelis EN* autem (*alt.*)] aut M *om.* Q impius EN* subiu[n]gauit H_1 subiecebit MN* subicebit N subiciet C **76** *om.* GV esse *pr.*] esset H_1 a] ad EMN sedit MN* aequalis ER* aequale MN **77** *om.* GV mediatur MN hominis est] hominem MN hominum C praeteria M subiecerit H_1 ∽ei fuerint Q subicietur] subicitur H_1Q quia] qui C ut (*alt.*)] et H_2 *om.* Q colosensis EM omnia (*alt.*)] in omnia R per omnia Q

xv 29, p. 220, u. 5 (*post* aeterna)

78 Item: Hoc est quod dicit, quia non solum propter 'remissionem peccatorum' baptizantur, sed et propter resurrectionem carnis nostrae. carnem autem nostram 'mortuam' appellat, quoniam generali hac morte anima non moritur. unde increpando ait: 'aut quid facient qui baptizantur pro mortuis, si omnino mortui non resurgunt?' id est, 'quid baptizari' opus est carnem, 'si non resurgat?'

xv 30, p. 220, u. 7 (*post* pateremur)

79 Aliter: 'Cottidie morimur per uestram gloriam, fratres.' hic 'per uestram gloriam,' non "propter" 'uestram gloriam,' sed iurantis adfectione dicitur, sic ut in Greco: NH THN ЄMHN KAYXHCIN.

xv 32, p. 220, u. 16 (*post* placerem)

80 Aliter: Hic 'bestias' eos conmemorat qui Efesi seditionem aduersus eum mouerant popularem propter Dianae idolum, cuius culturam praedicatione apostolica destruebat. quod autem manifeste constat 'bestias' quibus 'pugnauit' apostolus, aduersarios homines debere intellegi, idem in alia epistula memorat dicens 'et liberatus sum de ore leonis,' in quo ostenditur saeuitiam se Neronis euasisse, quando prima uice Romam uinctus deductus est. dicens uero 'quid mihi prodest, si mortui non resurgunt?,' illorum dogma destruit qui dicunt ante corpora animas in caelo factas actum quendam propriae conuersationis habuisse, ac sic non resurgentibus corporibus posse animas recipere secundum opera sua. sciens uero apostolus ante corpora animas non esse factas, sed in corporibus

1 cf. Marc. i 4, etc. 3 cf. Rom. viii 10 8 *1 Cor. xv 31
11 cf. Act. xix 24 etc. 15 2 Tim. iv 17

78 *om.* GV quia] qui H_2 et *om.* H_2 nostram] nostrum MNQ* appellant ES generale H_1 hac] ac ESN* *om.* RQ *eras.* N unde] + et S faciunt Q qui] quid E quid (*alt.*)] qui R*MN carnem] nam N 79 *om.* GV, (*igni locus absumptus*) E Aliter—morimur *om.* H_2 morior RQ per uestram gloriam (*pr.*] pro (per M) uestra gloria R corr., H_2 hic—sic ut *om.* N per uestram gloriam (*alt.*)] pro uestra gloria Q non propter uestram gloriam *om.* MC propter] per Q adfectionem H_1Q dicit Q *Graeca* (*om.* H_2) *restitui*: NERNUS ϖENRΔIX S $\overline{\text{NerNuſϖeNrΔVXNun}}$ R Nep̄NusMENΓΔVNNVN Q 80 *om.* GV conmemorat] nominat S qui—destruebat *om.* M aduersum NC mouerunt NC dean[a]e E*S praedicatio NC manifesta H_2 constet S quibus] cum quibus E idem] item H_2 ostenditur] ostendit S + in esaia H_1 uitiam ES ineronis ES quando] quomodo RQ quoniam H_2 roma H_1 uero (*pr.*)] autem Q distruitur N ac] hac MN* sic] si ESH_2Q non esse *om.* E

post ea creatas, nec posse aliter siue boni siue mali operis recipere retributionem, nisi corpora resurrexerint mortuorum, ideo ait: 'quid mihi prodest' pugnasse ad bestias, 'si mortui non resurgunt? ad bestias pugnaui Efesi: quid mihi prodest, si mortui non resurgunt? si secundum hominem ad bestias pugnaui Efesi, quid mihi prodest si mortui non resurgunt?' Aliter:

xv 35, p. 221, u. 16 (*post* proponit)

81 Aliter: Praeclarum hoc loco apostolus de resurrectione carnis frumentorum sumit exemplum, quorum semen cum 'nudum' seratur, non ita ut terrae mandatur renascitur, sed sicut [primum] in principio secundum ordinationem [dei] uni cuique seminum quale corpus deus esse praecepit et quem ad modum iussit 'terram producere' ordinatio eius, durat et permanet. ita et uni cuique hominum carnem quam uni cuique initio nascendi specialiter tribuit, in resurrectione restituet. dicendo autem 'dat illi corpus sic ut uoluit' et non "sic ut uult," ostendit a principio constitutionem dei inmobilem permanere.

xv 42, p. 223, u. 10 (*post* patiatur)

82 Aliter: Sanctis et peccatoribus resurrectio carnis communis erit, sed sanctorum corpora aeterna gloria uestientur cum incorruptione et inmortalitate.

xv 44, p. 223, u. 16 (*post* spiritale)

83 Aliter: 'Animale corpus' dicit quod conditum terrae corrumpitur: 'spiritale' uero quod incorruptum 'resurgit,' ut possit aera penetrare, festinans ad caelos. 'primus Adam' ad hoc 'factus est' tantum ut uiueret; 'nouissimus Adam,' id est Christus, ideo suscepit hominem ut 'uiuificaret.'

8 1 Cor. xv 37 11 cf. Gen. i 24 14 1 Cor. xv 38
22 cf. 1 Cor. xv 45

aliter siue *om.* E nisi corpora *om.* E re- *om.* E prodest pugnasse *om.* E ad bestias (*alt.*)—resurgunt (*u.* 4) *om.* N*C pugnaui (*pr.*) *om.* E prodest (*u.* 4)]+pugnasse E **81** *om.* GV cum] ut Q* nudum] natum H_2 terrae] terra MN primum] *om.* H_1Q primus N primis (is *in ras.*) C ordinem E dei (*pr.*) *om.* H_1 praecipit R*C produci ES ordinationis H_1 uni cuique (*alt.*) *om.* H_2 initio] in initio FQ *fort. recte* resurrectionem restituit ES constitutione H_1N inmutabilem H_1Q *fort. recte* **82** *om.* G *def.* S erit] est **H** aeterna] et aeterna N uestiantur MN **83** *om.* G *def.* S Aliter *eras.* R *om.* Q ⤻corpus animale H_2 spiritali ER* aerem H_2QV

xv 47, p. 224, u. 8 (*post* homo)

84 Aliter: Hic 'primum' et 'secundum hominem' iuxta opera 'terrestrem' et 'caelestem' dicit: nam et Christus secundum carnem ex nostra massa fuit.

xv 51, p. 225, u. 7 (*post* consequentur)

85 Aliter: In quibusdam Grecis codicibus habet: 'omnes enim dormiemus, non omnes mutabimur,' in aliis autem: 'omnes enim non dormiemus, omnes autem mutabimur,' quod aptat magis ad sensum apostoli, quia hic sermo non de 'omnibus' generaliter dicitur nisi de solis sanctis.

84 *om.* G *def.* S operam V ⤳caelestem et terrestrem H_2 dicitur N
85 *om.* GV *def.* S habetur R(*ex* habet?),CQ mutabimur (*pr.*)] inmutabimur E*m*2,Q autem (*pr.*)] uero H_2 mutabimur (*alt.*)] inmutabimur E*m*2 aptatur CQ

i 20, p. 237, uu. 9–10 (*pro* Omnis—praedicatur)

1 Ostendit apostolus quoniam, 'mediatore Christo dei et hominis' 'amen deo ad gloriam' instruente, nos doctrina apostolica referamus.

ii 13, p. 242, u. 7 (*post* Titus)

2 Aliter: "Licet," inquit apostolus, "apud 'Troadam' fuerit mihi oportunitas 'euangelii' praedicandi," tamen remorante apud Corinthios 'Tito' sollicitudine et anxietate suspensus quam circa eos gerebat, dicit 'requiem' suo 'spiritui non' fuisse, et idcirco inde 'in Macedoniam' se 'esse profectum.'

ii 15, p. 243, u. 4 (*post* iustus)

3 Item: Hoc est quod dicit apostolus, Christum praedicantibus, qui 'pro' nobis 'mortuus est et resurrexit,' incredulis et existimantibus eum 'morte' consumptum effici 'odorem mortis in mortem,' credentibus autem quod 'a mortuis resurrexit et uiuat,' fides 'uitae' Christus 'uitam' praestat aeternam.

ii 17, p. 243, u. 13 (*post* tepescant)

4 Aliter: Et 'miscentes aquam uino': id est, 'laetificanti cor hominis' uerbo sermonem uilem admiscere et per terram repentem, qui uel iocum commoueat uel tempore aliquid nundinari uideamur, cum ita singuli loquimur ut ipsi delectentur audire, et sumus uel ut ['uentriloqui' quidam, id est 'de uentre' et pro uentre 'loquentes,' et] uentri uerbis nostris in omnibus prouidentes, quod est uere 'de terra loqui,' ut placere potentibus et diuitibus uideamur, quos magis laedimus, immo quos perdimus et quorum 'sanguinem innocentem effundimus,' id est, animarum simplicium uitam in interitum damus, quae utique 'de nostris manibus exquirentur.'

1 *1 Tim. ii 5 3 cf. 2 Cor. ii 12 9 cf. 2 Cor. v 15 10 2 Cor. ii 16 13 cf. Esai. i 22 cf. Ps. ciii 15 et quidem Pelagium ipsum, p. 250 uu. 10 ss. 17 cf. *Esai. xxix 4 18 cf. Esai. lix 7 etc. 20 cf. Ps. cv 36 22 cf. Ezech. iii 18 etc.

1 *om.* E mediator est Christus H_2 mediatorem R Christi R corr. homines S deo *om.* H_2 ad gloriam] et gloria S doctrinam apostolicam SR 2 *om.* EV Aliter] item G troadem R corr.,CQ troiadam MN fuerat H_2 (corr. C) euangelium Q remorante M corr.,FG rememoranti (remoranti R corr.,C)H anxietas R* quam] quod H_2 (*corr.* C) spiritui CG spiritu H (*corr.* RN) inde *om.* R 3 *om.* EV apostolis C qui] quod RQ ↷est mortuus G et (*alt.*) *om.* QG efficio R*G* officio Q uiuit fide H_2 uitam praestat] in uitam G 4 *om.* EH_2V Aliter] item G letificante G admisc.] ac miscere SR* serpentem G corr. temporali G nundinare uideatur Q delectantur SR *fort. recte* et sumus] ut simus S,R corr.,Q ut sumus R* uentriloqui—et (*u.* 18) *om.* SRQ uentris loqui G* fundimus RQ *fort. recte*

iii 6, p. 246, u. 14 (*post* ueritates)

5 Quia lex punire uoluit et non paenitentiam dare.

iii 9, p. 247, u. 14 (*post* peccantes)

6 Aliter: Hoc ait quoniam administratio legis, quae clarificata erat et uigebat, in tempore sub aduentu Christi obscurata nec consecuta sit gloriam.

iii 13, p. 248, u. 13 (*post* reuelante)

7 Aliter: Ostendit apostolus quoniam 'uelamentum super faciem Moysi positum' non tantum ob hoc erat quia populus Hebraeorum propter 'gloriam' quae in 'uultu eius' inerat, eum contemplari non poterat, sed hoc significabat ipsos in 'corde' habere 'uelamen,' quam diu legi secundum litteram seruiunt, qui ubi 'conuersi fuerint' per fidem ad Christum, de super sensu eorum operimentum intellectus 'auferetur,' quem ad modum Moyses faciebat cum ad dominum locuturus accederet.

iii 17, p. 249, u. 10 (*post* libertas)

8 Hoc loco manifeste ostenditur quoniam 'spiritus' sanctus et 'dominus' est et unius eiusdemque substantiae cuius pater et filius.

iii 18, p. 249, u. 15 (*post* contemplamur)

9 Item: Hoc dicit quia 'mundo corde gloriam domini' contuentibus interior sensus noster secundum fidei credulitatem iuxta 'spiritus' sancti formam imaginem sumit.

iv 6, p. 252, u. 7 (*post* datum)

10 Item: Hoc ostendit quoniam 'e tenebris,' id est 'de' terra secundum carnem, Christus 'inluxit,' sicut Dauid propheta dicit: 'ueritas de terra orta est,' et Zacharias prophetauit: 'ecce uir oriens nomen eius.'

7 cf. 2 Cor. iii 7 8 cf. 2 Cor. iii 15 15 cf. Matt. v 8
20 Ps. lxxxiv 12 20 Zach. vi 12

5 *om.* EV noluit S nouit G **6** *om.* E Aliter *om.* G quam M quomodo N ministratio G glorificata N glarificata G uigilabat S uiuebat V aduentum S obscura R obscuratam V consecutam V gloria SNG*V **7** *om.* E Aliter] item G tamen H_2 (*corr.* C) quia—uelamen *bis* M populus] *om.* S apostolus G populum V quae] qui G in uultu] uultui Q erat H_2V contemplare SR*M*N*Q* poterant RQ uelamentum G lege SR* deseruiunt Q seruiebant V sensum SR*H_2GV sensus R corr. aufertur H (*non* M) deum H (*non* M) accederat R,G corr. accederit N* **8** *om.* E *praem.* Iterum G et (*pr.*) *om.* M cuius]+est V **9** *om.* E idem N quia] qui MC* que N constituentibus S contuentes C* intuentibus V interius H_2 fidem incredulitatis N sumat V **10** *om.* E hic G e] et SR ex Q dixit H_2 orta *om.* S prophetauit] propheta ait V nomen eius] nomine M

iv 13, p. 254, u. 8 (*post* patiantur)

11 Item: Apostoli euangelium praedicantes 'persecutionem sustinebant' propter uitam et inluminationem eorum quos docebant.

v 1, p. 256, u. 5 (*post* habitationis)

12 'Domum huius habitationis' corpus significat humanum mortis corruptione esse soluendum, secundum dispensationem autem dei cum [re]surrexerit, incorruptibile [inmortale] cum gloria permansurum. Item:

v 6, p. 257, u. 16 (*post* petere)

13 Quia quam diu 'in corpore sumus,' in hac uita incertis iactamu euentibus, finem nostri exitus nescientes: cum autem excesserimus e corpore, tunc scimus nos domino propinquare, quoniam aduersis et incertis sumus saeculi molestiis liberati.

v 9, p. 258, u. 16 (*post* perfecti)

14 Hoc dicit: 'quam diu in mundo positi "peregrinamur a" domino, conuersatione bona id agamus ut ei in futuro placere possimus, non, ut quidam putant, quia postea quam excesserimus e corpore, ibi aliquid operantes deum promereamur.'

v 12, p. 259, u. 20 (*post* reuincantur)

15 'Siue,' inquit, sensu proprio recta peruertimur uia, ipsi deo excidimus atque alienamur ab eo: si autem integre sentimus et sobrie, uobis proficit nostra praedicatio.

v 16, p. 260, u. 20 (*post* nouimus)

16 'Cognouimus,' inquit, 'secundum carnem Christum,' quando 'maledictum factus' patibulum crucis pro nostra salute suscepit. 'nunc' autem 'non' ita cognoscimus: non enim est iam passurus pro nobis, 'qui' semel 'pro' omnibus et 'mortuus est et resurrexit.' Et

1 cf. 2 Tim. iii 10 etc. 19 Gal. iii. 13 21 cf. 2 Cor. v 15

11 *om.* E ita S aliter V persecutiones V quos] quod S **12** *om.* E *praem.* Item G domus V corruptione] solutionum M, (*corr.* -e) N solutione C corruptionem G esse *eras.* C *om.* V surrexerit SRQ *fort. recte* inmortale *om.* SRQ gloriam SR* Item *om.* G **13** *praem.* Ideo, inquit, 'peregrinamur a domino' V quia *om.* G incertis R corr.,N corr.,Q incerte E* incerti H_1N* domino *om.* Q aduersis] *praem.* de R corr.,Q saeculis H_1N* **14** *praem.* Item G hoc *om.* H_2 ei]+et V futurum V possumus E possemus M quidem EG excesseramus S e] aV aliquod Q **15** *om.* V recta] ad recta S a recta R,C corr.,G ac recta Q peruertimus E corr.,G peruertetur S uia] uitia E excedimus RCQ exodimur G atque] et G alienarum N ab eo] a deo S sobrii E sufficit H_1 *fort. recte* ⤳praed. nostra Q **16** *praem.* Item G Aliter V inquit *om.* G quando] quam M quoniam NC factus *om.* G cognoscimus] cognouimus H_2 ⤳pro nobis passurus G et (*pr.*) *om.* QV et (*tert.*) *om.* SQ

aliter: 'Et si cognouimus Christum,' cum adhuc [here] essemus 'secundum carnem,' 'nunc' autem baptizati 'non' sumus in carne. Item:

v 20, p. 262, u. 5 (*post* deo *alt.*)

17 Quod dicit hoc est: 'non,' inquit, 'uos pro Christo deprecamur, sed propter quod pro uobis passus est, ut credentes in ipsum reconciliemini deo.'

v 21, p. 262, u. 7 (*post* fecit)

18 Secundum illud: Christus, 'qui' absque 'peccato' erat, 'pro nobis' dicitur 'factus peccatum,' quia 'pro peccatis' nostris 'mortuus est.'

vii 5, p. 269, u. 11 (*post* timores)

19 A persecutoribus 'pugnae': 'timores' enim dicit sollicitudinem Corinthiorum se habere. Item:

ix 10, p. 282, u. 17 (*post* praestabit)

20 Hoc ait quod deus, qui 'uelle' uos praestitit, etiam facere 'perficiat' in uobis.

x 4, p. 285, u. 16 (*post* caecauit)

21 Item: Hoc est, cogitationes suas aduersarias, quae ei aduersus Christum suggeruntur.

x 6, p. 286, u. 4 (*post* oboedientia)

22 Et parati ad 'ulciscendum omnem inoboedientiam, cum impleta fuerit oboedientia uestra.' hoc dicit apostolus, et modo paratum se esse 'ulcisci omnem inoboedientiam, cum' ea quae praecipiuntur 'impleuerint.' Item:

x 7, p. 286, u. 7 (*post* uidete)

23 Hoc est, ab illis qui in 'facie' gloriantur cauete. Item:

7 Hebr. iv 15 **8** cf. 1 Cor. xv 3 **12** cf. Phil. ii 13

et (*quart.*) *om.* V here MN *om. rell.* baptizatis G non] nos S item *om.* GV **17** *praem.* Item G *usque ad* Christo *def.* M est (*pr.*) *om.* N uos] nos ENCG* uobis] nobis H_1G reconciliamini H_2QG **18** factum Q est]+item H_2+ peccati nomen accepit V **19** persecutionibus pugna et G timoris H (*non* C) sollicitudine C corr. Item *om.* GV **20** *om.* V *praem.* Item G deus qui *om.* G uelle C,R corr.,Q uellit EMNG uellet SR* uos] uobis C corr., G ⤳in uobis perficiat G perficiet C corr. **21** *om.* V gitationes G* quae ei] et que G suggerentur E suggerantur G **22** et—uestra *om.* V uliscendum ES ⤳uestra oboedientia RQG uestra *om.* ES et modo] et modum H_1Q admodum H_2 se *om.* S ulcisci *om.* G inoboedientiae E impl.] non impl. V Item *om.* GV **23** *praem.* Item G est *om.* V Item *om.* GV

x 17, p. 288, u. 17 (*post* glorietur)

24 Item: Subsequitur apostolus 'in domino glorietur.'

xi 21, p. 295, uu. 12–13 (*pro* Quasi—habeamus)

25 Hic se apostolis conparat laborum suorum contemplatione. Item: Notandum quod quasi temerarium dixerit audere.

xi 29, p. 296, u. 15 (*post* uror)

26 Non dixit 'scandalizor,' quia in fide scandalizatur.

xi 30, p. 296, u. 20 (*post* gloriabor)

27 Manifeste 'infirmitates' suas apostolus temptationes quas 'sustinebat persecutiones'que significat. Item:

xii 4, p. 298, u. 3 (*post* paradisum)

28 Iterando apostolus 'scio' hunc talem 'hominem,' ostendit secundo esse se 'raptum,' semel 'usque ad tertium caelum,' ubi uidit 'uisiones,' et semel 'in paradisum,' ubi reuelata sunt ei ineffabilia 'uerba.'

xii 7, p. 298, u. 19 (*post* demonstraret)

29 'Stimulus carnis meae, angelus Satanae': temptationes 'persecutionum' apostolus se 'sustinuisse' significat.

5 et 11 cf. 2 Tim. iii 10 etc. 7 cf. 2 Cor. xii 2, 3
8 cf. 2 Cor. xii 2 9 cf. 2 Cor. xii 1

24 *om.* H_1V **25** *praem.* Item G *qui duas sententias interuertit* labiorum G Item (*om.* G)—uidere *om.* V dixerunt E dixerat FG audire ESMC* **26** *solus habet* E **27** *praem.* Item G *praem.* Aliter V ⤻inf. man. suas tempt. apos. G Item *om.* GV **28** apostolum G scio *om.* ES ⤻se secundo esse V *fort. recte* secundo] secundum E*S se H_2 se *om.* H_2 ubi] ibi ERM(ubi N*)N paradiso V **29** stimulus—satanae *om.* V stimulos N* angelos N corr. apostolus se (se *habet* C) *om.* H_2 se sustinuisse] esse V

IN GALATAS

i 1, p. 306, u. 12 (*post* hominem)

1 Sic ut sacrarum scripturarum testatur auctoritas, 'non ueniri ad patrem nisi per filium' et spiritum sanctum, item non uenire ad filium nisi quem uocauerit pater et spiritus sanctus, ita et hoc loco manifeste ostenditur Paulum apostolum in euangelii praedicatione 'per Iesum Christum et deum patrem' uocatum esse a spiritu sancto, quem ad modum liber Apostolicorum Actuum docet dicens: 'ministrantibus autem illis domino et ieiunantibus dixit spiritus sanctus: "segregate mihi Barnaban et Saulum in opus quod adsumpsi eos."' item infra in eodem loco: 'et ipsi quidem missi a spiritu sancto abierunt Seleuciam.' quod autem hic 'Iesum Christum' primo loco ponit et ita 'deum patrem,' sic ut et alibi indifferenter 'deum patrem' ante ponit, frequenter enim etiam spiritum sanctum, hoc ostendit quoniam in patre et filio et spiritu sancto non ordo, non maior aut minor, sed una est gloria eademque substantia. quod uero dicit 'neque per hominem, sed per Iesum Christum,' hic personam deitatis ostendit: quod autem ait 'qui suscitauit eum a mortuis,' adsumpti hominis significat incarnationem. Aliter:

i 2, p. 307, u. 9 (*post* doctrinam)

2 Apostolus, obiurgaturus Galatas propter conuersationem suam, non tantum ex sua persona scribit ad eos, sed ex omnium fratrum qui in consortio secum erant, quos in epistula ad Corinthios 'apostolos' uocat dicens 'siue fratres nostri, apostoli ecclesiarum, gloriae Christi.'

1 cf. Ioh. xiv 6 2 cf. Ioh. vi 44 7 *Act. xiii 2
9 *Act. xiii 4 21 2 Cor. viii 23

1 sic ut—Seleuciam *om.* V sacra RH_2Q ueniri Q uenire *rell.* ad patrem *om.* S item (*pr.*)] et iterum Q *om.* G ueniret MN* ⤳pater uocauerit G et (*alt.*) *om.* S hoc (*pr.*)] in hoc S praedicationem M a (*pr.*)] ab C ⤳sancto spiritu E apostolorum H_1Q saulem Q* salum G* item *om.* G a (ab G) spiritu sancto (*alt.*) *om.* H_2 habierit E* habierint E corr.,R habuerit S seleutiam H_1Q seleucia G hic] dicit per V pr. l. ponit] in pr. l. V ita] item C corr. sic ut—deum patrem *om.* H_2 et *ante* alibi *om.* G enim *om.* H_2GV etiam]+et Q et *ante* filio *om.* ES aut] non G quod uero—mortuis *om.* V a (*tert.*)] ex G significauit M Aliter *om.* GV **2** *om.* V *praem.* Item G apostulatus H_2 adiurgaturus MN galathas SR ⤳persona sua S scripta H_2 erant] orant E apostolus SR*MQG uocans H_2 conuocat Q ecclesiam H_1Q ⤳Christi gloriae H_2

i 4, p. 307, u. 16 (*post* nequam)

3 Non quo 'saeculum nequam' sit, sed quod mala sint quae aguntur in 'saeculo,' sicut et dominus in euangelio dicit: 'sufficit diei malitia sua'; non quia dies mala sit, sed propter illa quae in eius tempore aguntur, uel bona uel mala dicitur dies. Item:

i 15, p. 310, u. 3 (*post* meae)

4 Hic praescientiam dei ad electionem apostoli ante quam nasceretur ostendit. Item:

i 16, p. 310, u. 8 (*post* sanguini)

5 Hoc dicit quoniam secundum mysterium reuelationis commissam sibi praedicationem euangelii exercuerit, 'neque cum' aliquo hominum uel apostolorum 'contulerit' ut addisceret quem ad modum eum oporteret praedicare. Item:

ii 2, p. 312, u. 3 (*post* reuelationem)

6 Hoc ait apostolus: 'cum uenissem,' inquit, 'Hierosolymam secundum reuelationem' dei, congregationi fratrum praedicationis meae reddidi rationem, 'seorsum autem' et apostolis: non ut ab illis in aliquo instrueretur, quippe qui plenam fuerat gratiam consecutus, sed ut manifestaret eis recto ordine se Christi 'euangelium' praedicare.

ii 6, p. 312, u. 20 (*post* aliquid)

7 Hic eos significat qui Galatas Iudaizare conpulerant, aliquando insignes inter discipulos apostolorum fuisse, quique praesenti tempore fidei Christianae obseruationem in Iudaicam conuertebant.

2 Matth. vi 34 8 cf. Gal. ii 2 11 cf. Gal. ii 1

3 quo] quod **H** mala (*alt.*)] male R* (?), MN* mali (*corr.* malis) C eius *om.* V ∽uel mala uel bona RQ uel *bis*] siue *bis* G dies (*alt.*) *om.* E Item *om.* V **4** *om.* V praesentiam SR* dilectionem E elationem S ostendit] elegit Q* **5** *om.* V *praem.* Item G commissum H_2 praedicationes (*corr.* -is) G aliquo—Item *etc. om.* E (*uide* II 310, 8) ut] aut Q addiscerit SQ oporterit S oportet Q oportuerit G Item *om.* G **6** hierusolimam EN hierosolima S hierosolimam GQ congregationi fratrum] congregatis fratribus V congregatione ER* congregationum MN* praedicationis meae] per aedificatione (-em E corr.) mea (-am E corr.) E* per hędificationi meę S autem *om.* S et apostolis] his et ceteris G in *om.* Q instruetur E strueretur G plene G ∽gratiam fuerat V eis *om.* V **7** conpulerunt GV insignis ESNQ* fuissent H_1MNG ∽ad obseruationem iudaicam G obseruatione M in *om.* H_1V iudaica M conectebant V

ii 19, p. 316, u. 11 (*post* sum)

8 Hoc est quod dicit 'per legem' Christi 'legi' Moysi 'mortuus sum,' aut certe 'per' ipsam Moysi 'legem legis' eiusdem sum obseruationibus liberatus, quoniam scriptum est in eadem lege quia 'Abraham ex fide iustificatus est, et non ex operibus legis.' Item:

iii 4, p. 318, u. 6 (*post* causa *pr.*)

9 Ostendit quia in Galatia constituti pro Christi fide 'passi sunt' persecutionem. Item:

iii 6, p. 318, u. 16 (*post* fides)

10 Apostolus subsequitur: 'Deum.'

iii 11, p. 319, u. 20 (*post* credentes)

11 Item: Vult ostendere quia 'ex operibus legis' Moysi 'iustificari' homo non possit, nisi habuerit et fidem, quae ueniam dat credenti in deum: non enim qui credunt in Christo, sine lege uiuere possunt.

iii 17, p. 321, u. 12 (*post* promissionem)

12 Nequis putet esse contrarium quoniam in libro Geneseos Abraham a deo dicitur 'scito praenoscens quod peregrinum futurum sit semen tuum in terra non sua, et subicient eos seruituti et adfligent quadringentos annos,' et hic apostolus triginta annos amplius ponat. quod dicit autem hoc est, LXXV aetatis suae anno Abraham accepit a deo repromissionem, ex quo tempore usque ad initium legis Moysaicae quadringenti et XXX anni hac ratione conplentur ex tempore repromissionis usque ad centesimum annum Abrahae, quando Isac nasciturus filius, XXV anni numerantur: postea quinto aetatis anno Isac paruolus ab Hismahel[e] coepit adfligi, sic ut

4 cf. Rom. iv 2 8 cf. Gal. ii 16 20 cf. Gal. iv 29 12 *Gen. xv 13

8 *praem.* Item G Aliter V legi] lege SR*N et non] non V *om.* Item GV **9** *praem.* Item G Aliter V galati[a]e R*MN* fidem SR* sint ES *fort. recte* Item *om.* GV **10** *om.* V deum] de hoc expositio est E deo expositio est SG *nonnulla erasa* R dicens C **11** Item] Aliter V iustificare MN* potest V et *om.* V deo ESGV non (*alt.*)] nunc V *s.l.* siue Q **12** *om.* V putat G quoniam] quod RQ geneseo H_1G abraham (*pr.*) (habraham EG)] ad abraham E corr.,S corr.,R corr.,Q abrahae C quod (*pr.*)] quia H_2 et (*pr.*) *om.* G subiciunt E*SQ subieciens G quadringentis annis H_2QG apostolus] apostolos G ponit N corr.,C ∽autem dicit C corr.,QG deo (*alt.*)]+accipit G ex (*pr.*)] aut (ut *eras.*) E moyse S moysi RQ trigenti S quando]+ei G ∽nascitur ysaac C corr. nascitur R corr.,C corr.,QG filius *om.* C corr.,Q numeratus ES nuerantur G* quando G aetatis (*alt.*)]+suae R corr.,Q annos H_1 (*corr.* R) ismahele E ismahel RMN

idem apostolus in hac ipsa epistula memorat. euidenter ergo monstratur, secundum sermonem dei ad Abraham factum, post triginta annos repromissionis semen eius persecutionibus laborare coepisse.

iii 19, p. 321, u. 20 (*post* angelos)

13 Hoc loco Moysen, 'dei' et Hebreorum 'mediatorem,' significat 'legem per angelum domini' accepisse, sic ut in libro Actuum Apostolorum Stefanus dicit: 'hic est qui fuit Moyses in ecclesia in solitudine cum angelo, qui loquebatur ei in monte Sina.' Item:

iii 22, p. 322, u. 12 (*post* credentibus)

14 Adueniente Christo, qui sub lege Moysi erant 'conclusi' sunt 'sub peccato,' si ultra in legis obseruatione permanere uoluerint, quia 'maledicti qui' umbrae legis deseruierint, ueritate praesente. Item: Ostendit quoniam non potuit inueniri qui omnia legis [praecepta] impleret.

iv 4, p. 324, u. 9 (*post* corruptionem)

15 Ceterum ut manifeste ostenderet 'natum ex uirgine,' ideo ait 'ex muliere,' non 'per mulierem.' in eo autem quod dicit 'ex muliere,' monstrat non more solito ex conuentu uiri et feminae, sed per 'spiritum sanctum' ex matre tantum Christum incarnationem hominis suscepisse. nam idem apostolus ad Corinthios scribens ait 'sic ut mulier ex uiro, ita et uir per mulierem.' unde sic ut 'in principio' 'mulier ex uiro' sumpta est, ita et Christus 'secundum carnem' ex matre tantum est. omnis autem residua

7 *Act. vii 38 11 cf. Ps. cxviii 21 14 Symb. 16 cf. Luc. i 35 19 *1 Cor. xi 12 cf. Gen. i 1 20 cf. Rom. i 3

hismael C ismaele Q idem] id est G coepisset H_1 (*corr.* R) **13** *praem.* Item G Aliter V mosen V (*sic infra*) stef. EV stheph. G steph. *rell.* hic] hoc SR* ∽moyses qui fuit C ecclesiam MC* angelum ES ei *om.* V syna S,R corr.,H_2V *om.* Item GV **14** *praem.* Item G *qui subnotationes ordine inuerso praebet* sunt] sumus E sub (*alt.*) *om.* H_1G (?) ultro V *fort. recte* permanere uoluerint] permanserint V uoluerunt S umbrae] in umbra V legis (*alt.*)] lege E legi SG deseruierunt E deseruirent H_2 deseruire uoluerint V presenti G Item—impleret *om.* V Item] expositio G inuenire H_2 (*corr.* C) qui (quia G*) omnia] quoniam S omnia legis praecepta impleret *om.* E praecepta *om.* SR*(*add. post* impleret R corr.,Q)G *recte* **15** ceterum] iterum V ut (*pr.*)] et MN* ostenderit ES ideo *om.* C (?) muliere (*pr.*)]+ait E ea V quod] cum GV quouentu MN* tantum (*pr.*)] natum S incarnatione ES incarnationis G apostolus *om.* G scribens *om.* M ait *om.* R* per (*tert.*)] ex R corr.,Q muliere SRQ principio]+generationis V tantum (*alt.*)] natus N autem (*alt.*) *om.* G

humana generatio non est 'ex muliere' secundum apostoli dictum, sed 'per mulierem,' ut clareat generationem hominum 'ex uiro per mulierem' creari.

iv 5, p. 324, u. 11 (*post* redimeret)

16 Christus 'sub lege factus' est, ut peccatum in carne uincens, credentes in se legis uinculo liberaret: ipse autem 'sub lege' tam diu fuit donec baptizatus noui testamenti inciperet euangelium praedicare. Item:

iv 7, p. 324, u. 19 (*post* es)

17 Item: Hic manifeste ostendit quia totus populus unus 'filius' uocatur.

iv 9, p. 325, u. 9 (*post* uultis)

18 Euidenter ostendit apostolus Galatas post acceptam fidem Christi ad idolorum 'iterum' redisse culturam, 'obseruantes dies et tempora,' et accipientes circumcisionem.

iv 12, p. 325, u. 15 (*post* uos)

19 Hoc est quod dicit: "'me' imitamini 'gentiliter uiuentem, quia et ego, ut uos, gentiliter uiuo,' Iudaica obseruatione deposita," sic ut ipse apostolus in hac eadem epistula Petro apostolo dicit: 'si tu, cum sis Iudaeus, gentiliter uiuis, quo modo cogis gentes Iudaizare?'

iv 14, p. 326, u. 3 (*post* respuistis)

20 Increpando hoc apostolus dicit, quia, cum fidem Christi apud Galatas praedicaret, persecutionem ab incredulis ciuibus eorum passus sit, et nihilo minus ipsi in 'temptatione' durauerint nec scandalizati fuerint cum uiderent apostolum uariis iniuriis subiacere. Item:

1 cf. 1 Cor. xi 12 **4** cf. Gal. iv 4 **11** cf. *Gal. iv 10 **15** *Gal. ii 14 **19** cf. Gal. v 11

⤳gen. hum. RQV est (*tert.*) *om.* MN ⤳sed per mul. sec. apos. dict. G per (*quart.*) *om.* MC* mulierem (*u.* 2)] muliere SR* generatio E corr. hominum *om.* G creare MG **16** Item *praem.* G Aliter V uincula E uinculis SM uinculi R* legem Q* fuerit C* baptizatos G inciperet R corr.,CQ inciperit H_1 inciperat MN* Item *om.* GV **17** *om.* G* Aliter *praem.* V his V unus filius *om.* V **18** *praem.* Expositio G Aliter V ⤳cult. red. G redire V cultura SR* et *ult. om.* H *fort. recte* **19** *praem.* Expositio G Aliter V ⤳imitamini me G imit.] emit. E*S ut uos] *om.* E sicut uos V ut (*alt.*) *om.* R* ipse] ait H_1Q idem G epistolam ER* dicens Q **20** *praem.* Item G Aliter V praedicauerit S praedicasset V persecutionem]+apud galathas predicaret persecutionem S sit] est HG ipse (*corr.* ER) H_1 durauerunt G nec scandalizati—uiderent *om.* ER* fuerunt C* uiderint M*C* Item *om.* GV

iv 19, p. 327, u. 16 (*post* uobis)

21 Euidenter hoc aduersus hereticos ualet, qui post baptisma peccantibus paenitentiam non dant. Item:

iv 24, p. 328, u. 12 (*post* dicta)

22 'Quae' quidem 'sunt per allegoriam dicta.'

iv 26, p. 330, u. 5 (*post* nostra)

23 Recte dicit apostolus 'Hierusalem caelestem' sterilem esse generatione filiorum, quia non illic generat filios, sed hic per fidem renatos in Christo postea suscipit, et eorum quos susceperat 'mater' efficitur. hoc autem ualet contra dogma eorum qui dicunt prius animas in caelo factas per peccatum postea in terra demitti et nascentibus corporibus infundi. quod autem ait 'multi filii desertae magis quam eius quae habet uirum,' 'filios desertae' significat ecclesiae populos ex gentibus congregatos, 'habentem' autem 'uirum' synagogam Iudaeorum, sic ut dicente Osee propheta monstratur, indignante domino, dicere, 'iudicate matrem uestram, iudicate, quia ipsa non uxor mea et ego non uir eius.' Item:

v 18, p. 336, u. 7 (*post* ducimini)

24 Hoc est, ut non iuxta carnis desideria uiuatis, sed spiritus sancti imperio gubernemini.

v 24, p. 337, u. 15 (*post* desideriis)

25 Apostolus docet omnem Christianum cum operibus 'carnis' etiam cogitationes et consensus 'uitiorum et concupiscentiae' debere 'crucifigere.' Item:

4 cf. Hebr. xii 22 9 Gal. iv 27 12 *Os. ii 2

21 *praem.* Item G hoc] et hoc V aduersum H_2V aduersos G peccanti V Item *om.* G **22** *om.* V quidam SR per *om.* G alligoriae E alligoricę S aligorice G allegoricam R corr. dictam N* **23** Item *praem.* G sterelem EMN* esse *om.* G ⤳filiorem (*corr.* -um) generationem (m *eras.*) G* generationem H (*non* CQ) illic] illa G hic *om.* H_2 renatus SN suscepit (*corr.* NC: suscipit Q) HG*V susceperat] susceperit H_2G suscepit V efficeretur G* efficietur G corr. haec autem ualent Q hoc] haec R autem (*pr.*)] enim H_2 ⤳animas prius GV factas *om.* H_1 postea *om.* RQ terram SCGV dimitti H_1NC*QG et nasc.] et postea nasc. Q multe filie E corr. quam *om.* E* eius (*pr.*) *om.* E qui SM habebat H_2 filius E*SC*G filia E corr. deserta E corr. habens autem uir G autem (*tert.*) *om.* V synagoga RM,C corr. dicente] docente C corr. in G dicentem V prophetae E*S monstratur *om.* G indignantem dominum C corr.,V dicitur G diceret V iudicate *pr.*] + inter me et C iudicate (*alt.*) *om.* C et ego—Item *om.* V **24** *om.* H_1 *praem.* Aliter V hoc] h[a]ec MN,R corr. iusta R* desiderium G set G* ⤳sancti spiritus V gubernamini MN,R corr. gubernemur V **25** *om.* H_1 Item *praem.* G om̄ MN carnis] carnes M *om.* R corr.,Q cogitationum N concupiscenciis MN* concupiscencias N Item *om.* G

IN EPHESIOS

i 1, p. 344, u. 12 (*post* sanctitatis)

1 Item: Videro an ipso sensu omnibus uideatur probabilis.

i 5, p. 346, u. 4 (*post* suae)

2 Hoc est quod dicit secundum ordinationem dei, quae erat ante saecula, de filio suo in carne dirigendo, omnis tam caelestis quam etiam terrena creatura in Christo per fidem regenerata sit. sic, ut idem apostolus ad Corinthios scribit: 'siqua est in Christo noua creatura,' et ad Philippenses dicit: 'ut in nomine Iesu omne genu flectatur caelestium terrestrium et infernorum, et omnis lingua confiteatur quia dominus Iesus Christus.' Item:

i 17, p. 349, u. 2 (*post* Christi)

3 Dicitur secundum incarnationem, 'pater claritatis' secundum deitatem, quoniam gloria ex gloria orta est.

ii 3, p. 352, u. 5 (*post* ceteri)

4 Quia consuetudo secunda natura est, propterea dicit 'eramus natura filii irae': unde et propheta Hieremias dicit: 'si mutauerit Aethiops pellem suam et pardus uarietatem suam, et uos poteritis bene facere, cum didiceritis mala.' Item:

ii 6, p. 353, u. 3 (*post* mecum)

5 Quod ait 'conresuscitauit et consedere in caelestibus fecit,' hoc est quod ex substantia nostra Christus dexterae patris et indissociabiliter adhaeret; secundum hoc et nos suscitati et sedere

5 *2 Cor. v 17 6 *Phil. ii 10, 11 11 cf. Cic fin v 71, Macr. Sat. v 9, 7 12 *Hierem. xiii 23

1 *om.* H_1GV Videro] ut (*s.l.* uel uidero) Q an ipso *om.* R corr. sensui N, *s.l.* Q uideatur]+esse Q 2 *om.* H_1 *praem.* Item C*m*2 *s.l.*, G Aliter V dicit (*pr.*)]+quod G+quoniam V ordinem R corr., Q qui (*ex* que) Q que G* ⤳erat de filio suo ante saecula C* suo *om.* R corr.,Q carnem C omnis (*pr.*]) ut omn. C omnes MC* quam] tam MN,R corr. terrena *om.* MN -ensis MN* omni N* flectetur G* terr.] et terr. MN dominus]+noster V Christus]+in gloria est dei patris CQV+et reliqua G corr. 3 *om.* H_1 secundum (*pr.*)—claritatis *om.* G paternae R corr. claritatis] gloriae FV orta *om.* G 4 *om.* H_1 *praem.* Item G corr. secundum naturam H_2(*non* C)Q dicitur M prophete G suam (*alt.*) *om.* R corr.,Q potestis V didic.] dędic. M dedic. NG Item]+aliter Q *om.* G 5 *om.* H_1 ait] dicit R corr.,Q cum resuscitauit MN et (*pr.*) *om.* MNG ⤳fec. in cael. QV ex] *add. s.l.* uel in C*m*2 et (*alt.*) *exp. et eras.* CG corr. *om.* V insociabiliter MNC dissociabiliter G* adherit MN* secundum]+et MN hoc secundum C et secundum V suscitati] conresuscitari R corr.,Q et sedere simul *om.* Q sedere] consedere R corr.

simul dicimur. istud autem contra dogma Apollinaris ualet, qui dicit non eiusdem cuius nos sumus perfectae Christum fuisse substantiae.

ii 10, p. 353, u. 15 (*post* ambulemus)

6 Et hoc loco similiter in Christo per opera fidei secundum regenerationem ostendit. Item:

ii 14, p. 354, u. 17 (*post* deum)

7 Hoc ait quia 'utrumque' populum, tam Iudaeorum quam gentilium, diuersae legis obseruatione diuisum, Christus aduentu suo per fidem priora mandata destruens 'utrumque' in se credentem nouum et 'unum fecerit' populum.

ii 17, p. 355, u. 14 (*post* prope)

8 Ideo credens in Christo gentium populus anteponitur his qui ex Hebraeis crediderunt, quoniam qui ex gentibus erant, secundum praedicationem apostolicam fidem integram credebant: qui autem ex Iudaeis ad Christi fidem accesserunt prius quam aliqui gentium crederent, hi circumcisionem et sollemnitates Iudaicas obseruabant. Item:

ii 20, p. 356, u. 10 (*post* ecclesia)

9 Item: Contra Manicheos: omne enim mysterium quod custodimus iam lex in se continebat.

iii 15, p. 360, u. 5 (*post* nominatur)

10 Manifeste monstratur deum secundum naturam 'patrem' esse, et 'ex' ipso in 'omnes' nomen 'paternitatis' deriuatum. Item:

19 cf. Eph. iii 15

dicimus Q discimus G* autem] in (*eras.* corr.) G* docma G* apollonaris MN dicitur M nos (*alt.*)] non G* summus M perfecte CQG **6** *om.* H_1G *praem.* Aliter V opera] ora M Item *om.* R corr.,Q **7** *om.* H_1 Aliter *praem.* V hoc—diuisum *a coagmentatore abscisa in* R corr. ⤻gent. quam iud. Q diuersae] se M diuer sed (d *alt. eras.*) N diu se Q distituens MN* destituens NQ distruens G ⤻populum fecit V **8** *om.* H_1 Item *praem.* G corr. gentilium GV populos MN populum G* quae V* hebraicis V crediderant V fide integra R corr.,C *s.l.*,Q tenebant C *s.l.*, V *fort. recte* credebant (cre *in ras.*) G ⤻fidem Christi M accesserant V quam *om.* N aliquis M,R corr.,CQ ⤻crederent (crederant G*) gentilium GV crederet R corr.,CQ hi] hii MN,R corr.,*G *om.* V soll. CQV sol. *rell.* **9** *om.* H_1V Item *om.* G Item contra manicheos *a coagmentatore abscisa in* R corr.,*om.* Q enim *om.* Q continebant M* continet G **10** *om.* H_1 Aliter *praem.* V manifesta G* et *om.* M ipso]+et Q der.] dir. *codd. exc.* V Item *om.* R corr., QGV

iv 5, p. 363, u. 9 (*post* amittatis)

11 Hic ostendit euidenter trinitatis unam esse substantiam in quam credimus et renascimur per baptismum.

iv 8, p. 364, u. 3 (*post* collocando)

12 Item: Cum dominus noster Iesus Christus morte deuicta in excelsum caelorum hominem quem adsumpserat euexisset, sanctorum animas quae in inferno captiuatae obnoxiae tenebantur liberatas adduxit sibi, et credentibus in se hominibus spiritus sancti dona largitus est.

iv 23, p. 369, u. 5 (*post* uestrae)

13 Mentem 'spiritum' uocat. dicens autem 'renouamini,' ostendit quia per neglegentiam quod habuit mens bonum perdidit. ideo enim 'ad imaginem' dei creata est mens, ut cum ceteris etiam passionibus carnis dominetur. Item:

v 6, p. 374, u. 9 (*post* diffidentiae)

14 Notandum est quia 'diffidentiam,' quod est nostrum opus, matrem uocat. Item:

v 14, p. 375, u. 14 (*post* cupientis)

15 Tenens consuetudinem suam apostolus Paulus sensu testimonii utitur uerba commutans. nam hoc testimonium aput Esaiam prophetam secundum Hebraicam ueritatem hoc modo conscriptum habetur: 'surge, inluminare, quia uenit lumen tuum, et gloria domini super te orta est.'

v 16, p. 375, u. 20 (*post* cautela)

16 Item: 'Redimere' est dominari tempori.

5 cf. 1 Petr. iii 19 10 cf. Gen. i 26 17 *Esai. lx 1

11 *om.* H_1 hoc MNCG in quam—baptismum *om.* R corr.,Q quam] qua MNC ⤳per baptismum (baptisma V) renascimur (renascemur V) GV **12** *om.* H_1V Item *om.* G cum]+inquit (*corr. ex* -d) G excelso G euixisset G* ⤳tenebantur obnoxiae R corr.,Q obnoxii MN sibi] secum C in se *om.* G **13** *om.* H_1 *praem.* Item G quia] quae MN,R corr.,Q quod C negleg.] neglig. MNCQ quod] quam MN,R corr.,CQ mens (*pr.*)] mentis Q cum *eras.* C ⤳pass. etiam G dominentur M Item *om.* R corr.,GV **14** *om.* H_1R corr.,Q *praem.* Item G qui G defidentiae MN ⤳opus nostrum G *om.* Item GV **15** *om.* H_1 *praem.* Item G corr. ⤳cons. su. te. G sensum V testimonii] tenuę M tenue N* tenui NCQ tenuo R corr. utitur] ut iterum V commotans M,G corr. commonens G* nam *om.* R corr.,Q hebraeicam M hẽbreicam NG uoluntatem V *s.l.* habet G inl.]+hierusalem FQ super te orta est *om.* M **16** *om.* H_1 Item *om.* G*V redimere] redemere MNG+tempori Q *s.l.*, G*+tempus G corr. ⤳ dom. est Q dominare G* tempori] tempore M *om.* Q tempus G*

v 19, p. 376, u. 12 (*post* resonemus)

17 Hoc est mente 'psallere' et ore.

v 28, p. 378, u. 10 (*post* una)

18 Nunc sint uno spiritu et fide una.

v 30, p. 378, u. 16 (*post* eius *pr.*)

19 Hoc in multis Graecis codicibus non habetur. Item:

vi 9, p. 382, u. 11 (*post* repromissa *uel* est)

20 Et credulitas quae promissa est una sit in uobis.

vi 12, p. 382, u. 18 (*post* sanguinem)

21 'Aduersus' quos 'nobis est conluctatio in caelestibus,' id est, pro caelestium promissione praemiorum, non, ut quidam putant, ante quam fundaretur terra et crearentur omnia quae sunt in ea, peccauerunt, sed ex quo uiderunt hominem tanto honore et gloria aput deum esse, zelo adducti contra humanum genus hostiles inimicitias exercere coeperunt, sicut in libro Sapientiae scribitur: 'inuidia diaboli mors orbem ingressa est,' et dominus in euangelio ad Iudaeos dicit: 'uos ex patre diabolo estis, et desideria patris uestri uultis facere: ille homicida erat ab initio et in ueritate non stetit.' Moyses autem diabolum et angelos eius 'bestias' uocat dicens: 'serpens autem erat prudentior omnium bestiarum quae erant super terram': numquam enim eum 'serpentis' nomine nuncuparet nisi animalis nequissimi super terram uenenatae malitiae conformis et consimilis haberetur. Item:

11 *Sap. ii 24 12 Ioh. viii 44 15 *Gen. iii 1

17 *om.* H_1R corr.,QV *praem.* Item G corr. ⤻et ore et mente psallere G psallite C corr. et *exp. et eras.* C ore *om.* MNC **18** *om.* H_1R corr.,QV nunc] non G ⤻una fide G **19** *om.* H_1 *praem.* Item G corr. graecis V grecis *rell.* Item *om.* GV **20** *solus habet* Q **21** *om.* ESG aduersum H_2 *fort. recte* quos] diabolicam naturam RQ est (*pr.*) *om.* RQ praemiorum] +qui C*mg* terrę Q* uiderint M honorem N gloriam M humanam MN* libro]+esse V mors]+in V angelis M * eius *om.* M uocauit RQ enim *om.* V confirmis M Item *om.* V

IN PHILIPPENSES

i 2, p. 388, u. 9 (*post* inuenitur)

1 Notandum est quod presbiteros 'episcopos' uocat.

i 17, p. 391, u. 22 (*post* pressura)

2 Hoc loco non est accipiendum, ut quidam putant, praedicationem Christi haereticis ab apostolis esse permissam, ut quo modo uolunt 'Christum praedicent,' sed illud est quod dicit, eo tempore quo apostolus tenebatur in uinculis aliquos extitisse qui propter inuidiam uolentes magis augere 'pressuram' et temptationem apostolo, Christum praedicabant. unde hoc ipso 'gaudere' se dicit, maiorem accepturus mercedem, quanto ampliore persecutione laborauerit. Item :

ii 2, p. 396, u. 7 (*post* sapiatis)

3 id est, unum.

ii 5, p. 396, u. 17 (*post* Iesu)

4 Hoc loco apostolus tenendam 'humilitatem' docet exemplo domini nostri Iesu Christi, qui, cum sit in una eademque substantia deitatis quae est 'forma dei,' potentiae suae fortitudine et maiestate abscondita, 'formam serui,' id est adsumptionis hominis, accepit. recte enim intulit dicens : 'non rapinam arbitratus est esse se aequalem deo,' quoniam secundum naturam aequalis est patri. Item :

1 cf. Phil. i 1 — 7 cf. Phil. i 18 — 11 cf. Phil. ii 3
13 cf. Phil. ii 6 — 14 cf. Phil. ii 7 — 15 Phil. ii 6

1 *om.* H_1 *praem.* Item G Aliter V quod] quia GV *fort. recte* 2 *om.* ES hoc (*pr.*)] in hoc V heresibus G ⤳esse perm. ab (ab *in ras.* G corr.) apost. G uolentis G* agere G temptationem] contemptionem Q intentationem V apostolo] apostolorum R apostolorum qui Q euangelizabant (*g pro* z G*) GV *fort. recte* ipsum GV *fort. recte* dicit (*alt.*)] + apostolus RQ accepturu G* quando G ampliori Q laborauerint N Item *om.* RQGV 3 *solus habet* Q 4 *om.* H_1 *praem.* Item G corr. Aliter V ⤳hum. ten. G docet] + in R corr.,Q exemplum H_2Q maiestate] magestate MC* + paulatim GV adsumptionis] assumpti C mortalis R corr.,Q adsumptione G assumtionem V *fort. recte* accipit G* intullit MN aequalem] parem V deo] deum M natura MN patri] + ipso docente ego et pater unum sumus G Item *om.* MNCGV

ii 9, p. 399, u. 5 (*post* ingrati)

'deitas,' inquit, 'quae in Christo erat, suscepto homine donauit hoc munus, propter quod super omnibus passus et mortuus est, ut omnis creatura 'in nomine' eius precem fundat, sic ut in hac eadem epistula ipse demonstrat, quoniam dominus Iesus Christus 'ipse sibi cuncta subiecit,' dicens: "qui transfigurauit corpus humilitatis nostrae conforme corpori gloriae suae, secundum efficacem operationem qua potest etiam subicere sibi omnia."' Item:

3 cf. Phil. ii 10 5 cf. *1 Cor. xv 28 *Phil. iii 21

5 *om.* H_1 deitatis G quae] qui MN homine] homini C,Q corr.,V donauit hoc munus] dominauit hoc mundo G super] pro R corr.,C corr., QG omnibus] hominibus M homine N* passus et] passus (pasus G) est MNC*G est *om.* G* hac]+ipsa G Iesus] iesum N dicens] dicit V transfigurabit C transfigarauit G* conforme]+fieri QG gloriae] claritatis R corr.,Q qua] quia H_2,Q (*s.l.* qua),G potest] potens M etiam] etiam ***etiam (*eras.*) G subiecere MN*G Item *om.* R corr.,QGV

IN THESSALONICENSES I

ii 18, p. 425, u. 5 (*post* persequentium)

1 Cum apostolus euangelium praedicaret et Thessalonicenses uisitare uoluisset, per 'Satanan inpeditum' se esse dicit. et nequis putet eum per diabolum inpugnatum uoluntatem subeundi itineris minime implere potuisse, hoc est quod ait; cum eorum fidem, aput quos illo degebat tempore, uult euangelii praedicatione fundare ideo se asserit 'inpeditum,' ne per absentiam suam nouella credulitate diabolus euerteret eos.

iii 12, p. 428, u. 3 (*post* caritate)

2 'Vos autem dominus multiplicet' et infra: 'ad confirmanda corda uestra inreprehensa in sanctimonia coram deo et patre nostro in aduentum domini nostri Iesu Christi.' hoc loco trinitatis personam manifeste significat unius eiusdemque substantiae.

iv 15, p. 432, u. 17 (*post* inueniret)

3 Hoc loco ostendit quia in die iudicii sub 'aduentu domini' quicumque sanctorum in hac uita inuenti fuerint, non prius aduentante domino 'obuiam rapientur in nubibus caeli' nisi sancti omnes qui superioribus retro temporibus 'in Christo dormierunt' resurrexerint, et tunc demum omnes simul occurrere 'domino in aera in nubibus' adsumentur. nequis autem ambigat et aestimet sanctos in aduentu domini 'gustaturos mortem' nec posse aliquem hominem

8 *1 Thess. iii 13 14 cf. *1 Thess. iv 17 16 cf. 1 Thess. iv 17 18 cf. Matth. xvi 28 etc.

1 *om.* H_1 cum—et (*pr.*)] apostolus paulus euangelium christi praedicans cum GV uitare Q satan MNR corr.*,QG eum] apostolum GV inpugnatum]+ut R corr.,Q subueniendi H_2(*corr.* C)Q subuenienti N implere] impedire C* potuisset H_2(*corr.* C)Q hoc] sed hoc V fide R corr.,Q indigebat V praedicationem R corr.,Q ass.] ads. R corr.,Q inp. (*alt.*)] imp. R corr.,QG absenti N ⤻eos euerteret C temptor (temptatos V) euerteret GV **2** *om.* H_1 *praem.* Item G Vos—Christi *om.* V Vos autem—ad con- *in ras.* C et infra *om.* N,R corr.,Q corda *om.*R corr.,Q in (*pr.*)] *eras.* R corr.*om.*Q aduentu R corr.,QG hoc loco—substantiae] *om.* G *praem.* Aliter V personas C corr. **3** *om.* H_1 *praem.* Aliter V aduentum N*V ⤻inu. fu. in hac uita Q adueniente NG aduentanti C corr. aduentandi V caeli *om.* R corr.,QG sancti *om.* R corr.,Q superioribus] *om.* N,R corr.,CQ *praem.* in G retro] superiori C corr. *s.l.* temporibus] in (*eras.* C) tempore NC, R corr.,Q ⤻dorm. in Chr. N,R corr.,CQ occurrente C occurri G occursuri V et aestimet (extimet M exestimet G) *om.* N,R corr., C*Q aduentum MNV posse] post MQ potest N,R corr.,C* hominum GV

natum non morte dissolui, hoc dicitur adfirmante apostolo Paulo quia 'in morte Christi baptizati sumus et consepulti cum ipso in baptismo in morte.'

v 9, p. 435, u. 1 (*post* Christum)

4 'Ad hoc,' inquit, 'in notitiam nostri uenit Christi praedicatio, ut recte agentes non incidamus 'in iram' eius, sed retributionem magis bonorum operum mereamur.' Item:

v 9, p. 435, u. 2 (*post* sunt *alt.*)

5 Notandum est quia et hic manifeste ostendit quia non omnes in die iudicii morituri sunt, in eo quod dicit: 'siue uigilemus siue dormiamus, simul cum illo uiuamus.'

v 23, p. 437, u. 13 (*post* habetur)

6 Et nequis existimet hoc loco ex tribus hominem constare substantiis, hoc est ex 'spiritu et anima et corpore,' cum Geneseos liber ex anima et carne constare hominem adserat, similiter et dominus in euangelio adserit 'nolite timere eos qui occidunt corpus, et animam non possunt occidere.' sed hoc loco 'spiritum' significat gratiam 'spiritus,' quam unus quisque sanctorum 'secundum operationem' promeretur. unde orat apostolus sanctificationis in eis gratiam quam perceperunt permanere, 'spiritum' autem significari gratiam in superioribus ipse demonstrat dicens 'spiritum nolite extinguere.'

2 cf. *Rom. vi 3, 4 8 1 Thess. v 10 11 cf. Gen. ii 7
13 *Matth. x 28 15 cf. Eph. i 19, etc. 18 1 Thess. v 19

mortem MN, R corr., Q* desoluet M desolue N desoluere R corr.,Q dissoluere C* desolui G Paulo *om.* N,R corr.,CQG morte (*alt.*)] mortem V sepulti cum illo V in baptismo (-a G)] per baptismum Q per baptisma V mortem MNCGV **4** *om.* H_1 *praem.* Item G Aliter V in (*pr.*) *om.* G* noticia M innocentiam R corr.,Q nostra M inc[a]edamus H_2 (*corr.* C) ira M Item *om.* GV **5** *om.* H_1 *praem.* Aliter V quia (*pr.*)] que M et] ut C corr. quia (*alt.*)] *om.* H_2G*V quod G *s.l.* mortui G morituros V sunt *om.* V quod] quam M quo N, R corr.* dicitur M **6** *om.* H_1 *et usque ad* sed V Et] Item alia MC Item G exestimet MN ⤳const. subst. hom. Q constare]+substare M substantis M hoc (*alt.*)] id G ex (*alt.*) *om.* G spiritum N geneos G* adserat *om.* R corr.,Q similiter *om.* NC,R corr.,Q in euangelio *om.* NC,R corr.,Q adserit] ait NC,R corr. dicat Q dicit G et *ante* animam *om.* NC,R corr.,Q animam]+autem R corr.,Q sed] aliter V spiritum (*pr.*)] spiritu MN quam (*pr.*)] q; M quia N,R corr.,C* operationum N apostolus]+orat G ⤳gratiam in eis G in (*alt.*) *om.* C* eis] eius MN perciperunt M perciperant N, R corr. perceperant CQ perciperent G acceperunt V manere M significari] sanctificare H_2 significare C corr.,QG

IN THESSALONICENSES II

i 7, p. 441, u. 2 (*post* eius)

1 Hic manifeste ostenditur 'dominum nostrum Iesum Christum' secundo aduentu 'de caelo' ad iudicium esse uenturum 'igne flammae' circumdatum ad uindictam incredulis inferendam et 'clarificandum in sanctis suis.' hoc autem aduersus eos ualet qui putant post aduentum domini mille annis in terra corporaliter Christum regnaturum esse cum sanctis, et postmodum futurum esse iudicium. quod enim aduentus domini iudicium demonstrat, et non sic, ut arbitrantur aliqui, conuersationem, eius in hoc mundo cum sanctis futuram, et manifeste Matheus euangelista ostendit dicens 'cum autem uenerit filius hominis in maiestate sua et omnes angeli cum eo, tunc sedebit super sedem maiestatis suae et congregabuntur ante eum omnes gentes, et separabit eos ab inuicem sic, ut pastor segregat oues ab haedis.' similiter et Danihel propheta ante Christi regnum iudicium domini futurum esse demonstrat.

ii 3, p. 443, u. 15 (*post* peccati)

2 Hoc est apostasia.

ii 8, p. 445, u. 1 (*post* iniquus)

3 Hoc est quod dicit: 'cum Romanum,' inquit, 'cessauerit imperium,' et sic, ut Danihel propheta ait, 'in x fuerit regna diuisum, tunc antichristus surget.' Item:

2 cf. *2 Thess. i 8 4 cf. *2 Thess. i 10 10 Matth. xxv 31, 32 14 cf. Dan. vii 10 ss. 18 cf. Dan. vii 24

1 *om.* H_1V deum N aduentum N* esse (*pr.*) *om.* R corr.,Q flammae G* flamma G glorificandum R corr., Q clarificatum G ualet *om.* N,R corr.,CQ domini (*pr.*) *om.* G annos G ∽cum sanctis esse G posmodum N iudicium (*tert.*)]+habendum esse G demonstret CG et non sic, ut—futuram (-um M) et (*om.* C) *om.* N,R corr.,C*Q ∽manifeste et G autem (*alt.*) *om.* R corr.,CQ eo] illo G et separabit—haedis (hedes M) *om.* N,R corr.,CQ separauit G propheta] *in ras.* C prophetan G* prophetans G ante Christi C antichristum M, R corr. antichristi NQ antechristo G* de antichristi G regno G futurum *om.* N,R corr., CQ 2 *om.* H_1,R corr.,Q hoc *om.* M 3 *om.* H_1 *praem.* Aliter V cessaret (cessarit C) imperium MNC imperium cessauerit R corr.,Q imperium] regnum (*exp.*) imperium G ∽proph. dan. GV ait] ut G ait cum V fuerat N regnum R corr.,QG antechristus MN* surgit N* reueletur Q reueletur (*eras.*) surget G exsurget V Item *om.* GV

ii 10, p. 445, u. 12 (*post* fecerunt)

4 [Quod dicit 'signis mendacibus',] ideo 'mendacibus' quia per diabolum sunt futura[, 'et in omni seductione iniquitatis his qui pereunt'].

ii 11, p. 445, u. 16 (*post* Satanae)

5 Manifeste hoc loco monstrat apostolus Iudaeos in antichristum credituros sic, ut dominus in euangelio dixit: 'ego ueni in nomine patris mei, et non accepistis me: si alius uenerit in nomine suo, illum accipietis.' 5

ii 16, p. 447, u. 2 (*post* Arrium)

6 quod interdum prior patre filius nominetur. Item:

iii 5, p. 448, u. 5 (*post* Christi)

7 Aperte hic sacramentum trinitatis ostenditur.

1 cf. 2 Thess. ii 9 5 *Ioh. v 43

4 *om.* H_1V quod—mendacibus (*pr.*)(+que Q) *add.* R corr.,Q mendacibus (*alt.*)] mendacia sunt R corr.,Q mendaces G quia] que M futura] factura N facienda C facta R corr.,Q et in—pereunt *add.* R corr.,Q 5 *om.* H_1 demonstrat R corr.,Q in (*pr.*) *om.* G antichristo MNC* antechristo N* in euangelio *om.* NC,R corr.,Q dicit QGV ego ueni—me *om.* NC, R corr.,Q suscepistis G si] sed G 6 *om.* H_1V patri NG nominatur R corr.,Q Item *om.* NC,R corr. 7 *om.* H_1V

IN COLOSENSES

i 13, p. 454, u. 3 (*post* fieremus [efficeremur])

1 'Filium caritatis' Christum dicit qui 'serui formam suscepit,' ut 'mediator dei' et 'uniuersae creaturae' efficeretur. quotiens enim 'unigenitus' dicitur, 'filius' dei secundum deitatem esse monstratur: quotiens autem 'primogenitus,' princeps ostenditur 'totius creaturae, quia per ipsum et in ipso' generatio in 'omnibus quae in caelo et quae in terra' sunt, 'conditur.'

i 20, p. 455, u. 4 (*post* emendati)

2 Hoc est quod dicit: Christi crux uniuersae 'militiae caelesti' hoc modo pacem praestitit, ut angelicae potestates, uidentes filium dei ad hanc humilitatem usque deductum 'ut gustaret mortem' propter humanam salutem, exemplum humilitatis eius et patientiae habentes, non extollendo in superbiam et ruerent, sic ut 'diabolus' cum 'angelis' suis, qui per peccatum gloriam angelicae perdidit creaturae.

ii 9, p. 459, u. 12 (*post* inhabitat)

3 Hoc loco 'plenitudinem' ecclesiam sanctorum significat, et spiritaliter et corporaliter in Christo fundatam. ut autem manifestius demonstret plenitudinem Christi dici, idem apostolus ad Ephesios scribens ait: 'et ipsum dedit caput super omnem ecclesiam, quae est corpus suum, supplementum eius qui omnia in omnibus adimpletur.'

1 cf. *Phil. ii 7 2 cf. 1 Tim. ii 5 cf. Col. i 23 3 cf. Ioh. i 18
4 cf. Col. i 15, 16 7 cf. Luc. ii 13 etc. 9 cf. Hebr. ii 9
11 cf. Matth. xxv 41 17 *Eph. i 22, 23

1 *om.* H_1 -rmam—efficeretur *abscisa in* R ut *bis* M mediatur M meatur N* efficietur G quoti N* enim] autem G *om.* V filius] si filius G primogenitus]+appellatur GV ⤻tot. ost. GV totiens MN* creaturae] creare N et (*alt.*) *om.* G gen.] noua gen. GV in omnibus] omnibus MN, R corr. omnium Q caelis GV in (*ult.*)] super V condita N corr. conditor G **2** *om.* H_1 *praem.* Item G Aliter V ⤻crux christi GV ⤻prest. pac. G ut angelicae potestates] et euangelice potestatis G usque *om.* G adductum R corr.,Q hominum GV non]+se C corr. *s.l.* extollerentur Q et *ante* ruerent] *om.* C ut G ruerent] irreuerentiam Q *s.l.* gloriae (gloria G corr.) MNG* angelicam C, R corr., Q creaturae *om.* H_2Q **3** *om.* H_1 *praem.* Item G hoc—apostolus] aliter: et V loquo MN ecclesiae R corr.,Q sancto N fundamenta N* fundata G demonstraretur (ur *eras.* N) MN* demonstretur C monstretur G dici] dicit R corr.,Q+ecclesiam C corr. *s.l.* ⤻ecclesiam dici G ad *om.* MN ait *om.* R corr.,Q omnia ecclesiae V suum] ipsius R corr.,QV plenitudo V adimplet N corr.

ii 13, p. 460, u. 8 (*post* peccata)

4 Christus dominus noster pro humano genere morte suscepta 'peccata' nobis 'cuncta donauit, delens' praeuaricationem 'chirographi' delictorum quo tenebamur obnoxii. quod autem ait in consequentibus: 'exuens principatus et potestates ostentauit in auctoritate,' hoc dicit quoniam 'principatus nequitiae huius aeris,' humanum genus obnoxium tenentes, potestate daemonis 'exuti' sint per triumphum crucis. unde credentibus in se 'donauit' dominus noster Iesus Christus 'calcare super serpentes et scorpiones et super omnem uirtutem inimici.'

iii 17, p. 468, u. 18 (*post* referantur)

5 Per 'dominum' nostrum Iesum Christum deo patri gratias referre debemus quoniam per ipsum saluati sumus.

iv 5, p. 471, u. 3 (*post* redimentes)

6 Ille 'redimit tempus' qui non seruit tempori sed tempori dominatur.

iv 16, p. 473, u. 1 (*post* legatis)

7 Intellegitur 'ut epistulam Laodicensium' ab apostolo datam ipsi 'legant.'

2 cf. Col. ii 14 4 *Col. ii 15 5 cf. Eph. ii 2
8 cf. *Luc. x 19

4 *om.* H_1 *praem.* Aliter V morta G ⤳donauit cuncta G praedicatione GV chirographum GV tenebatur M autem] hoc H_2 (⤳hoc quod C corr.) *om.* R corr.,Q potesta M potestate NC ostentauit GV sustentauit H principatus (*alt.*)]+et (*s.l.*) *eras.* C netie N aeris] heris M,R corr. hominum GV genus]+peccatis G+peccato V potestatis M potestates N demones N dominationis GV exutae GV sint] sunt CQ scruphionis M scrospionis N* **5** *om.* H_1 *praem.* Aliter V per—Christum *om.* R corr.,Q Christum *om.* G ⤳gratias deo patri (*om.* Q) R corr.,Q quoniam] quia R corr.,Q **6** *om.* H_1 redimet M redemit R corr., G tempori (*pr.*)] tempore G tempori (*alt.*)] tempore MN,R corr. (*corr.* R corr.),Q **7** *om.* H_1V epistola G ab apostolo] ad apostolum H_2 datam] data ut G legant] +iubentur G

IN TIMOTHEVM I

i 18, p. 478, u. 20 (*post* prophetandi)

1 Item: Hic 'prophetiam' manus inpositionem dicit.

ii 3, p. 480, u. 5 (*post* seruiamus)

2 Ut et uos, sicut et ille, 'omnes homines saluos' esse cupiatis.

ii 5, p. 480, u. 10 (*post* deus *pr.*)

3 Hoc loco sub appellatione 'unius dei' monstrat mysterium trinitatis: Christum autem 'mediatorem' secundum hominem dicit. Item:

ii 15, p. 483, u. 7 (*post* tractabatur)

4 Nequis existimet hoc loco Euam 'per filiorum' fidem esse saluandam uel secundum posteros suos, 'si' tamen et illi 'in' bonis operibus 'perseuerauerint fide' propria atque durauerint, sic ut ad Corinthios dicit: 'omnes enim manifestari oportet ante tribunal Christi, ut referat unus quisque merita corporis secundum quae gessit, siue bona siue mala.'

iv 5, p. 490, u. 6 (*post* sequuntur)

5 Hic apostolus condemnat eos qui nuptias 'prohibent' uel 'cibis quos deus' ad edendum 'condidit' praedicant 'abstinendum,' non propter castitatem uel abstinentiam, sed quasi 'inmunda' et mala esse credentes. nam id ipsum apostolus alio loco adserit: 'uolo omnes homines ut me ipsum,' hoc est, castos et abstinentes uiuere.

1 cf. 1 Tim. iv 14 2 cf. 1 Tim. ii 4 9 *2 Cor. v 10
12 cf. *1 Tim. iv 3 14 cf. Act. x 14 15 *1 Cor. vii 7

1 *om.* H_1V Item *om.* NC,R corr.,Q hinc N inpositionum MG inpositiones N* **2** *om.* H_1V nos R corr.,Q et (*alt.*) *om.* R corr.,QG illi M ∽salu. esse omn. hom. G omnes *om.* MNC* hominis saluus M cupiates M cupiemus (*corr.* cupiamus) R corr. cupiamus Q **3** *om.* H_1V *praem.* Item G autem *om.* Q Item *om.* R corr.,QG **4** *om.* H_1V per] pro N fide N generationem C uel *om.* NC,R corr.,QG secundum] sed cum secundum MN sed secundum cum C sed cum R corr.,Q posteros suos] posteris suis H + sed propria fide G si tamen] sit non M perseuerauerint] manserint G fide propria *om.* G atque—mala *om.* N,R corr.,Q sic ut] + ipse apostolus G dicitur C enim] ÷ nos G manifestare M unus *om.* M quae] quod C **5** *om.* H_1V hic] his M apostulis N cibos H_2 (*corr.* C), Q deus] + creauit G* concedit R corr.,QG abstinendum] esse communes R corr.,Q homines] *om.* M ÷ esse C ipsum] — esse R corr.,Q hoc] id G uiuere *om.* NC,R corr.,Q

iv 8, p. 490, u. 16 (*post* utilis)

6 Hoc est abstinentia. Item:

v 21, p. 497, u. 15 (*post* altaribus)

7 'Ut haec' custodiat 'sine praeiudicio.'

v 24, p. 498, u. 11 (*post* iudicium)

8 'Eorum,' inquit, 'hominum peccata manifesta sunt' omnibus quae palam admissa noscuntur: ea autem quae occulte geruntur [nec in alicuius ueniunt agnitionem, haec illos a quibus admissa sunt] post ea, cum ad iudicium uenerint, subsecuntur. potest et aliter intellegi quod peccata sua aliquos subsequantur, hoc est hereticorum magistros, quos post abscessum uitae ad condemnationem suam contra fidem eruditi discipuli subsecuntur. Item:

vi 6, p. 500, u. 7 (*post* sufficientia)

9 In superioribus abstinendum a consortio eorum hominum dicit qui lucra pecuniae 'existimant' fidem Christi. ipse autem ait eum honestum 'quaestum' esse 'pietatis,' qui 'cum parcitate' rationabiliter accipitur. Item:

10 cf. 1 Tim. vi 5

6 *om.* H_1,R corr.,QV Item] id est NC* *om.* G **7** *solus habet* Q **8** *om.* H_1V *praem.* Item G eorum—sunt (*pr.*) *om.* R corr.,Q manifesta—palam] omnibus palam sunt quę manifeste G admissa] amisa c· M amissa N,R corr.,Q ncoscuntur N* autem *om.* R corr.,Q nec in—admissa sunt *add.* G post ea *om.* NC,R corr.,Q iudicio M iucium R corr. subsecuntur—quod C corr. *in ras.* potest et *om.*NC,R corr.,Q aliter] aut Q intellegi] uero NC, R corr.,Q + potest intelligi C quod] que M aliquuius M* (*corr.* aliquis?) hoc est] *om.* M id est G ad] a M contemnationem MG Item *om.* G **9** *om.* H_1GV dicitur M ∽esse quaestum R corr.,Q Item *om.* R corr.,Q

IN TIMOTHEVM II

ii 18, p. 514, u. 14 (*post* exciderunt)

1 Isti quos commemorat apostolus non credentes resurrectionem mortuorum futuram, plurimos subuertebant: in quo autem 'generatio uadit et generatio uenit,' in eo resurrectionem esse dicebant. Item:

iii 4, p. 518, u. 7 (*post* est)

2 Qui nihil patitur propter dominum.

iv 10, p. 523, u. 2 (*post* Dalmatiam)

3 'Timotheum, Demum, Crescenti, Titum, Lucam, Marcum, Tichicum, et Carpum: deferte penulam et libros, maxime membranas.'

iv 18, p. 524, u. 6 (*post* omnia)

4 Hic manifeste ostendit apostolus se 'prima' uice, quando perductus est Romam propter euangelii praedicationem gentibus adnuntiandam, absolutum custodia carceris, Neronis saeuitia liberatum, quo regnante post ea iterum Romam ueniens gloriosam martyrii meruit coronam.

3 *Eccl. i 4 6 cf. *2 Tim. iv 10—13 cf. 2 Tim. iv 16 8 cf. in 1 Cor. xv 32

1 *om.* H_1V *praem.* Item G mortuorum futuram *om.* NC,R corr.,Q subuerterunt Q autem] etiam M enim NC,R corr.,Q *fort. recte* Item *om.* R corr.,G **2** *om.* H_1V **3** *om.* H_1C,R corr.,QGV marco M thiticum M tithicum N carpo M pennulam N **4** *om.* H_1V *praem.* Item alia M Item G ⤻apostolus ostendit R corr.,Q se *om.* G uice] uia M gentibus adnuntiandam] gentibus adnunciandum M,*om.* NC,R corr.,Q Neronis] a neronis C corr.,R corr.,Q post ea *om.* Q* gloriosum N

IN TITVM

i 12, p. 528, u. 15 (*post* consequuntur)

1 Item : Epimenides dixit hunc uersum.

ii 13, p. 532, u. 7 (*post* spem)

2 Hoc loco manifeste Iesu Christi deitatem maiestatemque significat, quam sic ut pater secundum naturam habet.

1 *om.* H_1R corr.,QV 2 *om.* H_1V *praem.* Item G secundum naturam] natura G

IN PHILEMONEM

14, p. 538, u. 13 (*post* uoluntarium)

1 Ut ostendat quia 'bonum' facere nostrum est. Item :

1 *om.* H_1V ut ostendat] ostendit G Item] et NG *om.*R corr.,Q

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ii 13: cf. 39, 4
*vii 38: 52, 7

[1] The passages on which the notes are written are naturally not included here. An asterisk indicates a difference from the Vulgate form.

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x 14: cf. 67, 14
*xiii 2: 49, 7
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*vi 3, 4: cf. 62, 2
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